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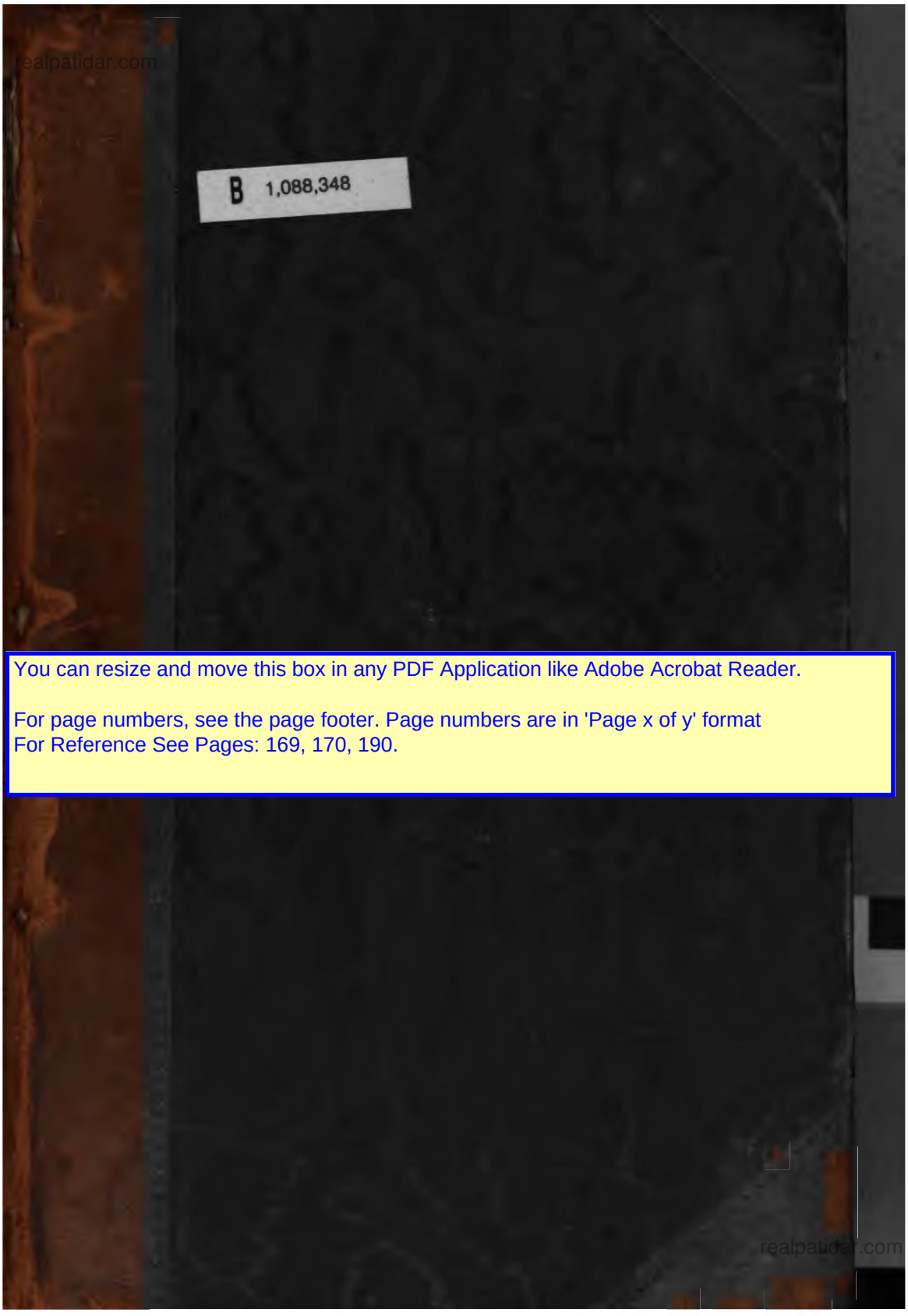
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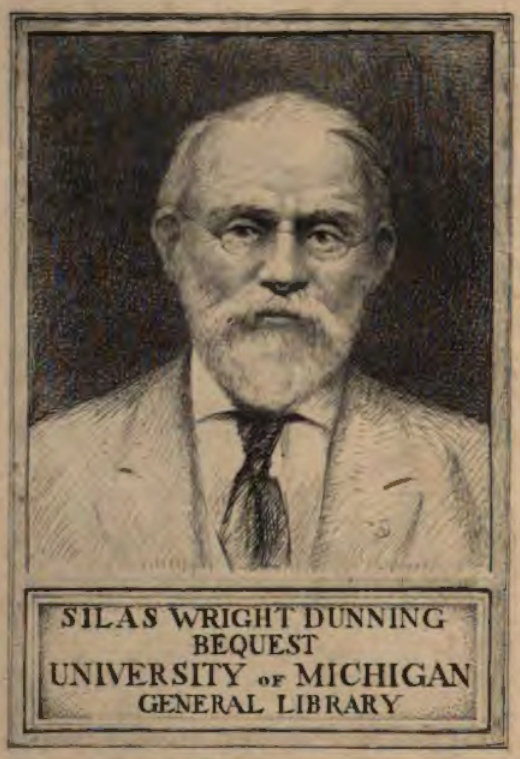
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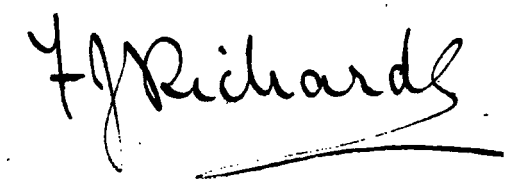
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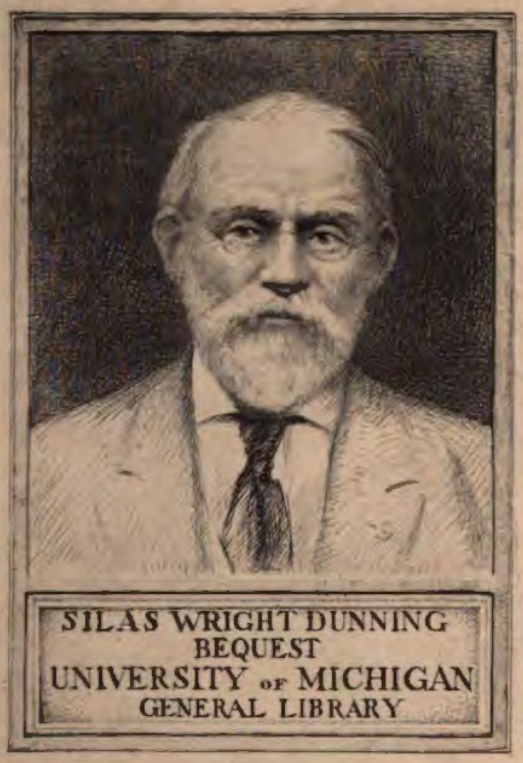
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GAZETTEER

OF THE

BOMBAY PRESIDENCY.

VOLUME VIII.

KÁTHIÁWÁR.

Under Government Orders.

Bombay:
PRINTED AT THE
GOVERNMENT CENTRAL PRESS.
1884.

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As far as possible the names of contributors are given in the body of the book. Special acknowledgments are due to the gentlemen named in the subjoined table:

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The district accounts prepared by Lieutenant-Colonel A. M. Phillips, Lieutenant-Colonel C. Wodehouse, Major H. L. Nutt, and Major E. V. Stace were of great use.

The Compiler has received cordial help from all the Káthiáwár States, and particularly from Junágad, Bhávnagar, Limbdi, Vala, and Wadhwán. Messrs. Vajeshankar Gavrishankar, Bajibhái Manishankar, and Haridás Viháridás have supplied useful information for Bhávnagar, Vala, and Wadhwán respectively.

Áchárya Valabhji Haridat has by his general scholarly knowledge of the history of the province and specially by his Sanskrit acquirements been of material assistance. Messrs. Báwa Miah, Manishankar Jatáshankar, and many others have also been of much service, the former from his acquaintance with Persian, and the latter from his antiquarian knowledge.

JOHN W. WATSON,
President of the Káthiáwár
Rájasthánik Court.

Gopnáth, April 1884.

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ERRATA.

Page 67, line 10, for *port* read *fort*.
Page 69, line 29, for *north* read *south*.
Page 79, line 5, for *Uple* read *Upleta*.
Page 91, line 38, for *Saurekha* read *Sonrekha*.
,, line 41, for *Bhadle* read *Bhádla*.
Page 101, line 8, for *hill* read *kill*.
,, line 16, for *lie* read *lies*.
,, line 36, for *Sinh* or *Sinv* read *Shian*.
Page 102, line 22, for *tinbarva* read *tendva*.
Page 109, note 2, for *Fárikh-i-Sorath* read *Tárikh-i-Sorath*.
Page 110, line 6, for *a dishonoured* read *an honoured*.
Page 131, line 45, for *between Kháchars and Khumáns* read *between Válás and the Kháchars and Khumáns*.
Page 132, line 42, for *Jain* read *Jáni*.
Page 162, line 10, for *independence* read *influence*.
Page 233, line 37, for *saries* read *serais*.
Page 349, line 25, for *found* read *sound*.
Page 368, line 14, for *north-east* read *north-west*.
Page 376, line 35, for *temple, Vásangdevi* read *temple of Vásangdevi*.
Page 381, line 33, for *Wadhwán* read *Limbdi*.
Page 385, line 33, for *Wadhwán* read *Limbdi*.
Page 394, line 21, for *Talár* read *Talája*.
Page 396, line 46, for *has* read *is in*.
Page 397, line 31, for *a* read *the*.
Page 427, line 41, for *now of Ahmadabad* read *now Subahdár of Ahmadabad*.
Page 459, line 25, for *conquered* read *built*.
,, line 33, for *taht* read *that*.
Page 464, line 12, for *sinvh* read *shian* and for *lion* read *lioness*.
Page 467, line 31, for *Haidar Ali* read *Haidar Kuli*.
Page 468, line 27, for *caused him* read *continued*.
Page 518, line 38, for *Alna* read *Una*.
Page 526, line 27, for *six or* read *for*.
Page 577, line 18, for *composition* read *compensation*.
Page 607, line 47, for *owing* read *owning*.
Page 618, line 39, for *Makalah* read *Malacca*.
,, line 47, for *Makalah* read *Malacca*.
Page 672, line 3, for ولا ن read ولا
Page 673, line 32, for *received villages* read *received the villages*.
Page 691, line 5, for *departed* read *Hothal departed*.
Page 695, line 42, for *Abhesing these two brought* read *Abhyesing brought*.

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KÁTHIÁWÁR.

CHAPTER I.

DESCRIPTION.

Chapter I. Description.

Ka'thia'wa'r, as peninsular Gujarát is now called, lies on the west coast of India between 20° 40′ and 23° 25′ north latitude and 69° 5′ and 72° 20′ east longitude.[1] The peninsula has an area of about 23,500 square miles, a population, according to the 1881 census, of about 2,500,000, and an estimated yearly revenue of £1,530,000 (Rs. 1,53,00,000). Of these totals about 1320 miles of area, 160,000 people, and £26,600 of revenue belong to the Gogha and Dhandhuka sub-divisions of Ahmadabad; about seven miles of area, 10,800 people, and £3800 of revenue belong to the Portuguese island of Diu; and about 1320 miles of area, 148,000 people, and £10,900 of revenue belong to His Highness the Gáikwár's possessions. There remain, for the territory which forms the Political Agency of Káthiáwár about 20,880 miles of area, 2,180,000 people, and £1,488,700 of revenue.[2]

Introduction.

Káthiáwár is a square peninsula standing boldly out into the Arabian sea between the smaller projection of Cutch and the straight line of the Gujarát coast. Its physical features suggest that it may once have been an island or a group of islands of volcanic origin. Half way along its northern border stretches a flat desert called the Ran, which in the rainy season becomes a shallow lake and in the dry season is bare of vegetation and studded with deposits of salt. Between Káthiáwár and the Gujarát mainland a belt of salt land, with occasional marshes and pools, shows that at one time a channel joined the Ran with the gulf of Cambay, and that the whole northern margin of Káthiáwár, from the gulf of Cutch to the gulf of Cambay, was once washed by the sea. The silt of the old eastern branch of the Indus, of the Luni, the Banás, the Sarasvati, the Rupen, and the Sábarmati, has gradually filled the shallow sea bed into which it fell, and has joined north-east Káthiáwár with the mainland. Except this alluvial tract, the surface of Káthiáwár is everywhere undulating or broken into hills. The highest eminences lie in an arc across the south of the peninsula, the loftiest summits from west

[1] The latitudes and longitudes are taken from the Index Chart of the Great Trigonometrical Survey of India.

[2] Of these details the area and population figures are fairly accurate. The revenue figures are rough estimates.

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hapter I.
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to east being the Bardás which reach 2000 feet, the Oshám
near Dhoráji, the Girnár at Junágad 3666 feet above the
the summits of the Gir from 1500 to 2100 feet, and Shatrunj
1977 feet. North of this arc of hills is a rough tract, lying fr
south-west to north-east, the highest summits in which do not r
more than 700 or 800 feet above the sea. These hills fall aw
towards the north, the last conspicuous eminence being an isolat
hill at Chotila 1173 feet high. North and east of Chotila a v
rolling plain, merging gradually into the Ran on the north and t
Nal on the east, contains only one range of importance the Mándh
hills about 800 feet high. The highest table land in the peninsula
in the centre, from which rivers run towards every side. The surfa
rocks are limestone in the south and sandstone in the north, both
good quality for building. The higher hills such as the Girnár a
granite; the lower hills, trap and basalt. Curious straight dykes
basalt, from fifty to a hundred feet high and many miles long, a
common in the centre and south-east of the province. In the old
parts of Káthiáwár the rock is near the surface and water is swe
and abundant.

The isolated position of Káthiáwár did not seclude it from th
general history of India nor protect it against attacks from withou
It appears to have acknowledged the supremacy of the early Hind
dynasties and to have suffered invasion and conquest by th
Muhammadans, and partial subjection by the Maráthás, to th
latter of whom, as represented by the Peshwa and the Gáikwá
most of the chiefs became tributary. Here may also be mentione
the incursion of the Káthis, a tribe who came apparently from th
north-west and established themselves by force of arms in th
centre of Káthiáwár, on lands which they wrested from th
landholders, or, on the decay of the Empire, from the Muhammada
government. The rest of the history of Káthiáwár is made u
of the conquests, vicissitudes, feuds, and alliances of the chief
mostly Rajputs, who have inhabited the country from a remot
date. That, until very recent times, there was little security t
life and property, is shown by the bastions and curtains whic
surround all the large towns and even many of the villages
especially in the south. To this day too can be seen in man
villages a solitary masonry tower where watch was constantly kept
and from which an alarm was sounded directly a roving ban
of marauders was seen in the distance. On hearing the cautio
the cattle were hastily driven from pasture, and the inhabitant
prepared for defence. Most of these towers are still in goo
condition, but some are ruined. They sometimes stand in a plai
the solitary remnant of a once prosperous village. Since, in 1808
the British Government mediated to protect the Káthiáwár chief
from the Maráthás and from each other and to guarantee right
of property as they then stood, peace and order have given th
opportunity for a great increase of prosperity. Land has acquired
new value. Large areas of waste and bush have disappeared befor
the plough, and the long tract of woodland known as the Gir, an
stretching from near Mendarda to Pálitána, is the last remnant o
the ancient forest.

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Chapter I. Description. Introduction.

The landlords' rights in Káthiáwár are held by the ruling races who are the families of former or existing chiefs mostly Rajputs, but including a few Muhammadan families and the Káthi communities. The tenants are Kanbis, Kolis, and other miscellaneous tribes. The tenants have no large or well defined rights, and the village system of India, if it ever prevailed, is not now maintained in its usual strength. Yet the agricultural population is fairly prosperous as it is nowhere dense, and cultivates a soil of tolerable fertility, while the chiefs protect their tenantry from any stringent action of their civil courts. The staple of the province is cotton which is produced of good quality along with other rich produce in the south-eastern, north-eastern and central districts, and alternately with food grains in the north-western. The alluvial plain between the Ran and the gulf of Cambay produces wheat. The cotton is purchased by local traders and by the agents of merchants in Bombay, and is exported in large quantities from the ports established on the creeks and estuaries which are found in most of the maritime states. The province is enriched by the price paid for its extensive exports, and the numerous petty courts of the chiefs furnish a great demand for home-grown commodities and for skilled labour. The facilities for export by sea are not yet fully developed, but the Central India railway has penetrated Káthiáwár from the north-east and is prolonged through the heart of the peninsula by a railway owned by two of the principal states. Cash rents have been substituted in some of the leading states for rent in kind, and the agricultural population have thus been placed in a position to profit by the increasing activity of trade. The least improvable class, the most impecunious and the least intelligent, are the petty landlords known as *Garásiás*, the remote descendants of the ruling families, who are too poor and too ignorant to welcome salutary reforms. The above are the characteristics of the population in all parts of Káthiáwár, whether the ruling class be Jhála, Gohil or Jádeja Rájputs, Musalmáns, or Káthis.[1]

Boundaries.

The province is bounded on the south and south-west by the Arabian sea, on the north-west by the gulf of Cutch, and on the east by the gulf of Cambay. From the apex of these two gulfs, the Rans of Cutch and Cambay, waste tracts half salt morass half sandy desert, stretch inland towards each other and complete the isolation of Káthiáwár, except one narrow neck which connects it on the north-east with the mainland of Gujarát.

Sub-Divisions.

The old or popular division of the province is into ten districts, Jhálávád in the north-east, Machhukántha in the north, Hálár in the north-west, Okhámandal in the west, Barda in the south-west, Sorath and Bábriávád in the south, Gohilvád in the south-east, Undsarvaiya in the east, and Káthiáwár in the centre.

Jhálávád.

JHÁLÁVÁD in the north, with an area which may approximately be given as 4392 square miles, takes its name from the tribe of Jhála Rajputs who own the principal estates. It includes various sub-

[1] The Honourable J. B. Peile, C.S.I.

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divisions. In the extreme north is the sub-division or tálaka of Jasdhan, belonging to chiefs of mixed Koli and Rajput race. Adjoining Jasdhan to the south is the Kaithi estate of Pátdi which, except a few Kathiawár villages, lies within Ahmedabad limits. From Pátdi, stretching west along the shores of the Ran of Cutch, is a tract of country known as Jetpur from its Musalmán Jetva, and ruled by a family of Bhátia the present tálukdárs of Rajkot. North-east of Jetpur, lying along the eastern frontier adjoining the British district of Ahmedabad, occur in succession the district of Chuvad where reside the Chuvadia Kolis of thieving notoriety; the Vadhiárdhár, that is the country on the banks of the Vadi an extensive tract of slightly brackish water at the head of the Ran of Cambay, and the Bhál the lowlying land bordering the Cambay Ran. Inland, occupying the greater part of northern central and eastern Jhálávád, are the states of Dhrángadra the chief of which is the unequivocal head of the Jhála clan, Vánkáner, Lakhtar, Limbdi, Wadhwán, and Chuda. In the south is the Pánchál, a tract comprising the Jhála states of Thán which is part of Lakhtar, and Sáila, with the Parmár estate of Muli. In the south-eastern corner is the Dhandhuka sub-division of Ahmedabad.

Machhukántha, with an area of about 780 square miles, lies to the west of Jhálávád and separates that division from the district or *prant* of Hálár. It takes its name from lying along the banks of the Machhu river, and comprises the Jádeja Rajput states of Morvi and Malia. It is now absorbed in Hálár.

Hálár, in the west, with an area of about 7060 square miles, takes its name from the first Jádeja Rajput, who (A.D. 1535) established himself within its limits, and who was descended from Jám Hála of Cutch. It includes the states of Jámnagar or Navánagar, the chief of which is the head of the Kathiáwár Jádejás, Rájkot, Gondal, Dhrol, and Kotra Sángráni with several minor holdings. The western part of this division, consisting of the level tract between the gulf of Cutch, the district of Okhámandal the Barda hills and the western sea, is locally known as the Pariári.

Okhámandal, with an area of about 300 square miles, forms the western extremity of the peninsula from which it is cut off by one of the lowlying salt wastes called Rans. It belongs to Baroda.

Barda, containing about 300 square miles and lying along the south-west coast, is the only remnant left to the Jethva Rajputs of their ancient possessions. It is now absorbed in Sorath.

Sorath, in the south, has an area of about 5220 square miles. It includes the Musalmán state of Junágad, the small holding of Bántva, the Baroda sub-division of Kodinár, and the Portuguese island of Diu. Under these are various sub-divisions, the Bhádar-kántha, lying as the name implies along the banks of the Bhádar river; the Ghed, a lowlying tract flooded during the south-west rains, which stretches along the coast between Navibandar and Mádhavpur and shares its name with the lakes or *ghairs* situated within its limits; the Nolikántha, which is the country on the banks

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Chapter I. Description. Sub-Divisions.

of the Noli river immediately to the south of the Ghed; the Nágher,[1] a narrow strip stretching along the coast from Mádhavpur to the frontiers of Bábriávád; and the Gir, an extensive tract of hill and forest in the interior of the division.

Bábariávád.

BÁBARIÁVÁD, a small district of about 500 square miles, lies on the coast between Sorath and Gohilvád. It takes its name from the Bábariás, a clan originally settled near Thán, whence they were driven by the Káthi immigration. Besides numerous petty states held under complicated tenures, this district includes the Janjira Habshis' possession of Jáfarabad. It is now absorbed in Sorath.

Gohilvád.

GOHILVÁD takes its name from the Gohil Rajputs who own the greater part of it. It lies along the gulf of Cambay, and has an area of about 4208 square miles. In addition to the Gohil states of Bhávnagar, Pálitána, Láthi, and Vala, it comprises the Gogha sub-division of Ahmadabad and the Dámnagar sub-division of Baroda which was acquired by Dámáji Gáikwár from Láthi when he married the chief's daughter.

Undsarvaiya.

UNDSARVAIYA, now absorbed in Gohilvád, is the smallest of all the sub-divisions, with an area of about 160 square miles. It touches the gulf of Cambay on the east, and stretching back along the south bank of the river Shatrunji, is surrounded inland by the districts of Gohilvád.

Káthiáwár.

KÁTHIÁWÁR, or the Káthis' land, occupies the centre of the province, and has an area of about 4000 square miles. The south-western part of this division is occupied by the state of Jetpur under Vála Káthis. In the remaining portion are the sub-divisions of Vasávad belonging to a family of Desáis, Khárápát, Álag-Dhánáni, and Kundla. It also contains the minor holdings of Chotila and Anandpur of the Kháchar Káthis, Sudámra, and Dhándalpur of the Khavad Káthis, and the sub-divisions of Amreli, Dhári, and Dhántarvád which were acquired by Baroda from the Nawáb of Junágad and neighbouring Káthi landholders during the famine of 1812. It is now absorbed in Sorath.

The lands included in these ten districts fall into three classes: Territories under Ahmadabad comprising the sub-divisions of Dhandhuka in Jhálávád and of Gogha in Gohilvád; territories under independent governments comprising the Portuguese settlement of Diu and the possessions of His Highness the Gáikwár of Baroda, namely the district of Okhámandal, and the sub-divisions of Amreli, Dhári and Dhántarvád in Káthiáwár, Kodinár in Sorath, and Dámnagar in Gohilvád; one hundred and ninety-three estates of local chiefs and landowners, which embrace all the remaining lands of

[1] According to MacMurdo (Trans. Bom. Lit. Soc. I. 284), this tract took its name from its original possessors the Nagair Rajputs. It is not easy to say what people are meant. A Nág dynasty ruled at Narwar and Gwálior in ancient times, but there is no evidence to connect them with Káthiáwár. Nágás are also mentioned as an aboriginal tribe inhabiting Gujarát (Ind. Ant. IV. 197). Nágher is a strip on the sea coast immediately following the Ghed lands of Porbandar and Junágad and roughly extends from Chorvád to Jáfarabad. It is really Nágher or not Gher and has nothing to do with the Gir. Colonel J. W. Watson.

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the peninsula, and are under the charge of the Political Agent at Rájkot.

The proprietors of these 193 estates vary from the Jám of Navánagar, the lord of 3800 square miles with a population of about 300,000 and a yearly revenue of £280,000 (Rs. 28,00,000), to the holder of the fraction of a village, little more than a peasant, who is often hard pressed to furnish his share of tribute. In 1863 the body of chieftains was distributed among seven classes with functions and privileges varying from full civil and criminal jurisdiction to powers little more than nominal. Some idea of the distribution of the work of administering Káthiáwár may be formed by arranging the estates of the seven classes of chiefs under three groups. In the first group under ordinary circumstances the management is in the hands of the chiefs; in the second group the management is shared between the chiefs and the Political Agent and his assistants; in the third group the burden of administration rests almost entirely on the political officers. The first group with a total area of 14,810 square miles a population of 1,653,000 and a yearly revenue of £975,505 (Rs. 97,55,050), includes the territories of thirteen chiefs, four of the first and nine of the second grade who have full civil and criminal powers, and whose management is, under ordinary circumstances, neither supplemented nor directly controlled by the Political Agent. The second group, with a total area of 3445 square miles a population of 402,940 and a yearly revenue of £211,891 (Rs. 21,18,910), includes the territory of twenty-five chiefs, seven of the third, seven of the fourth, nine of the fifth and two of the sixth grade invested with something less than full civil and criminal jurisdiction, whose powers are supplemented by those of the Political Agent. The third group with a total area of 2625 square miles a population of 264,689 and a yearly revenue of £130,640 (Rs. 13,06,400), includes the territories of 155 petty chiefs of the sixth seventh and non-jurisdictional grades under the *thána* circles or whose powers of administering police and justice have almost entirely been transferred to the political officers.

For purposes of general supervision and control the province is divided into four districts or *ránts*, Jhálávád, Hálár, Sorath, and Gohilvád, each of which is partly controlled and partly managed by a political assistant. Jhálávád in the north-east, with an area of 4392 square miles a population of 419,500 and 706 villages, comprises the first class state of Dhrángadra, the second class states of Vánkáner, Limbdi and Wadhwán, the third class states of Lakhtar, Sáela, and Chuda, the fourth class states of Muli and Bajána, the fifth class states of Pátdi and Vanod, and fifty-three estates under the charge of officers called *thándars*[1]. Hálár, to the north-west and centre of the peninsula, with an area of about 7060 square miles a population of 649,200 and 1229 villages, comprises the first class state of Navánagar, the second class states of Morvi, Dhrol, Rájkot and Gondal, the fourth class states of Kotra, Virpur

[1] A list of the estates under *thándárs* is given in the Appendix.

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it shows every variety of scenery, from the arid sandy tracts of Okhámandal in the west and Jhálávád in the east covered with cactus and desert bushes, to the forests of the Gir, where perennial streams flow through romantic glades; from the desolate waste of the Ran to the south-western seaboard where throughout the year shady groves and green fields delight the eye; from the salt-charged plains of the east and west, desolate and waterless in the hot season, to the rich seaboard tracts where water-wheels creak the livelong day and thriving villages nestle among gardens and brakes of sugarcane; and from the ever sterile hills of Hálár and Jhálávád to the lofty splintered peaks of the Girnár towering over the wooded ranges of Sorath.

e Coast.

The coast may be divided into four sections, seventy miles from Amli in the north-east to Gopnáth, eighty miles from Gopnáth to Diu, 160 from Diu to Okhámandal, and 120 from Okhámandal to the head of the gulf of Cutch. The seventy miles from Amli at the head of the gulf of Cambay to Gopnáth is partly a low muddy foreshore lined with mangroves, and partly sandy and rocky. The eighty miles from Gopnáth to Diu head present a succession of cliffs of moderate height, sometimes hollowed by the sea into caverns. From the sea the south coast is singularly pleasing. Bold headlands and white flat-roofed picturesque towns succeed each other, the sea is gay with dancing fishing-boats and heavy laden cotton craft, and along the shore, behind the line of white breakers appear deep green palm-groves, and up broad estuaries are views of rolling plains and glimpses of far-off hills. The one hundred and sixty miles from Diu to the point of Okhámandal is generally flat and fringed with a line of windblown sand hills. The one hundred and twenty miles from Okhámandal point to the head of the gulf of Cutch is throughout a line of low reefs and muddy foreshore fringed with mangroves, low ugly stretches often transformed by the mirage into shifting scenes of rock and castle, shady groves, and still lakes.

The coast line, whether muddy foreshore, cliffs, or sand hills, is broken at intervals by the mouths of rivers and creeks, through which, especially in the Ghed districts of the south, the sea gains access to a chain of salt wastes covered in parts with mangrove bushes.

Inland.

Behind the salt wastes, lies a belt of flat cultivated country. In parts, as in the south-west and south, it holds fresh water and is of great fertility. Moistened by the sea dews from the south and enriched by the drainage from the greater and lesser Gir which bound it on the north, this strip of country called the Nágher, highly cultivated, dotted with groves of shady trees, and with many rich watered fields, is one of the most favoured parts of the province. Unlike the Nágher, most of the country near the coast is charged with salt, and after the early crops have been harvested, its hedgeless fields and bare treeless stretches are in the highest degree monotonous and uninteresting. In many parts, especially along the north-east frontier, the salt rises to the surface and covers large areas with a white crust; while in Jhálávád and the Bhál, as the hot weather advances, wells and streams

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Chapter I. Description.

Aspect. *Inland.*

turn salt, and the people are driven to the village ponds for a scanty supply of bad water. In the Bhál land along the north-east, during the rainy season (June-October), the country is under water and between the low island village sites communication is cut off except by boat. In the cold weather (November-February) the Bhál is covered with miles of unbroken wheat fields. The harvest (February-March) is a time of life and activity. But when the crop is housed, this black level tract, open to a burning sun and swept by hot winds and clouds of salt dust, is a region to be shunned almost as carefully as the neighbouring Ran. Beyond these coast tracts the country is a rolling plain watered by numerous streams and broken by groups and ranges of hills.

Hills.

Most Káthiáwár hills belong to one of two systems, which, running north-east and south-west, form irregular chains, crossing the country in nearly parallel lines.

Northern Series.

Of these the northern series begins with some wild-looking barren hills, which rise near the centre of the province a little to the east of the town of Kotra (Pitha), and stretch northward in worn masses or narrow ridges, until, about the centre of the chain near the towns of Ánandpur and Bhádla, they form plateaus over 1000 feet above the sea. Throwing off branches to the right and left the range again narrows into a succession of rocky heights, which carry on the original direction northward past Vánkáner until they end in the plains near the town of Morvi. Of the two branches thrown off from the central range, that to the north of the Rájkot and Wadhwán road is known as the Mándav range; while that to the south of that road is called the Thánga chain. These pass respectively the towns of Thán and Chotila, and the northern branch sinks finally into the plain in the neighbourhood of Dhrángadra at the north-east corner of the peninsula. The left branch begins with stony plateau and low barren ridges, and gradually developes into a succession of short rocky ranges, which lie for the most part north and south and follow each other in detached groups, represented by the hills that run from Kothária to Kotra-Sángáni, the Dalása hills from Kálávar to Bháyávadar near Upleta including those near Lálpur, and the Álech hills stretching from Dhánk to Khágasri, each group growing in height as they stretch towards the south-west, where the series culminates in a bold isolated chain of hills, known as the Barda mountains, which run north and south nearly parallel to the coast for about twenty miles, and, with peaks rising to 2000 feet, overlook the waters of the Arabian sea at Porbandar.

Speaking generally the northern series of hills is characterised by sterility. In their eastern extension they present low ridges of white or reddish sandstone,[1] and purple green or grey shales,[2] through

[1] Valuable quarries are worked in many parts of Jhálávád, and the sandstones of Dhrángadra are famous throughout Gujarát.

[2] These shales, being the only material said to be available near Chotila, were used in that section of the Rájkot and Wadhwán road, and the variegated appearance imparted to the road by their bright colours was as curious as the dust into which they pulverised was an annoying feature of the scene.

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which traps occasionally crop.[1] Towards the centre large areas are occupied by flows of basalt, and westward, traps and occasionally iron-clay are met, passing again under beds of chalky sandstone.[2] In parts, the hills are utterly barren; in others they are thinly covered with patches of cactus scrub and low bushes, but nothing in the shape of a tree is seen until, in the extreme west, some of the more secluded valleys of the Barda hills are filled with a dense growth of trees and bamboos.

Among the more noteworthy hills of the northern series may be mentioned Kandola, near Thán, renowned as the site of an ancient temple to the sun; the hill of Chotila, a conical mass rising about five hundred feet above the surrounding country, and 1173 feet above sea level; the Gop hill at the northern end of the Dhánk group, famous for the asceticism practised on its summit in ancient times;[3] the Álech range at the southern extremity of the same group, including the heights overlooking the ancient city of Tillatila Pattan, Mungi Pattan, or Rehevás Pattan,[4] and other hills overlooking the Buddhist caves of Sidhsar and the Jhinjhuri ravine; and, lastly, the temple-crowned peaks of the Ábhpura, the highest point of the Barda mountains, overlooking Ghumli the ruined capital of the Jethvás, where in 1859, the Okhámandal Vághers in retreat from Dwárka, were scattered by a force under Colonel Honner.

Beyond the Álech, and on the south bank of the Bhádar nearly opposite the town of Ganod, scarcely to be included in either the northern or the southern series, is the isolated mass of the Oshám, a rocky hill about one thousand feet high, crowned with an old fort and temple to Shri Mátri Máta, its summit covered with obsidian, which according to the local story, is a trace of the blood shed in the Pándav battles.[5]

ries.

The general direction of the southern series of hills is similar to that of the northern series or Gir, but in physical characteristics they differ considerably. Beginning at its west end, within a few miles of the coast not far from Mángrol, and leaving on the north the great isolated Girnár, which, rising from an encircling chain of woody hills, rears its granite peaks 3600 feet above the sea, the Gir hills stretch eastward in a chaos of peaks ridges and outlying spurs, densely clothed with forest, and yarying in height from 1500 to over 2000 feet. The range, which at first consists of a few detached moderately sized hills, soon fills a breadth of nearly thirty miles, and again narrows as it trends eastward, while the forest gives place to grass and low brushwood, until in the neighbourhood of Gádhakda and Ámbaldi, a break occurs, and the spurs of the Gir sink into a waving plain, crossed by low stony ridges and scored by the head streams of the Dhántarvar river. Beyond the Dhántarvar they

[1] A specimen of red trap in the Indian Museum South Kensington, is labelled from Dhrángadra.

[2] The sandstone of the west is well known in Bombay under the name of Porbandar stone. When first brought to the surface it is soft and easily cut, but hardens on exposure and becomes a useful building stone.

[3] Bom. Gov. Sel. XXXVII. 9.

[4] Now known as Dhánk.

[5] Bom. Gov. Sel. XXXVII. 9.

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again rise, and, under the name of the Lesser Gir or Mordhár range, circle north-east, following the bend of the coast in a succession of rocky ranges, up to a second break where the river Shatrunji cuts its way to the sea. Beyond the Shatrunji the range once more appears in the detached masses known as the Shatrunjaya and Lonch hills, rising abruptly to heights of 1500 and 2000 feet respectively, and in two ranges of less elevation, called the Lámdhár and Khokara hills, which carry on the direction northward to the neighbourhood of Sihor, where they sink within sight of the waters of the gulf of Cambay.

The general formation consists of traps of varying composition associated with granite and gneiss, and passing under beds of calcareous sandstone which in parts assumes the nature of limestone. In appearance the various ranges composing the series differ considerably. At the eastern end the hills are rocky and barren, though some, as the Shatrunjaya and Lonch hills, are thinly covered with low brushwood and many furnish abundance of grass. To the south of the Shatrunji the Mordhár hills, or Lesser Gir, present a continuous range of rocky grass-covered slopes, which rise abruptly on the north side and on the south end in long spurs running to the south-west. The hill-tops are generally bare, but the ravines hold some small timber. Westward lies the wild tract of the Gir proper. On the outskirts the hills are covered with little but grass, and brushwood, chiefly *palas* Butea frondosa and *khair* Acacia catechu, in the ravines. Further in the forest gradually thickens till, throughout the western portion and again in the outlying group of the Girnár, the hill sides are densely clothed with trees, including *ság* or teak Tectona grandis, *sájad* Terminalia glabra, *roma* Soymida febrifuga, *ámbli* Emblica officinalis, *molarda* Odina wodier, *karanj* Pongamia glabra, *karapti* Garruga pinnata, *timbru* Diospyros exsculpta, *sáleda* Boswellia glabra, *beheda* Terminalia bellerica, and *ujal* Nauclea parvifolia.

From June when the south-west monsoon begins to December the Gir is dangerous to live in, owing to the malaria produced by its extensive forests and its poisonous water. The poor villagers, tempted by favourable terms to settle on its outskirts, have a wretched yellow corpse-like look, few of them without scars produced by cautery. Sidis alone seem able to stand the noxious climate. A few of them, chiefly the descendants of runaway slaves, occupy hamlets on the borders of the Gir, without appearing to suffer, and tend the cattle, which at all seasons thrive in the Gir. In November, after the unhealthy months are over, droves of cattle frequent the Gir, and temporary hamlets or *neses* are inhabited chiefly by Chárans, a few of whom are sometimes tempted to remain throughout the year.[1]

Among the specially interesting hills of the southern series are the Girnár, anciently Ujayanta and Raivata, famous for the Jain temples on its summit and the inscriptions of Maurya, Sáh, and Gupta kings

[1] General LeGrand Jacob in Bom. Gov. Sel. XXXVII. 10-11.

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Chapter I. Description. Hills.

carved on a granite boulder near its base; Shatrunjaya or Pálitána hill crowned with magnificent Jain temples; Nandivelo and Tulsi-Shyám hills of the Gir, the former a well-known landmark for sailors, the latter containing a noted shrine and hot spring reckoned one of the most sacred spots in the province; and the hills of Talája, Lor, and Sána famous for their Buddhist caves.[1]

In both the northern and southern hill tracts, as well as in the central highlands, occur dykes of columnar basalt, which generally running north-east and south-west and sometimes crossing this line at right angles, score the face of the country with long narrow ridges. Sardhári, the most remarkable of these dykes, runs without a bend over thirty miles from a point a little to the north of Jasdan, past Sardhár to the neighbourhood of Lodhika, in a long narrow ridge, varying from forty to a hundred feet in height and from twelve to eight feet in breadth. Major Fulljames describes one of these dykes near Thán as about eight feet broad with columns of basalt, horizontal like the strata of sandstone through which they have been forced.[2]

Gulf of Cutch.

The gulf of Cutch[3] is a large bay of the Arabian sea, lying between the coasts of Cutch on the north and of Káthiáwár on the south, with its head bounded by a portion of the debateable land called the Ran. The mouth of the gulf may be considered to stretch from Vománi point, the extreme north-east of Okhámandal in Káthiáwár, to some point on the mainland of Cutch. The longitude of a meridian across the mouth may be taken as approximately 69° 5′ east, the longitude of the head of the gulf being about 70°15′ east, and the length of the bay from eighty to eighty-five miles. The mouth of the gulf lies between north latitude 22° 30′ and 22°52′. Thus the gulf is about twenty-five miles across at the mouth, and barely eight at the head.

The general direction of the gulf is slightly south of east for some forty miles to a point on the Cutch coast opposite Nowanár where it is some sixteen miles across. It then bends north-east to its head, where it enters the Little Ran by three large creeks, Nakti in the north, Kudlo in the north-east, and Hansthal in the east.

On the Cutch coast, the chief towns are Mándvi, sometimes called Cutch-Mándvi, Mundra, and Anjár, the last some distance from the foreshore, and approached by the Tuna creek. On the Káthiáwár coast is the town of Bet, in an island generally known by that name, but properly called Shankhodhár, whose temples, with the great temple of Dwárka, are yearly visited by thousands

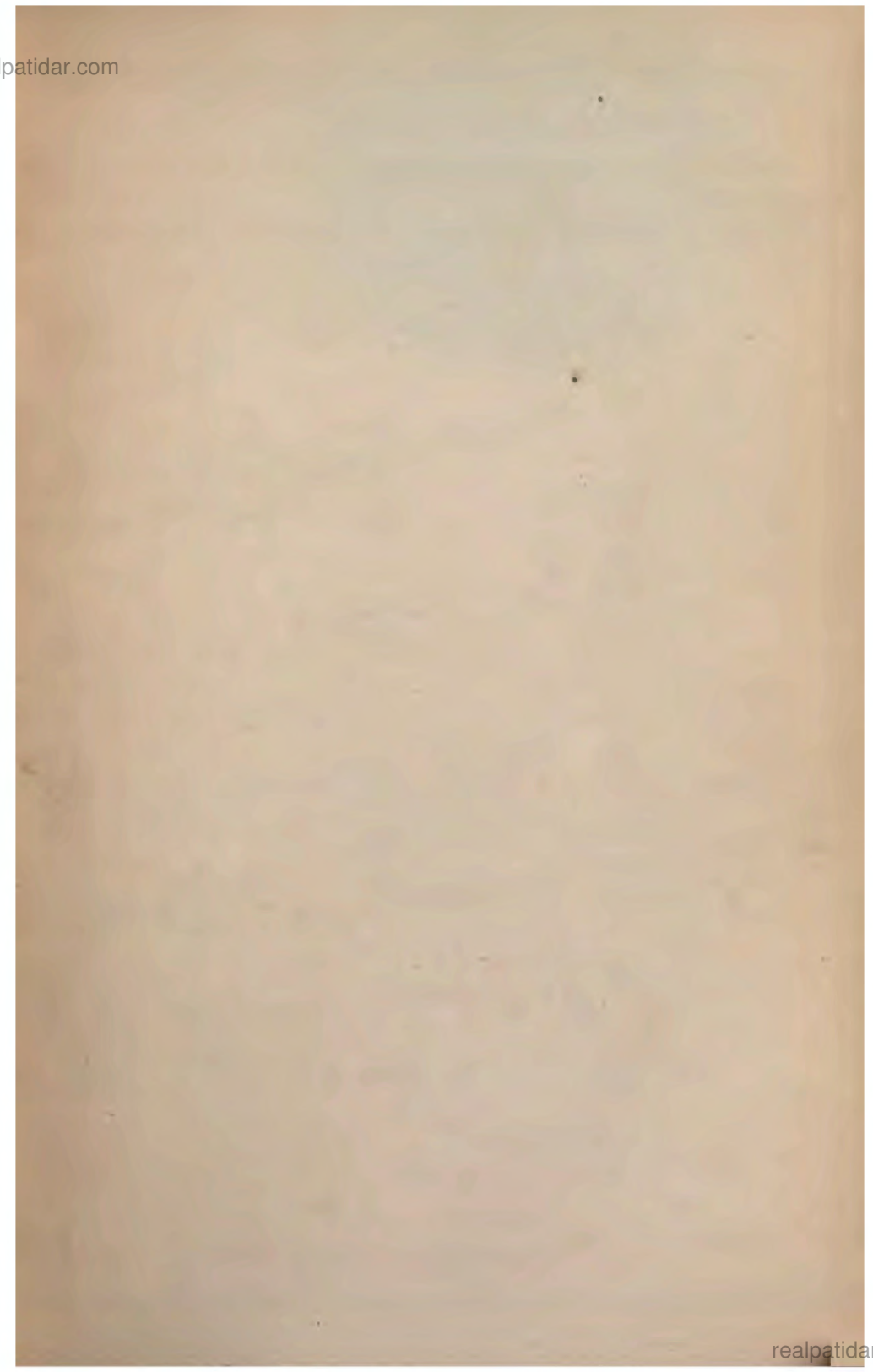
[1] Details of these hills are given under Places of Interest.

[2] Major Fulljames adds that the people of Thán obtain an abundant supply of good water by extracting the basalt and leaving the sandstone on either side untouched.

[3] Contributed by Captain A. W. Baird, R.E. The writer is indebted, for much of the matter of this article, to Captain Dundas Taylor, the Superintendent of the Great Trigonometrical Survey, and to the officers in charge of the Káthiáwár party of the Great Trigonometrical Survey.

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Chapter I. Description. Gulf of Cutch. *Tides.*

of the gulf the greatest range of the tide was found to be 14·8 feet. At Nowanár, half-way up the gulf, the greatest range registered was 19·6 feet. And at Hansthal, at the head of the gulf, the greatest range was found to be 20·2 feet, that is from two to four feet more than the range formerly given in the marine charts.

By the combination of values derived from the tidal observations and the results of the levelling operations, the mean level of the sea, at the head of the gulf, was found to be seven inches higher than it was at the open sea coast, and at Nowanár, half-way up the gulf, the mean sea level was four inches higher than at the mouth of the gulf.

The approximate values of the progress of the tidal wave up and down the gulf are as follows: High water at Nowanár, half-way up the gulf, one hour five minutes after Okha at the mouth of the gulf: High water at Hansthal, at the head of the gulf, one hour forty minutes after Okha at the mouth of the gulf: Low water at Nowanár, half-way up the gulf, one hour thirty-six minutes after Okha at the mouth of the gulf: And low water at Hansthal, at the head of the gulf, two hours fifty-three minutes after Okha at the mouth of the gulf.

The reduction of the tidal and meteorological observations, by what is termed Harmonic Analysis, was carried out by Captain Baird, R.E., and the values of the amplitudes and epochs were determined, thus furnishing all data required to foretell the tides:

[*Gulf of Cutch: Tidal Data, 1874-75.*

		S	M	K	O	P	J	Q
		Ft.	Ft.	Ft.	Ft.	Ft.	Ft.	Ft.
OKHA ...	R 1	·0741	·1122	1·5005	·3095	·3844	·1231	·1586
	E 1	149·89	120·86	146·60	322·67	319·94	176·32	324·69
	R 2	1·2224	3·6936	·4207	...	...	...	...
	E 2	14·37	348·08	24·52	...	...	...	...
	R 3	...	·0259					
	E 3	...	22·10					
	R 4	·0132	·1265	...	...	...	...	...
	E 4	116·57	108·88	...	...	...	...	...
	R 6	·0030	·0056					
	E 6	20·92	272·57					
	R 8	·0006	·0102					
	E 8	219·81	100·06					
NOWANA'R.	R 1	...	...	1·6857	·7967	·2806	·1608	·1697
	E 1	...	...	156·00	332·04	342·02	191·77	325·14
	R 2	1·8933	5·848	·4780	...	...	...	...
	E 2							
	R 4	·0131	·1023					
	E 4	359·56	275·00					
HANSTHAL.	R 1	·1292	·1208	1·6502	·3807	·3839	·1091	·1618
	E 1	164·01	155·61	174·60	340·76	353·65	222·61	343·22
	R 2	1·9277	6·6291	·6767	...	...	...	...
	E 2	84·51	46·52	88·63	...	...	...	...
	R 3	...	·0534					
	E 3	...	93·55					
	R 4	·0211	·6803	...	...	...	...	...
	E 4	61·74	331·55	...	...	...	...	...
	R 6	·0069	·2760					
	E 6	166·57	248·94					
	R 8	·0025	·0726					
	E 8	150·63	154·36					

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Chapter I. Description.

Gulf of Cutch.

atmospheric pressure on the tide were made from the gulf of Cutch observations, but they were not altogether satisfactory on account of the changes of the velocity and direction of the wind occurring, as a rule, simultaneously with change of atmospheric pressure. High water on full and change may be taken as about 0 hour 0 minute at the Bet side of the mouth of the gulf, and as about 0 hour 15 minutes at Cutch-Mándvi; at Nowanár and Mundra about 1 hour 20 minutes; at Beri landing on the opposite coast near Navánagar at about 1 hour 40 minutes, and at Jodiya landing from 1 hour 45 minutes to 2 hours 0 minute.

Wind and Weather.

The following account of the wind and weather of the gulf of Cutch, from the Sailing Directory, agrees, in the main, with the results obtained by the self-registering anemometers and aneroids in Captain Baird's observatories. In the gulf of Cutch west and south-west winds prevail from February to October inclusive, and north-easters in November, December, and January. In the latter months it occasionally blows fresh, but never more than two or three days at a time, followed by light winds and calms or light sea breezes in the afternoon. The barometer rises with these strong north-easters and falls before west sea breezes.

In the latter part of January and the beginning of February, dense banks of fog are frequently seen at early dawn on the horizon, after a calm night; when the sun rises, these drift to sea with the land winds, and are blown back by west winds, obscuring all objects. They generally come in heavy detached masses, wetting everything, and almost obscuring the sun, which, however, shines out with apparently greater warmth during the intervals. These fogs may be expected until the latter end of February, and are invariably wet. These fogs prevail on the coast of Sindh at the same season, over the swamps of the Indus. From the first week of February fresh breezes may be expected from west to south-west; these are accompanied by a slight fall in the barometer, last for two days, and are followed by calms or light winds. North-easters may still blow occasionally after this date, but they are rare and only as land winds in the morning or after midnight. A slight rise of barometer precedes them.

South-West Monsoon.

After the beginning of March the west winds may be said to have fully set in, and calms and light north-east winds are only occasional. Towards the vernal equinox, or some time in the second or third week of March, there are one or two days in which thunder and hailstorms strike at the head of the gulf, in heavy squalls from south-east to north-east. The barometer gives no warning of these storms.

In April, west and south-west winds prevail, the wind being strongest in the afternoon as a sea breeze and moderate from midnight till the next forenoon. From the beginning of May the heavy swell of the south-west monsoon has begun at the entrance of the gulf, and it becomes difficult to work round the north-west point of Okhámandal, from Bet to Dwárka, even with the strong ebb tides that prevail in that locality, as the swell on the Gurur shoal is so heavy and confused. Only the larger Cutch *kotiyás* attempt it after mid-May, and they have to lie inside Bet and take advantage of any break in the strength of the wind to try and get out.

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Chapter I. Description.

Gulf of Cutch. *Meteorological Observations, 1874-75.*

Mándvi creek. The large vessel follows at high spring tides and bumps in over the bar of the Mándvi creek.

From November to January the north-easters blow fresh outside the gulf. It is prudent for vessels wishing to work into it to anchor for a few hours off Dwárka, or Kachhigadh, should it be ebb tide, and afterwards start with the flood across the mouth of the gulf to the Cutch coast, where the water is much smoother. A course of about north by west, or with spring tides perhaps a nearly north course from Kachhigadh point, may thus be made good, leading a vessel nicely between the Gurur and Lushington shoals towards the Cutch coast, along which she may continue working to the east, or, if the wind be light, she may anchor to wait for the next flood tide, or till she can make head against the ebb.

The greatest velocities in twenty-four hours registered in 1874-75 by Captain Baird's anemometer were 620 miles at Okha on the 20th June, 890 miles at Nowanár on the 26th June, and 1130 miles at Hansthal on the 5th August. On the 5th August the anemometer at Hansthal recorded 270 miles between 9 A.M. and noon. Captain Baird was not entirely satisfied with the performances of these instruments, but considering that they were made small to be light and easily carried, and that they were exposed to fierce winds, to rain, and worse than all to the constant oxydising of the sea, it is improbable that any instruments would have given much better results.

Rain-gauges were set up at each tidal station. The total rainfall during the monsoon was 10·75 inches at Okha, 13·61 inches at Nowanár, 18·40 inches at Hansthal, and 21·91 inches at Rájkot.

It will be seen that, so far, a greater range of tide, a greater velocity of wind, and a greater rainfall, have been registered at the head than at the mouth of the gulf, and intermediate values at the midway station of Nowanár.

The scientific value of the tidal observations is greatly increased by the contemporaneous observation of the barometric pressure, the velocity and direction of wind, and the rainfall.

Lights.

The following details of the light-houses of the gulf are taken from the List of Light-houses and Light-vessels in British India published by the Marine Survey Department.

Mándvi.

At Mándvi, on the south-west bastion of the fort, north latitude 22° 49′ 41″ east longitude 69° 20′ 19″, is a white fixed light, visible at eighteen miles in clear weather, which lightens an arc of 180° and faces south-west. It is a white masonry tower above the fort wall, 115 feet above high-water, the height of the building from base to vane being fifty-six feet. The light is a catadioptric of the fourth order. The tower was built in 1873 and is kept up by His Highness the Ráo of Cutch.

Tuna.

Tuna, at the edge of the mangrove swamp south of Tekra island, north latitude 22° 55′ 30″ east longitude 70° 7′ 5″, is a white fixed light, a common lantern, visible for six miles in clear weather, on a stone building seventeen feet above high water. It was built on the 5th September 1878, and is kept up at the expense of the Ráo of Cutch.

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Gulf of Cutch.

Rojhi.

On Rojhi temple, on the north-east of Rojhi island, at the mouth of Navánagar creek, north latitude 22° 32′ 50′ east longitude 70° 1′ 30″, is a white fixed light, three common kerosine lamps, visible seven miles in clear weather, lighting an arc of 120°, between south-east by east a quarter east round by the south to south-west by west a quarter west. It stands on a white round tower forty-two feet above high water. It was built in 1867 by His Highness the Jám of Navánagar.

Bet or Bate.

Bet, the highest and nearly the central part of Saiáni island, north latitude 22° 29′ east longitude 68° 57′, is a white fixed light visible twelve miles in clear weather and lighting an arc of 180°. It is set on a white masonry stone tower thirty-five feet above high water. The light is a catadioptric of the fourth order. It was built in 1876, at the cost of His Highness the Gáikwár, and is intended as a guide to the harbour and for vessels crossing the mouth of the gulf of Cutch.

Dwárka.

Dwárka, on the cliffs of the mainland west of the town, 350 feet within high-water line and close to the Stanhope column, north latitude 22° 14′ east longitude 68° 57′ is a white fixed light, three kerosine lamps, visible six or seven miles in clear weather and lighting an arc of 180°. It is set on a white square stone tower, seventy feet above high water. It was built in 1866 to prevent native craft running on the headland and serves as a guide for anchoring in the small bay opposite Dwárka. A new catadioptric light of the fourth order will soon be supplied.

Assar Tomb.

Assar Tomb, about twenty-three miles north-north-east of Saiáni island and seven west of Mándvi, may be called the north boundary of the gulf. It is in the direct line between Saiáni island, the south boundary of the gulf, and Nanáo hill in Cutch, the principal landmark in that province. Assar is a Musalmán tomb, on the crest of the sand-hills close to the sea; its dome rises to a height of 113 feet, and may sometimes be seen twelve miles off. To the south-west rocky ground stretches three miles with overfalls from nine to three fathoms. It should not be approached within three and a half miles.

Mir Tamásha.

Another tomb stands midway from Assar to Mándvi, and is a hundred feet above the sea. The little creek to the east ends abruptly in the high sand-hill of Mir Tamásha a steep sandy bluff, which, on moonlight nights, was formerly seen almost as soon as the old Mándvi light. Vessels bound to Mándvi should make this coast with Nanáo hill in a line with or to the left of Assar bearing about north-north-east, that being the mark for clearing the west end of the Ranvára shoals which have patches of three and five fathoms rocky ground, at the distances of six and seven miles to the south of Assar. Mándvi light may be steered for, when bearing east-north-east, but should be kept on the port bow, as the anchorage for large ships is two and a half miles south of it.

Ranvára Shoal.

From the shoalest part of the Ranvára shoal the light-house bears from north to north by east, and is seven miles and a quarter distant. This patch, on which are always heavy breakers, is about one and a half miles long east and west and about half a mile broad; the bottom is sand, shells, and rock, and the least water two feet. The

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foul ground of Ranvára covers ten miles from east to west, and no large ship should approach Mándvi from seaward when the light bears between north-east by east and north by west, until she is inside of Ranvára. In the day time, the tomb called Rával Pir, two miles east of Mándvi fort, when in line with Nanáo hill, is a safe mark for clearing the east end of the Ranvára shoal.

Cutch Mándvi.

Mándvi, north latitude 22° 49′ east longitude 69° 20′, the chief trading town in the gulf, about three and a half miles east of Mir Tamásha, is a large nearly square town, walled and flanked with bastions. The south-west bastion is the highest and on it the light-house is built. The Ráo's palace, a large flat-roofed building, stands about 100 yards to the east of the light-house. The sea gate is near the south-east angle of the fort, from which the narrow channel of the Rukmávati creek, which skirts the east side of the town and at high water gives passage to small boats, is distant rather more than a cable's length.

To the east and north of the town the creek runs inland, but it is merely the bed of a water-course, with a standing pool here and there, except during the periodical rains and the night spring tides of the fine season. The creek mouth is blocked by sandbanks, which, though nearly dry at low water, shift with the least change of wind and consequent swell. Small boats can enter soon after the flood has made, and coasting craft of moderate burthen soon after half-flood. During the rainy season, freshets from the interior have an excellent scouring effect on the fair channel of the Mándvi creek. But the first sea breeze after the rains again chokes the channel with sandbanks.

Boats drawing more than nine feet of water can seldom enter the creek even at the most favourable season (October to February) when the rains have scoured a deep channel. With the west winds the entrance begins to get choked with sand, until, in May, a boat drawing seven or eight feet has to bump over the bar to get into the creek. In the latter part of May and the beginning of June, a dozen vessels are often made useless by this bumping, and as many more have to undergo a thorough repair. These boats, coming from Bombay and distant parts, knowing that it is about high water, never give a thought as to the depth; but running in, take the ground, and bump till the receding tide leaves them high and dry, when their goods are landed in carts; and the vessel, being lightened, floats in at next high tide. It is high water on full and change of moon at Mándvi at 0h. 15m., but the time is sometimes retarded several minutes during west winds, and accelerated during east winds. The rise and fall is fifteen feet at ordinary springs, and sometimes seventeen feet at high springs. At neaps it is nine or ten feet.

In navigating the gulf of Cutch, vessels should always make an allowance for the tides, which run four or five miles an hour at springs and three at neaps, east and west between Chinri reef to the south and Ranvára shoals to the north. All across the mouth of the gulf the bottom is uneven, and the rapid tides cause a

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confused breaking sea, even in a depth of thirty fathoms. At the anchorage off Mándvi, the tides, in three to five fathoms water, run at the rate of three knots an hour on the springs, and of less than two knots at neaps. Further from the shore they increase in strength, and, on the Ranvára shoal, gain a speed of five knots on the springs and three at neaps. This strength of tide is maintained between the Ranvára shoal and the reefs of Chákna, Nora, and Bhaidhar to the south, and causes a heavy deceiving break, in many places where deep and shallow water are close together. Between Mándvi and Tamásha, the soundings gradually increase off shore to about ten fathoms at four miles. Outside of that and to the west towards Assar and a little beyond it, there are overfalls from five to ten and in places twenty fathoms. The tides run with great force over these rocky patches and cause a heavy rippling and break, which is deceiving to a stranger. There is good anchorage for ships, in three to five fathoms at low water clay bottom, from one and a half to two and a half miles due south of the fort; and nearer the shore for small steamers, in two fathoms sand and mud, with the light-house north by west, and the Political Agent's flag-staff, on the east side of the creek to the right of the large banyan tree, bearing north-east by north. There is a shoal rocky patch bearing south-west a half south rather more than two miles from the light-house, having eleven feet only at low springs.

Rával Pir.

Rával Pir is a white tomb seventy feet above the sea, in a clump of trees on sand-hills, two and a half miles east south-east of Mándvi fort. This tomb when in line with Nanáo hill clears the east end of the Ranvára shoals. Between Rával Pir and the Mándvi fort, by the village of Seráia, stands the marine residence of the Political Agent in Cutch, with a flag-staff in front. Modva point is eight miles east of Mándvi. The intermediate shore is fronted with sand-hills, thirty to forty feet high. The point itself is a high sand-bluff, and off it there is a ledge of rocks dry at low water, which are deep-to, having three and four fathoms close to them. Inside the point is an extensive backwater, which runs back to within two miles of Rával Pir, but is only entirely flooded at very high spring tides, and at high water in the south-west monsoon. Behind Modva point there is excellent shelter for small vessels hauled up in the south-west monsoon. This is better than Mándvi creek as there is a depth of more than two fathoms on the bar at high water springs, and it is protected from west winds. The ledge of rocks before mentioned extends nearly a mile to the east. To the south-west of the bluff, when the tide is out, the sand is dry for nearly a mile from the shore. The coast-line to the east of Modva faces back from the low water line from two to three miles, but there are long thin strips of sand from five to ten feet above high-water mark, fronting the sea, which are from half a mile to one mile distant from the sea at low water. Between these and the mainland is an extensive swamp, covered with mangroves, and crossed by numerous small creeks where boats go to cut firewood.

Navinár.

Navinár point, twenty miles east of Mándvi, consists of two or three thin strips of sand, the highest part of which is not ten feet

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above high-water mark. The mainland here falls back four miles from the point, and between is a vast swamp covered in places with mangrove bushes, through which run the Navinár and many smaller creeks. Navinár point is deep-to having eleven and twelve fathoms south of it less than three-quarters of a mile off. To the east of Navinár point there is shelter for a few small vessels during west winds, in two to three fathoms with the point west-south-west, out of the strength of the tide.

Sonár Darri Shoal.

The Sonár Darri sandbank, between Modva and Navinár, consists of detached sands which are dry at low water, with deep water between them. The west banks are four and a half miles east south-east of Modva point, and the east sands lie 6½ miles west by south of Navinár point. The south sides of these banks are deep-to having twelve fathoms at two or three cables. A vessel ought not to shoal under fifteen fathoms. During the first half flood and after half ebb, the shoals may be known by the rippling of the water; and may always be distinguished from the mast-head by the discoloured water on them. These shoals bear east-south-east, and are twelve miles distant from the anchorage in Mándvi roads; they stretch fully three miles off the nearest shore.

Mundra Creek.

Mundra creek, between rows of mangrove bushes, bears north-north-east three miles from Navinár point, and runs to a landing-house a little more than one mile north-north-west. The landing-house is isolated at high water springs, the tide flowing a mile to the north of it. It is three and a half miles north by east of Navinár point.

Mundra Fort.

Mundra fort, two and a half miles north of the landing-house, has a white mosque, distinguishable a good way off, and a grove of high cocoanut trees, half a mile to the west of it.

Mundra Shoals.

Three miles to the east of Navinár point there is the south-west end of a two-fathom bank, lying north-east and south-west, two and a half miles long and three or four cables broad, and north-east of this again there is a three-fathom bank, two miles long lying north north-east. Between the south end of the former shoal and the shore low-water mark, which is here four miles from the mainland, there is a small patch having only seven feet of water. On account of these banks off Mundra, a vessel should not shoal under ten fathoms in going east till Bhadreshvar temple bears north-north-east when she may stand in to five fathoms. The bottom is mud.

The Coast.

The Cutch coast from Mundra to the Nakti or Tuna creek is nearly straight, about east by north half north, and the mud dries to nearly four miles off the shore near Mundra and two miles off towards Tuna. The soundings are regular and the bottom is mud. All along the Cutch coast water-courses empty themselves into the sea during the rains, and the whole coast from Modva to Tuna is very low, with cocoanut trees by all the towns to the west of Bhadreshvar temple, which is eleven miles east-north-east of Mundra, and has a small white dome which may be seen nine or ten miles off from a vessel's deck. There is a grove of trees one and a quarter miles south of the temple, and Bhadreshvar fort is a little west of it. Tuna fort stands some distance inland, about a dozen miles east north-

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east from Bhadreshvar fort. The shore is low and sandy with two or three little villages.

Nakti Creek.

Nakti creek, also called Tuna creek, as one branch of it leads to Tuna landing-place, is thirteen miles east of Bhadreshvar. Its west point is very low, covered with mangrove bushes, and nearly overflowed at high water. The only natural object that marks the entrance of Nakti creek is a tree-covered mud island, fifteen to twenty feet high, called Tekra by the natives. It is about three-quarters of a mile long, north-west and south-east, and about a mile north of Tuna sandy point, from which the Tuna landing-place bears about four miles north-west. Pilots are needed to guide small vessels to the landing.

Tuna Hill.

A light-house built by His Highness the Ráo stands at the edge of the mangrove swamp on the south of Tekra, in north latitude 22° 55½′ east longitude 70° 7′. It shows a small light seventeen feet above high-water level.

Boats bound from Mándvi to Jodiya, on the opposite side of the gulf, in the north-east monsoon, run along shore and sight the Tekra before they branch to the south. Jodiya landing bears about south-south-east half east distant fifteen and a half miles from Tekra.

Tuna.

Tuna landing-place lies four miles north-west from Tekra, and though it is the port of the large town of Anjár, is an insignificant place. Boats of fifty tons burden can with difficulty get there at high spring tides, as it is up a small creek, not thirty yards wide branching from the Nakti. Except by posts set up on each side of its entrance, the creek could not be made out. The flood-tide rushes by the small mouth of this creek to the north with a speed of four miles an hour. A local pilot is needed to take the vessel in.

The Ran.

In the north-east monsoon, from November to February, the Ran is dry, and passable for men and camels, but the fine sand stirred by the north-east winds blinds the traveller. During the west monsoon, the sea water is driven by the wind many miles to the east, and the Ran is then a great impassable sea. This vast sheet of water, near the three large creeks which drain it, the Nakti the Kudlo and the Hansthal, is subject to the regular tides, but the rise and fall is of no extent, though during ebb from the great height of the inner waters the Hansthal gains a speed of six to seven miles an hour. In January 1852, when the rise and fall of the gulf water off the mouth of the creeks was fifteen feet, it was only five or six feet to the south of Janghi, some fifteen miles from Hansthal mouth. Captain Baird, R.E., subsequently found the extreme range of tide at Hansthal to be twenty feet. This difference of level makes the ebb-tide in the Hansthal deep channel last longer and the flood shorter, or respectively about eight and four hours.

The Hálár Coast.

The north shore of Káthiáwár which forms the south side of the gulf of Cutch is under the Jám of Navánagar, whose land begins with the banks and creeks which lie south and east of the Hansthal, and stretches to the great Barál reef fifty miles west of Navánagar. The Hálár coast has no high land, but in clear weather the Barda hills, in inner Káthiáwár, are sometimes visible from the south side of the gulf.

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Mangra Reef.

Mangra Reef, to the north-west of Jodiya, has its west end at the distance of eight miles from the fort, and its east end at six and a half miles. From it the mouth of the Hansthal bears north-east by north nearly ten miles, and at low water the mud becomes dry to a line between them. The east end of Mangra reef bears south-east three-quarters south, about twelve miles from Tuna Tekra. The west end of the reef is deep-to, having five and six fathoms close to it. At three-fourths of a mile from this west extreme a heap of sand and shells, which is the first part to dry, lies with the north-west bastion of Jodiya and the Darbár house nearly in a line. The breadth of the Mangra reef is one mile at the west end and half a mile at the east. There is a deep channel along the south and a vessel may anchor and be sheltered from strong north-east winds with the sand-heap bearing from north to north-north-east two miles off. The north anchorage is in three fathoms at low water in a muddy bottom, with Jodiya fort east-south-east.

Jodiya Fort.

Jodiya fort, on the south shore of the gulf, bears south-east by south twenty-one miles from Tuna fort. The north-west bastion, which is about eighty feet above the sea, and the Darbár house 300 yards south-east of the bastion, are high and conspicuous. Outside of the fort, nearly a mile to the south, is a grove of high trees. These three marks, which point out the place unmistakeably, may be seen in clear weather ten to twelve miles off from a vessel's deck. Jodiya north-west point is of low sand, and bears west-north-west three and a half miles from the fort; the landing is more than two miles to the north-west of the fort, and one and a half miles to the east of the north-west sandy point.

Jodiya Landing.

The Jodiya landing stands north-west half north two and a quarter miles from the fort. The entrance of the creek, among mangroves, is with this house one mile distant and in a line with the Jodiya trees. Boats coming from Mándvi to Jodiya keep along the Cutch coast, and sight Tuna Hill before they slant to Jodiya, and run round the east end of Mangra reef, with the landing bearing south into Jodiya creek. This cannot be done till after-flood by boats drawing upwards of seven feet of water. It is high water on full and change of moon at Jodiya at two o'clock. The rise and fall of the tide is sixteen feet at ordinary springs, nine or ten at neaps, and eighteen or nineteen at highest springs.

Bálachadi.

Bálachadi is a small village bearing seven and a half miles south-west from Jodiya fort. At three-fourths of a mile to the north-west of the village is a small, round, conical hill, detached from the main, and insulated at high water, on the top of which is the shrine of Áku Pir, and half a mile south-west, on the west of the village, a range of rocky mounds sixty to eighty feet high fronts the sea. They stretch north and south over half a mile, and are a health resort for the English residents from Rájkot. These tent-hills are insulated at high water springs. Between these hillocks and Áku Pir there is a small creek, off the mouth of which is a large rock dry at half-tide, and the mud and the rocks dry out at low water for one and a half miles to the west. At the back of Bálachadi a range of hills about one hundred feet high

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end rather sharply to the south at one and a half miles to the south-east of the village. Shoal water stretches more than five miles west of Bálachadi, and the place is approachable only towards high water, and with a native pilot. The shore between it and Navánagar is fronted with mud and coral banks. No vessel should go near it.

Navánagar eighteen miles south-west of Jodiya has the largest and best fort in the gulf. The fort, which is more than seven miles south by east of the anchorage off Navánagar, stands in north latitude 22° 27′ and east longitude 70° 3′. It is a high, circular, turreted building on the west side of the town, 182 feet above mean sea level. From its whiteness, in clear days when the refraction is great, it may be seen at twenty miles distance, and commonly at fifteen miles. Rather more than half a mile to the east stands the palace, a large building with a gable roof at either end, and half a mile to the north-west, outside the fort, is a look-out tower. All three are conspicuous.

Bedi, a little village and fort where stands the port of Navánagar, is two and a half miles north-west of the fort. Boats can come up the creek to within three-quarters of a mile of this little fort. The mouth of the Bedi creek is about two miles from the anchorage off Navánagar, and nearly one mile north-west of Rojhi temple; its west side is rocky and the east side soft mud.

Rojhi is a little Hindu temple with a flag-staff, midway between the anchorage and Bedi fort. It is high water at Rojhi, at full and change of moon, at 1h. 40m. The rise and fall at high springs is eighteen feet, at ordinary springs sixteen, and at neaps ten. The anchorage off Navánagar is with Pirotan island just seen outside of the large mangrove island between it and Rojhi and with Rojhi temple bearing south by west, or both the towers of Navánagar open to the left, or eastward of all Rojhi land. It is in two or three fathoms at low water well sheltered from the west winds which prevail from February to October inclusive. The bottom is such very soft mud, that a vessel can safely anchor in her own draught of water; the entrance of the creek will bear from this anchorage south-west by south. Half a mile west of this anchorage is a small detached reef dry at low water, having a passage between it and the main reef. One and a half miles north by west of the anchorage, lies a two-fathom rocky patch. The state-house touching the east extreme of Rojhi land is on the line of both these shoals. In coming from the west a vessel passing a mile to the north of the Pirotan reef must stand on the east course, till from aloft all the high towers of Navánagar are seen, to the left or east of Rojhi; this is to avoid a two-fathom patch five miles east of Pirotan. In coming from the north-east, Bedi fort should not be opened to the left of, or east of Rojhi, for on this line and all east of it, the ground is rocky at the distance of one and a half miles from the above mentioned anchorage, so that the limits within which to anchor are with Rojhi temple bearing from south half west to south-south-west half west. Stretching a long way to the north and west of

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Pirotan Trees.

the entrance of Bedi creek, is a mangrove swamp, with a sandbank on its north-east face, the north extreme of which bears about west from the anchorage described above. To the west of this sand and at the distance of six miles north-west by west of Rojhi, there is a detached mangrove island, whose trees are twenty to thirty feet above high water, the highest being at the north-east end. This is Pirotan, an excellent landmark in making this coast, as the trees, like those of the Tekra on the Cutch coast, are not allowed to be cut.

Off Pirotan a vessel ought not to shoal under twenty fathoms, till its high trees bear to the west of south. A coral reef steep-to and dry at low water extends off this island one mile to the north-east and three-quarters of a mile to the south-west. The west side of Pirotan forms the east side of the Sarmat Khádi entrance, and when the reefs are dry, a vessel may conveniently anchor, to get shelter from north-east winds, in the mouth of the Sarmat, with the Pirotan trees bearing north-east by east in five or six fathoms, muddy bottom. Pirotan high trees are in north latitude 22° 37′ and east longitude 69° 57′. East of a line from Navánagar, on the south shore of the gulf to the Tuna hill on the Cutch coast, there was in 1852, at low water, nowhere more than ten fathoms of water across the gulf, whereas the charts of 1821 represent the head of the gulf as much deeper, and there can be no doubt it is gradually filling. East of a line from Pirotan to Bhadreshvar there is nowhere more than twenty fathoms.

The Hálár Coast.

From Navánagar for more than thirty miles west, the mainland of Hálár falls back from four to six miles within the sea face of the reefs which bound this coast. Except two or three hills, which are too far off to set as landmarks, it has no distinguishable objects, but clumps of mangrove trees on the reefs form excellent guides. They are not allowed to be cut, and are named by the boatmen Pirotan, Dera, Nalia, Kálumbhár, and Dhuni. Dera differs from the rest of these marks in being a sand-hill, which from a distance, when the sun shines on it, looks like a tent. The Barda hills are frequently visible from this side of the gulf; and, off Rojhi, they may be seen on a clear day, a distance of forty-six miles.

Sarmat.

South-west of Pirotan lies the entrance to the Sarmat inlet, between reefs a little more than three-quarters of a mile wide. At the same distance within the entrance are some rocky patches, which render it unsafe to run far in without a pilot, but a vessel may anchor from a quarter of a mile to half a mile south-west of the Pirotan reef, in five fathoms mud, with the high trees bearing north-east to east-north-east, and sheltered against strong north-easters. It will not be prudent to run in there till a couple of hours after high water when the edge of the reef is dry.

Dera Sand.

Dera is a range of low sand-hills six miles south-west of Pirotan. The name is applied to the coral reef surrounding it, or the whole space included between the Sarmat and the Sika inlets. The north-west end of Dera sand is a bluff, about fifteen feet high, and off it are a few scattered stunted mangroves. To the east the trees are thicker, and there are two or three single conspicuous trees from one to one and a half miles east of the bluff. The reef extends off

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Dera sand-hill nearly one and a half miles to the north-west, and Gus reef is to the south-west of it.

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Sika Inlet.

Sika Inlet is two miles west-south-west of Dera, and is navigable for only four or five miles at low water. At high water large boats can pass through channels among the mangrove bushes, almost in a direct line to Rojhi and Bedi.

Nalia.

Nalia, a clump of trees with a sand bank before it, stands about eight miles west-south-west from Dera sand-bluff. The reef extends off it one and a half miles to the north, where the rocks are highest, and two miles to the north-east. A mangrove swamp joins Nalia clump with the mainland. In the centre of the bay, between it and Dera, lies the Gus reef more than three miles long east and west and two miles broad. At half a mile from its north side there is a long sandbank that dries before the reef itself and shows well. On its south and west sides there are deep water channels, which, as well as that along its east side, bear the name of Sika inlet. These channels are used by native vessels when it is blowing fresh as they avoid the heavy sea outside. The north edge of Gus reef is on the line from Dera bluff to Nalia. A vessel should not, in working, come under twelve fathoms between Nalia and Pirotan, and not under fifteen fathoms when north of the Nalia, and between it and Kálumbhár. There is nowhere so much as twenty-five fathoms at low water to the east of a line from Dera in Káthiáwár to Mundra in Cutch. There are rocky patches of seven and eight fathoms in the middle of the gulf, midway in the track of vessels from Mándvi to Saláya.

Kálumbhár.

Kálumbhár is a mangrove island, four miles long east and west and a little less north and south, with a clump of high trees on its north edge, which bears from Nalia west three-quarters south six miles. North of these trees the reef dries one and a half miles off, forming a projecting point, from which the line of reef on the one side trends to south-west four miles to the entrance of Saláya inlet, and, on the other, takes a south-east direction for two and a half miles to another channel that leads round Kálumbhár island to Saláya. The mouth of Saláya channel is nearly midway on the line from Nalia to Kálumbhár. It is very deep but narrow, and at three miles up is navigable at high water only by boats standing over the reefs and the mud-flats. A vessel may run in for half a mile at low water when the reefs are visible, and be well sheltered from westerly winds. The point of rocks north of Kálumbhár is deep-to, and a vessel should not come under twenty fathoms. But with the trees bearing south-east a vessel can come into fifteen fathoms mud ; and with the trees bearing east-south-east into seven fathoms. Between the trees of Kálumbhár and those of Chánka island, there is nowhere to the south more than ten fathoms at low water, except in the mouth of Saláya creek.

Saláya or Saláya Inlet.

Saláya, the entrance to which lies between Kálumbhár and Dhuni trees, may, at no very remote day, become the Liverpool of Káthiáwár. Saláya is already a leading native port, being the landing place of Khambhália, a large town about six miles inland, and its position, as regards the cotton fields of the peninsula, together with the great depth of water in the inlet, and the perfect shelter it

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Saláya or Saldya Inlet.

affords, mark it as deserving the attention of European merchants. The fact of its belonging to a native chief, who has no one to advise him on maritime matters, hinders the development of trade at Saláya inlet, whose entrance has as great a depth at low water as the Mersey at Liverpool has at high water. Saláya mouth is in north latitude 22° 28′ and east longitude 69° 32′. From Kálumbhár trees a thin low strip of sand, with mangroves on the sea side, runs to west-south-west two and a half miles; its west end is higher and has bushes on it, the tops of which are ten feet above high-water mark. The rocks dry a little more than a mile west of this sand. In this entrance of Saláya inlet a vessel will find excellent shelter from north-easters, by anchoring two or three cables length from the reef, in six to ten fathoms mud. The nearest point of the sand should bear east by north, after the Kálumbhár trees have passed behind the north point of high sand, and a large banyan tree in line with a little conical hill, eleven and a half miles inland, should bear south-south-east half east. Towards low water the reefs are well marked, and, at any time, the masthead look-out man will see them when within two or three cables length.

Dhuni.

Dhuni is a tuft of trees on sand, six miles west-south-west of Kálumbhár, forming the west point of Saláya inlet, which runs up nine miles to Saláya landing. The chief town to which goods are carried by land is Khambália, which is six miles south of Saláya. The creek is known by both names Saláya and Khambhália; it has not yet been surveyed on the large scale, and a vessel bound to Saláya had better take a pilot at Cutch-Mándvi.

Chánka or Suhuka.

Chánka is a little island covered with trees, the north end in north latitude 22° 32′ and east longitude 69° 23′, nine miles north-west of the Dhani trees. From this to Vománi, the north point of Okhámandal, this end of the gulf has nothing but reefs and islands, with good channels among them, which are most useful to coasting craft during strong breezes, when there is a heavy swell outside. Chánka is the north-east of four islands on the Great Barál, or Chánka reef, the north face of which is ten miles long. The north-east end of the reef forms a full semicircle, with a radius of one and a half miles round Chánka island. After the first quarter ebb the rocks at its margin begin to show themselves. Chánka bears about south by east from Mándvi.

Bubasir Rock.

Bubasir Rock, on which a small post used to be visible, lying rather less than a mile from the east edge of the above reef, bears south-east by east two and one-fourth miles from Chánka trees. To the east and south-east of Chánka trees there is good shelter for ships of any size against westerly winds. A good anchorage is in five fathoms mud, at low-water about half a mile south-west of the rock; but a vessel only taking shelter for a single tide may anchor to the north of it in eight or nine fathoms mud, on the edge of the shoal soundings, with Bubasir beacon south by west and Chánka trees west. This anchorage on the east of Chánka for the south-west monsoon is worth knowing. A vessel disabled between Dwárka and Karáchi, and unable to claw off the coast, need not now, with the latest charts on board, have any fear to seek shelter

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in the gulf of Cutch. Rain seldom falls, and the shore is not so completely hidden as off Bombay. In the daytime the towns and trees between Dwárka and Bet island will be seen from aloft, and a vessel can run in either to the north or the south of Beka shoal. After passing Chinri reef, she would be unable, with a south-west wind to haul up to the south to clear Hanumán-dánda, and fetch the anchorage on the east side of Bet island without tacking. She should therefore run for the sheltered anchorage behind Chánka. To do this she must stand to the east along the north face of the Barál reef. Care should be taken, in approaching this reef at high-water, to keep a good look-out for the trees on Nora and Chánka, which should not be approached nearer than three miles till the vessel is off Chánka. She should then haul to the south-east, when the Chánka trees bear south and the water soon becomes smooth. She may anchor in eight or ten fathoms mud, about one mile to the east of Bubasir rock, and three or three and a half miles from Chánka, with the trees bearing west-north-west. In this position the ebb sets to north-west and the flood to south-east.

Gulf of Cutch.

Bubasir Rock.

Large native vessels from the Malabár and African coasts, after the beginning of the south-west monsoon, seek shelter to leeward of Chánka, and there discharge the bulk of their cargo into smaller boats, which, watching their opportunity, bring the goods over to Cutch-Mándvi. The larger vessels follow at spring-tides, and boldly run into Mándvi creek at high-water in the daytime, when the tides are highest.

Between Bubasir and the Dhuni fringing reef five miles to the south-east the water is not deep. The bottom is generally mud though a few casts of hard ground are found. In working to the west among the reefs and islands, the native boatmen usually wait till the falling tide makes the banks apparent. The most minute description of the channels among these islands would not be enough for the guidance of a large vessel. A large vessel should take a native pilot, as the tides are so strong in some places, and an intimate knowledge of their set is necessary, as the eddies make a vessel unmanageable in light winds. The set of the ebb stream, during the first hour of ebb, when it runs out over the reef, is very different from the direction it takes after half-ebb, when it is confined within narrow deep channels.

Barál Reef.

The vast coral reef known as Barál Reef surrounds the islands of Chánka, Nora, Bhaidhar, and Chusra. It is completely covered at high-water springs, the islands only being visible. Its north face is very deep-to, the soundings very irregular from twenty to thirty-six fathoms, and the tide rushes by with a velocity of four to six knots. Off its north-east end the water is shoaler, fifteen to nineteen fathoms, and beyond this there is a bank, on which are rocky patches of seven and eight fathoms. There is no danger on this bank which extends more than ten miles to the north-east of Chánka, although the shoal water and uneven bottom cause heavy ripplings and breaks, the rush of tide being very strong.

Nora.

Nora is a large low mangrove island, on the Great Barál reef, two and a half miles to the west of the Chánka trees; it is nearly

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Gulf of Cutch. *Nora.*

three miles east and west; its north face is fronted with sand, at the east end of which are the highest trees, about twenty-five feet above high-water. On the north of Nora the Barál reef is deeply indented, and the soundings are mostly mud near the reef in the two angles, where small coasters, when working tide-work with westerly winds, can at low water find anchorage, where they wait for the next ebb. Chánka, the north-east island, has been already described.

Bhaidhar.

Bhaidhar is a mangrove island nearly two miles across. Its west face is fronted with sand, the north end of which is highest, being nearly twenty feet above high-water. It lies three miles south-west of Nora, or about half-way towards Chusra, and about five miles east by south of Pága sand.

Chusra.

Chusra, a small rocky islet, with a clump of trees on its north end, stands two and a half miles south-west of Bhaidhar, and marks the south extreme of the Barál reef, as it is only three cables length within the south point of the rocks. The Chusra trees are an excellent mark for navigating these inner channels.

North-West Extreme.

The North-West Extreme of Barál reef stretches nearly six miles to the west of the Nora trees, and is seven and a half miles north of Chusra. The rocks at its edge are piled up in three places, which are dry in rather more than one hour after high-water springs and at neaps are scarcely covered. A beacon on the point would be a valuable mark as vessels might avail themselves of this excellent shelter against north-east winds. It is a snug anchorage, with a depth of four or five fathoms, muddy bottom, three or four cables length to the west of the fringing reef. The bearings of this shelter are: Chánka trees seen from aloft, just touching the north sandy face of Nora islands, bearing east, and Chusra trees bearing south by east quarter east. This is a good anchorage, in four or five fathoms mud, where no ebb stream is felt, and very little flood. To the south are patches of shoal water, and a bank of sand and rock, with overfalls from five to seven fathoms, which stretches to the west of the Chinri reef and south to the Pága reef. Over this bank the soundings are everywhere alike, ranging between five and ten fathoms; but in the centre there is a deeper gut having twelve to fifteen fathoms. The bearings of the land must then be the sole guide, as the soundings except in the centre, will not show a vessel's position. At spring-tides the ripplings and breaking water frequently alarm a stranger.

Pága or Turtle Reef.

Turtle Reef lies three miles north-west of the Chusra trees and west of Bhaidhar, allowing a passage one mile broad between it and Barál reef. Its greatest length is nearly four miles south-east and north-west. On its west side there is a bank of sand, which is completely covered only at high water springs, and forms a good mark; this sand-heap lies three miles east of the east end of Bet island. Okhámandal tableland to the south-east, seen between the Brothers or Sahu islands, is the mark which will keep a vessel free of the south-east extreme of the Pága reef, and will lead in clear to those islands. The highest peak of the Barda hills, in line with or one degree to the left of the highest part of Ajár island, seen from

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aloft, clears the north-east side of Pága reef. The north lip of the reef, which never shows above water, lies three and a half miles to the east of the Chinri sands, and bears about west-south-west from the anchorage described as available during north-easters, at the north-west extreme of Barál reef.

Chinri Reef.

Chinri Reef, about two miles north of Bet island, has also a sand-heap only covered at high springs, on its south side, which bears north-west by west half west four and a half miles from Pága sand. The reef that dries stretches more than one mile, and shoal water stretches nearly two miles to the north of the sand; the east extreme of this shoal water bears east north-east, nearly two miles from the sand. To the south of Chinri sand the reef is deep-to, and there is a passage, one mile wide, between it and the reefs of Bet island; and between it and Saiáni island the water is shoal, with overfalls from three to eight fathoms.

Bet.

The east end of Bet or Shankhodhár, which is composed of sand hills and bushes, is called Monkey or Hanumán point from a temple to Hanumán about half a mile within the point. The reef to the north of this point is called Hanumán-dánda and extends west for one and one-third miles to the north-east of the sand-hills that border the north side of Bet. The island from north-east to south-west measures five miles; but, being a narrow and crooked strip of land, is in its windings half as long again. Its south-west half is rocky tableland, fifty or sixty feet high. Temples in honour of Krishna abound; the people, most of whom are Bráhmans, are mainly supported by pilgrims. When Bet fort was taken from the Vághers by a British force in 1859, some of the principal temples were blown up with the fort; before that time the island had 500 houses and 3000 inhabitants. Bet fort flag-staff is in north latitude 22° 27½′ and east longitude 69° 5′. A vessel coming in along the south side of Chinri reef must pass its sand-heap at one cable's distance, and stand to the east, not letting Arámbhada tower disappear behind Bet island, till the Chusra trees touch the right or south side of Pága sand. These bearings will lead the vessel clear of Hanumán point. She may then steer to the south-east with the latter marks on, gradually opening them as she hauls to the south and as the Kiu hills begin to appear to the left of the bushes on Hanumán point. Then she may steer for those hills, keeping them just open to the south of the bushy point, or about south-west by south according to the tide, remembering that the ebb will force her west against Hanumán point; and then anchor off the east end of Bet island. The anchorage off the east end of Bet island is well sheltered from westerly gales, and, approached as above, may be had in five or six fathoms mud rather more than half a mile from the shore, with Hanumán temple north-west by west, the sandy extremes of Bet island from south-west by west to north-north-west, the Chinri sand being just shut out of sight by the latter bearing. To the east of this anchorage the bottom is rocky, so it is well to anchor near the island, the water during westerly winds being smooth.

Between the sandy south-east side of Bet island and the mainland of Okhámandal the passage is very shallow, having a bank in

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Poshitara Bay.

mid-channel which is nearly dry at low tide. The water deepens towards the south of the island, but the many sunken rocks make it unsafe for navigation without a pilot. Poshitara point is nearly four miles south-east of the east end of Bet, and the town of Poshitara is on high ground nearly two miles south-west of the point. Two large banyan trees to the north-west of the town are conspicuous objects. There is a sunken reef one mile north of the point; and to the east of it is foul ground for nearly two miles. A sand-bank on this foul ground, called Boria, and covered only towards high-water, marks the east extreme. A separate little reef lies north between which and Pága reef the fair channel is one and a half miles broad. The Chusra trees, touching the north end of Ajár island, are the leading marks through this passage. When clear to the north of these Boria reefs the Kiu hills are a little open to the north of Poshitara point. When clear to the east of them the south-east bluff of Okhámandal table-land is seen between the Brother Islands.

The Brothers.

The Brother Islands, called by the people Shán, lie two and a half miles south-east by south of Poshitara point. The west islet is larger with a flat top about sixty feet high; the east islet is small and conical. There is good anchorage at half a mile east of the Brothers, and also on their west side in six to ten fathoms mud, and sheltered from all winds. Attention has lately been called to this Poshitara harbour as affording deep-water shelter for the largest ships within half a mile of the mainland of Okhámandal. This territory belongs to His Highness the Gáikwár of Baroda.

Saiáni Islet.

Saiáni Islet, north latitude 22° 29′ east longitude 69° 4′, bounding the north side of the Bet inner harbour, has a sandy spit stretching one mile to the north-west. In the centre of the island a little tomb called Saiáni Pir stands forty feet above high-water level, and a light-house has lately been built by its side, a most useful mark which may be seen nine or ten miles from a ship's deck. Gurur shoal of sand and rock, on which the depths vary from ten to three and a half fathoms, stretches over a length of ten miles north-east and south-west. It has a sandy knoll called Beka, just dry at lowest water of spring tides, whose north-east end is at five miles from the mainland. Bet cocoa-palms just to the right of Saiáni Pir, bearing south-east half south mark this little patch which dries at the lowest spring tides. The depth between the Gurur shoal and the shore reef varies from twelve to twenty fathoms; the bottom is sand and shells. The south and west of the Gurur shoals are free from danger. But to avoid risk Dwárka temple should not be brought inside Kachhigadh fort or to the south of south by east. The south end of Gurur shoal is joined with the shoal water off Chora sand-hills by a shallow neck, having ten fathoms water, with much deeper water on either side. As these inequalities in depth are so deceiving ships had better pass to seaward of the Gurur. Between the Gurur shoal and the main, during a calm on the ebb tide, the sea sometimes breaks even in deep water, and on both tides there are heavy ripplings, causing alarm to a stranger. When standing in towards

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the Gurur the change in the colour of the water, the ripplings, and the great patches of drifting sea-weed, would sufficiently point it out by day. But the soundings are a sure guide. The twenty fathoms line is decidedly marked, and when the flood tide quickens the vessel's speed, the water will generally shoal to ten fathoms at a cast. During westerly winds there is a hollow breaking swell on the Gurur. By night a large ship not bound for the Gulf of Cutch should not shoal under twenty fathoms off its mouth, as the following bank lies to the north-west of the Gurur. Lushington shoal, called Ania Mor by Cutch boatmen, is a shoal patch of sand and rock, the sand doubtless brought by the currents from the coasts of Sindh and Cutch and deposited on the rocky nucleus, where the ebb from the Gulf of Cutch conflicts with the south-east ocean current of the south-west monsoon. It is supposed to be gradually shoaling: three and a half fathoms at low water was the least found in 1850; but there may be a less depth now. The soundings near it vary from fifteen to sixteen fathoms at two miles to the south, and from twenty to thirty between it and the Gurur, from which it is distant eleven miles. A cast of five fathoms was found at four miles to the south-west of Lushington shoal, in which direction a ten-fathom bank extends sixteen miles. Shoal patches of eight fathoms lie to the west of it; from ten to eleven fathoms is the depth on its north-west side, whence the water gradually shoals to the Cutch coast. To the east, between it and Ranváda shoal, there is a deep gut with from thirty to thirty-five fathoms. The three and a half fathoms patch of the Lushington shoal is in north latitude 22° 37′ and east longitude 68° 48′. From it Nanáo hill, in Cutch, bears north-east half north forty-six miles, and is visible in clear weather; Beka shoal bears east-south-east thirteen miles, and Dwárka temple south-south-east twenty-five miles. The tides on Lushington shoal set east by north and west by south from one and a half to two and a half knots an hour. High water on full and change is at 11h. 30m., when the ordinary rise is ten feet.

Entering the Gulf.

For a steamer or a ship with a fair wind bound into the Gulf of Cutch, the passage between the Gurur and the mainland of Okhámandal should be used, care being taken that in giving that shoal a wide berth the vessel does not go too near the spit off Saiáni. The fair channel is three miles wide. From Dwárka the tides make strong in and out of the Gulf of Cutch, setting with the line of coast, two or three knots an hour, increasing to three or four near Bet. Vessels bound to Mándvi from the south, passing between Gurur and Lushington shoals, should keep Dwárka temple and Kachhigadh fort in one line or bearing south by east, so long as either can be seen from aloft of that line. Assar tomb, on the Cutch coast, should be steered for, and will bear about north-east twenty miles distant from outside the Gurur.

Deep Water.

To the north of the Gurur, between Lushington and Ranváda shoals, there is a gut of small extent, having over thirty fathoms water; from this deep basin, which is a good guide to a vessel's position on a fine day, Nanáo hill in Cutch may be seen bearing north-east by north and all will be clear before you. Care must be taken to

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Gulf of Cutch. *Deep Water.*

allow for the tides, which set east and west in the mouth of the gulf, about three miles an hour. The above bearing of Nanáo hill leads clear in mid-channel between Lushington and Gurur shoals. When bound to Mándvi in the daytime, a steamer may conveniently pass between the Gurur shoal and the coast of Okhámandal, and, by taking a fresh departure from Saiáni island, will not only make more certain of steering straight for Assar tomb on the Cutch coast but will save several miles.

Bet Inner Harbour.

Bet Inner Harbour on the west of the fort is from its rocks unfit for large ships. If you want to anchor off Bet fort, after the south end of Saiáni is brought to bear west-north-west, stand to the south-east over the flat for the cocoanut trees when they are in line with a large round tree, until the south-west bluff of Bet island is just disappearing behind Háji Karman's point. Then the steamer must be hauled to the south and west, and may round Háji Karman's point at less than two cables' length, and anchor to the south-west of it, with Bet fort east-south-east to east by south in four or five fathoms with rocky bottom. None but a steamer can enter in this way, but a small sailing vessel may work in with a north-east wind.

Entering Bet.

There are several channels into Bet at high water. For steamers the passage round the east side of Saiáni island is best, as the rocky point of its reef shows plainly, and a vessel should pass close to it. There is no flood tide felt in this passage, though north of it across its mouth the flood stream runs three or four knots to the east and the ebb runs out to the north-west. A sandy spit stretches for a mile north-west of Saiáni island. Beka shoal, the north-east end of the Gurur, which has a little sandy knoll dry only at lowest spring tides, is marked by the Udital Saiáni tomb just to the left of Bet cocoanut trees. When from aloft the trees are seen well to the left of Saiáni island, the ship is clear to the east of the Gurur shoal, and if bound for Bet, she should stand onwards to south-east allowing for tide, with those marks a little more open till Chinri sand bears east, when she may gradually open out the whole of Bet Island to the left or eastward of Saiáni island.

To enter the passage along the east side of Saiáni, having arrived, as above, within a mile north of the island, keep a look-out for the north-east tip of its reef, and steer for it south-south-west paying great attention to the tide, which rushes past the tip of the rocks with great force. Two sandy points of the Okha shore between Saiáni and Arámbra will be seen in line ahead. Keeping these in line will lead a vessel in clear to the east of Saiáni reef, which is only partially covered at high water. Steer south-south-west along the east side of the island, not opening the sandy points till the south end of Saiáni bears west-north-west when a vessel may go a little further south and anchor two or three cables to the east of the first sandy point, Okha point, in five to seven fathoms, and with Vománi point, which is one mile to the south-west of Sainia island, bearing west. With a west wind a ship must wait till half-flood, and then cross Bet bar, with the east sandy point

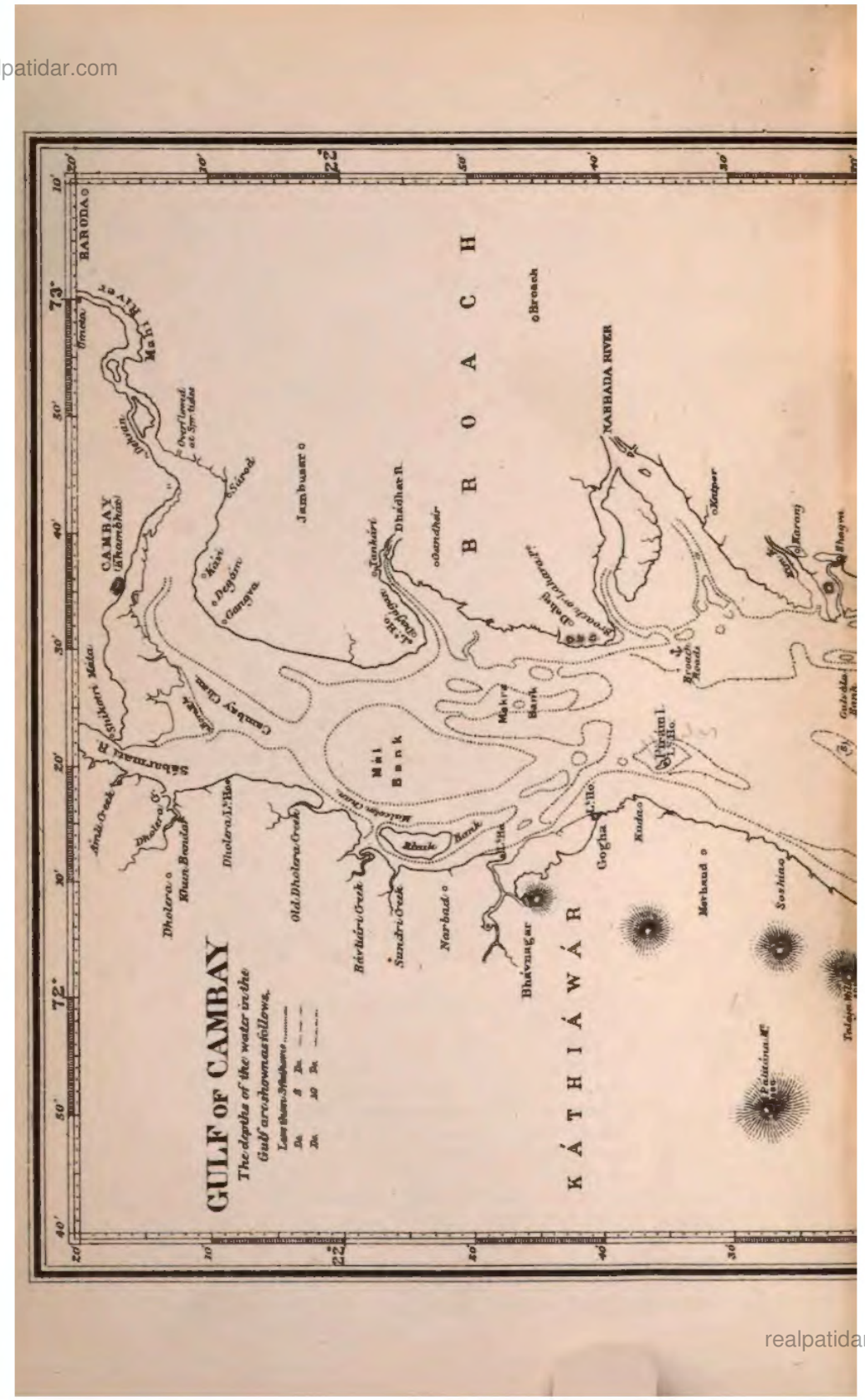
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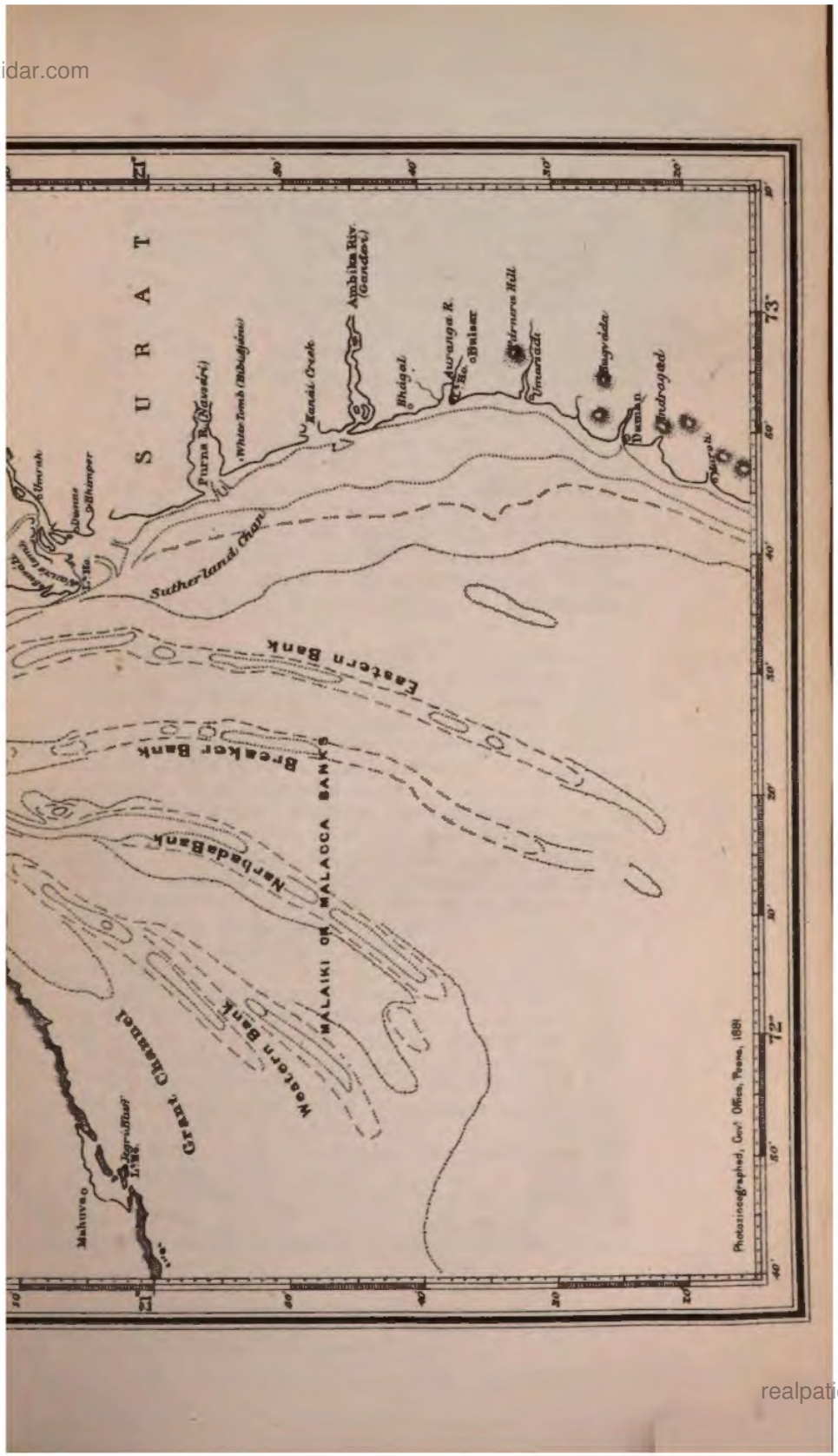
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of Okhámandal in line with Bet fort. In this passage she will have more than four fathoms towards high water. When in deep water, with Saiáni Pir bearing east, where it breaks even in ten fathoms when the tide is running to windward, she must borrow towards the south end of that island, and, when up to it, haul to the south and anchor to the east of Okha sandy point, Vománi mound bearing west, as before.

Gulf of Cambay

The Gulf of Cambay,[1] as understood by seamen, includes the area of water which lies between the south-east of Káthiáwár on the one side, and the coasts of Broach, Surat, and part of the North Konkan on the other. The gulf proper has its south-west limit at Gopnáth point in Káthiáwár, and its eastern limit is the mouth of the Tápti. From this it runs north, gradually tapering till it reaches the Sábarmati on the north and the Mahi on the north-east, at whose mouth is the old trade centre of Cambay or Khambhát, from which the gulf takes its name. This area stretches between north latitude 21° and 22° 20′ and east longitude 72° 5′ and 72° 45′. Its total length is about eighty miles and its breadth varies from about thirty miles at the mouth to about twelve miles half way up.

Description.

The mouth of the gulf is choked by a series of sandbanks called the Malaiki or Malacca Banks, which greatly hinder navigation and are a source of danger and anxiety to the seaman. Though narrow tongues of shoal water run as far south as north latitude 20° 20′, these banks may be said to cause no danger south of a line drawn between Daman on the Surat coast and Jáfrabad on the south-east coast of Káthiáwár. Their northern limit of danger is marked by a line running east and west, between Tena creek above Vaux's tomb and Gopnáth point. North of this line all banks have distinctive names. Between Gopnáth point and the Narbada the gulf has never been thoroughly examined, though the chart shows a patch of five fathoms in the very centre. The western limit of the Malaiki banks lies thirty miles south-south-west of Gopnáth point, on the south-east coast of Káthiáwár. There are four banks, the Eastern, the Breaker, the Narbada, and the Western; and though there are deep channels between them, they are so narrow at their northern mouths, that the passage through them is unsafe. The Narbada bank, half way between Surat road and Mahuva harbour in Káthiáwár, shows at low water a large extent of dry sand. The Breaker Bank has, at twenty miles south-west quarter south from Tápti light, a knoll of sand, which is seen at high water of neap tides, though flooded at springs. This sand is in north latitude 20° 50′ and east longitude 72° 23′, and from the mast head may be seen a great distance when the sun shines on it. The head or north limit of the Malaiki banks should never be approached with an ebb tide. Being steep-to, the soundings give no sufficient warning, and, were a vessel to take the ground, the tide would

[1] This account of the gulf of Cambay, except the paragraph on silting and the historical section, has been extracted for the Gazetteer by Captain A. W. Baird, R. E., from Captain A. D. Taylor's West Coast of Hindustán Pilot.

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overset her in an instant. The eastmost danger of these banks is about five miles from Surat bar, which has one and two fathoms on it at low water; Vaux's tomb, or Tápti light, bears from it north-east. The eastern patch of sand, which is dry at low water, is eighteen miles west of the entrance of Kundi Khádi, or thirteen miles south-west by south from Surat roads. The North-East Danger, or head of the banks, is six miles west of the little hill close to the sea, about five miles north of Tápti light and two north of Suváli sand-hills, where according to Fryer (1673) is Tom Coryat's tomb.

The Sutherland channel between the banks and the shore, part of which the early navigators called the Suváli roads, is about three miles broad, the shore bank standing out one and a half miles at low water. These are sometimes called the inner and outer Suváli sands and both are dry at low water. The great rush of tide makes the eastern reef of the Malaiki Banks very steep-to on its eastern face. As the deepest water is within a mile of danger, a vessel in working should be warned by the deep water, and go about at the first shoaler cast.

The following are the details of the coast of the gulf, beginning with the mouth of the Tápti in the south-east and working round the head of the gulf down the west coast to Gopnáth point.

Between Daman and the mouth of the Tápti the land near the sea is low, covered with trees, and, in places, particularly near rivers, flooded during high tides in the stormy season. When round the foul ground of Sanján and abreast of Daman, a vessel should steer along the shore for Surat road, and not stand farther off than seven or at most nine miles, nor deepen above fourteen or sixteen fathoms. In working she should stand in to five or six fathoms on the soft bank lining the shore. But if anchoring at high water on the edge of this bank, to benefit by the first of the following flood, she should not anchor under seven fathoms at spring tides, because the water sometimes falls nineteen or twenty feet. In 1788 the Gunjávar, a large ship drawing twenty-one feet, bound from China to Surat, anchored in 6½ fathoms and at low water grounded in the soft mud.

With Párnera hill bearing about east half north, the Umarsádi narrow spit of sand stretches far out, with depths varying from eight to thirteen fathoms. This may sometimes be a guide at night, when passing five or six miles from the shore, if the lead is kept going, as the water shoals suddenly in crossing it, and soon returns to the former depth when over the spit. Having passed ten or twelve miles north of Párnera hill, a ship should steer along shore in soundings from seven to ten fathoms. But, in working, if she stands far out and gets a cast of hard ground or shoal on the edge of the Malaiki banks, after passing through the deepest water, she should tack instantly towards the land. When within twelve or fifteen miles of Surat Road, she ought to work from six and a half to seven fathoms towards the shore, to ten or twelve fathoms in the offing, as the channel then becomes narrower; nine or ten fathoms is a good track with a fair wind.

Surat Road and River are at the narrow part of the entrance of the gulf of Cambay. Tápti light, close to Vaux's tomb on Suváli

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Gulf of Cambay Description.

point, the north entrance point of the river, is twelve miles north-west of the Navsári river entrance, and sixty-seven miles due north by compass from that outer part of the Sanján or Dahánu reef, which nearly dries at low water. The distance from the bar to the city of Surat is with windings about eighteen miles. For nearly two-thirds of the distance there is a continued chain of banks, many of them dry at half tide, with very small depths at low water in the channels between them. Above Umra and near the city of Surat, the river is narrower with deeper water.

Tápti Light.

Tápti light is a fixed light, on a column about 140 feet above mean sea level, a few yards from Vaux's tomb. It is a good light, visible more than fifteen miles in clear weather, but only ten miles when the air is hazy. No directions can be given for crossing the bar into Surat river, because the sands are continually changing, new channels opening, and old channels closing. Formerly the Dumas channel was the deepest and was generally used. It struck on the east side of the banks, towards the village of Dumas on the eastern shore, but it is now filled, being navigable by boats only at half tide. The proper channel over the bar is at present between the sand that projects above one and a half miles from Suváli point, forming the north side of the bar, and other extensive sands which fill the middle of the river and the eastern shore. After turning round the point of Suváli sand, the channel strikes north, close along the western shore of the river, where it becomes deeper, and safer than between the sands outside. Although this is the proper channel for entering the river, it is narrow, and at low-water spring tides there is not depth enough for a small boat between the dry sands near the bar. Boats passing down with the latter part of the ebb are carried along very speedily by the rush of water, and, as it is very shallow, they are liable to touch the bottom, when the sailors always leap out to support the boat and keep it from upsetting.

The anchorage for large ships in Surat road is in seven or eight fathoms at low water, with Vaux's tomb bearing north quarter east to north half east in a stiff clay bottom, and with Bhimpur Pagoda north-east by east and Dumas flagstaff north-east by north. Here, on the springs, the tides run very rapidly, particularly the ebb above five knots an hour to south-south-east. Farther in, where small vessels lie near the bar, in four or five fathoms at low water, with the tomb or Tápti light north half west, they do not run with equal speed, and they set north by west and south by east.

In Surat Road, and in the entrance of the gulf southerly winds and blowing weather set in sooner than at Bombay. It is dangerous for ships drawing much water to remain in Surat road after the middle of April. In this month, and early in May, smart southerly winds often blow during the springs, especially at night, with a flood tide. These winds raise a considerable sea, which, by the strength of the tide, strikes hard against a ship, causing her to drive and bring both anchors ahead. When a ship is kept in Surat road late in the season, it is advisable to lie at single anchor, with a good cable down, sighting it when convenient. By so doing she will ride better in blowing weather than if two anchors were down; and should

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Gulf of Cambay. Tápti Light.

circumstances make it necessary to cut or slip, only one anchor will be left on the ground. At such times it is prudent to keep a pilot on board, that he may carry a vessel into the river, or to Gogha, where she will be sheltered by the reef and island of Piram. In some storms late in April and early in May, several ships have been lost by remaining too long at their anchors.

Suváli Hills.

The coast north of Tápti light has a few sand-hills, called the Suváli hills, off which the Suváli bank dries for one and a half miles at low water. This bank is of sand at its edge, with mud and sandy mud inside, towards high-water mark; but the shore by the Tápti light is very steep-to, and off there it dries only half a mile. Tena creek, in a bight seven and half miles north of Tápti light, and less than two miles north of Tom Coryat's tomb, is said to lead into Surat river. From Suváli hills to Tena creek the coast is lined with thick groves of brab or palmyra palms. From this creek twenty miles to the banks of the Narbada, the coast is low and marshy, cut by numerous creeks, and overflowed at spring tides from one to four miles inland.

Dándi Point.

Dándi point, a low bluff reddish point, the south extreme of Dándi island, and about twenty feet high, is thirteen and a half miles north-west from Tápti light, and has off it some dangerous sands. The passage between these sands and the Gulvala bank should not be attempted without a pilot. The low point of Bhagva is two or three miles north of Dándi. Dándi point has a small fixed light, visible about ten miles, bearing north by west fourteen miles from Tápti light, and twenty-one miles south-east of Piram light.

Gulvala bank, five miles west of Dándi point, is between five and six miles from north to south, and its south-west danger is 13½ miles north-west by north of Tápti light, and nearly six miles south-west of the Dándi light.

Bhagva Sands.

The sands off Bhagva stretch about five miles from shore, and are called the Gulvala and Bhagva sands. Between them and the mainland is a channel through which small coasting vessels pass in three and four fathoms. At night, or in a large vessel, it is advisable to keep well to the west. From the Dándi point to Broach bar a continuous bank stretches along shore, and at Broach river stands out about five miles.

Kim river has its mouth about four miles north of the Dándi light; the entrance is dry at low water; but, after half-flood, large native boats can lie in deep water close to the bank by the village of Karanj.

Broach Point.

Broach point or Lahara point, on the north of which are the Dehej sand-hills, is twenty miles north by west of Dándi light, and eleven miles east by north three-quarters north of Piram light-house. This is the highest part of the coast, and consists of sand-hills covered with bushes. Near by are several topes of banyan trees, and a little to the east the small grove of Jageshvar brab trees.

Narbada River has its source in the Vindhya mountains, in the Biláspur district of the Central Provinces, 800 miles from the gulf of Cambay. Few rivers have a more direct course; and perhaps no

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river of the same size receives so few tributaries. The tide passes twenty-five miles above Broach, or fifty-five from the sea; and, throughout this tidal length, its breadth exceeds one mile. At Broach, thirty miles up, it is a noble sheet of water, two miles wide, even when the tide is out. *Gulf of Cambay. Broach Point.*

Vessels of considerable burden may reach Broach as the channels are deep in many places, but they are too intricate to be navigated without a pilot.

Broach Roads, off the bar at the entrance of the Narbada river, are four or five miles south-west of Broach point and eighteen miles north of the southern danger of Gulvala banks. The bar of the river is about four miles from Broach point. A vessel may anchor off the bar with Broach point north by east, distant four and a half or five miles, and Piram light-house west half north in six fathoms at low water. *Broach Roads.*

From Broach bar to Jambusar or Tankária road, a flat, dry at low water, stretches 1½ or two miles from the shore, with deep soundings close to it. The coast from Dejbára creek to Tankária is low and marshy. Gandhár, the only village near the coast, has a conspicuous building. In passing along here a vessel should keep within three miles of the shore, in seven or eight fathoms at low water; and in working, she ought not to stand far off, as the Mákrah bank lies five or six miles off the shore bank, and the tide is so rapid that, were the wind to fail while the vessel is in the offing, great difficulty will be found in regaining the shore.

Dejbára shoal is a small sandbank, with not less than three fathoms over it, 1½ miles long, and lying parallel to the shore from which it is separated by a channel half a mile wide, with ten and eleven fathoms of water. From the south end of this shoal the Dejbára brab trees bear east three-fourths south and from its north end a single brab bears due east. *Dejbára Shoal.*

Mákrah bank, composed of sand, is eleven miles north and south, and five or six miles from the Surat coast, between Broach point and Tankária point, the ends of the bank being about five miles distant from each of those points. In the centre of the bank is a patch which dries at low-water springs, but the general depth is from one to two fathoms. Its north-east end is broadest, almost reaching to Tankária roads. No large vessels should attempt to come here without a pilot, as the tides are so rapid and the soundings are very little guide. Between the Dejbára shoal and Mákrah bank there is a channel two miles wide. *Mákrah Bank.*

Tankária landing is a town on the north shore of the Dhádhar river, about seven miles north-east of Devjagan and nine miles from the anchorage in the Jambusar roads. There is a custom-house with a creek where boats take in cargo. The river is only three-fourths of a mile wide at Tankária. From this river, cotton, grain, and oil go in large quantities to Bombay and other places. *Tankária Landing.*

Tankária, or Jambusar road, may be known by the entrance of the river being open, and by a temple called Devjagan on the north side of it. Off this vessels may anchor in seven fathoms at low water, *Tankária Road.*

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Tankária Road.

the temple bearing north-east by north 3½ miles and the nearest land on the south bank of Tankária bearing south-east four miles, or the Dehej sand-hills, which are seen only from the mast-head, south by east. From this anchorage the bar bears half a mile east. To avoid the strength of the stream is the great object and a good berth can be chosen only by a pilot who knows the place. Horsburgh (1817) directs vessels to anchor with Devjagan temple bearing north-east by east half east distant four or five miles, and Jambusar point east by north with the dry part of some flat distant 1½ miles, and says, 'Here they may ride in safety, the north part of the flat breaking the strength of the tide.' Since 1817 the banks have evidently altered. A small fixed light is now shown on a mast fifty feet above high water, at a little distance north of the temple. This is called Devjagan or Tankária light. The best anchorage in Jambusar roads, in 1835, was with the square house north-east half north and a conspicuous building at the village of Gandhár about east three-fourths north in seven fathoms, sand and clay. This is out of the strength of the tide and is convenient for entering the river.

Gangva.

Gangva town lies fourteen miles north by east of Devjagan temple; its large trees may be seen from aloft ten or twelve miles off. From Jambusar to Gangva is about seventeen miles. The channel formerly used was from one to two miles wide, but rendered very dangerous by the rapidity of the tides; the soundings were from two to seven fathoms at first quarter flood. The flat to the north of Jambusar stretches in places four miles from the shore, and a vessel formerly kept within three cables of it in passing along in two, three, and four fathoms, until a small clump of trees was bearing east. It then hauled for the shore, keeping within 200 yards till abreast the town of Gangva; the anchorage was about one cable's length from high-water mark: there vessels grounded in the mud at first quarter ebb. It must be remembered that the sands and channels in the north of the gulf are liable to shift every year by the violence of the freshes. Since 1835 the above channel to Gangva has closed, and there is no anchorage off the town; a new channel has formed, through the centre of the gulf, which leads to Cambay and the Mahi river.

From Gangva to Cambay is about ten miles; the small vessels that used to navigate here always weighed at first quarter flood, and stood over, keeping the temple at Cambay bearing about north by east three-quarters east and from north by west to north-east by north in working to the north of Degám, for that shore was kept close aboard until they passed that place. The soundings were from two to four fathoms, with overfalls, and the tide was so rapid that a vessel taking the ground would immediately overset, and probably every person on board perish, a result which has frequently happened through the neglect or obstinacy of the pilots. In this part of the gulf the flood sets north-east into the Mahi or Cambay river, and the ebb south-west. The smallest vessel should not attempt the navigation without a pilot.

Mál Bank.

Mál bank lying in the centre of the upper part of the gulf is between Tankária and Bhávnagar. When first surveyed in 1834, it was

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described as three banks: the northern, called Mál; a central group of detached banks, called Teriráo's shoals, from the name of the surveyor's vessel; and the southern one, the Bahmia bank. Next year the banks were so changed as to be described as one large bank. This has been named the Mál bank. It is pear-shaped, the stalk to the south. When surveyed in 1835, its length was sixteen miles, but it is supposed to be increasing southward. In 1852 the surveying vessel Paunah when passing from Broach to Gogha, found much shoaler water at the south end of this bank than the published charts show. It is supposed that a greater deposit has gathered at its south end, which may now be marked by a line drawn from Gogha to Dejbára brab trees, at the back of Dehej sand-hills. There is a channel two miles broad between the Mákráh bank and the Mál bank, and between the Mál bank and a flat which dries off the shore north of Devjagan temple. The Malcolm channel, round the west side of the Mál bank, is deep, but must not be tried without a local pilot. The numerous lights now shown in Cambay gulf make navigation easy; but the banks and shoals change much especially near the head of the gulf.

Gulf of Cambay.
Mál Bank.

These facts show that any special directions for such a locality are useless. Steamers going to Cambay must take native pilots.

Shikotar Máta, a temple on the point between the Mahi and Sábarmati twelve miles west of Cambay town, is a high building with a flag-staff. The coast is high and well tilled, and great quantities of cattle are reared. Dev Máta is a small temple on the same shore, six miles north of Shikotar. Abreast of this place in December the stream was found to be nearly fresh at low water.

Shikotar Máta.

About half-way from Cambay towards the Ran of Cutch is a remarkable depression, called the Nal, which lies about thirty miles to the south-west of Ahmadabad.

From the Sábarmati the west or Káthiáwár shore of the gulf stretches seventy miles south from Khun landing to Gopnáth point.

West Coast.

From Khun landing to Bhávnagar, for several miles inland, the shore is lined with mangrove thickets covered in parts with a coarse grass unfit for cattle. It is seamed by many creeks and overflowed at high tides for a considerable distance inland. It rises towards Gogha and some little hills are seen in the background. On the west bank of the Sábarmati, between Amli creek and East Cape, the surveyors, in 1837, found that a strip of bank, from 700 to 1300 yards broad and five miles long, had disappeared in one year. Since then, so much has been carried away, that East Cape has disappeared and now stands five miles south-south-west of its former position, and Dholera creek mouth or Khun landing is now just south of Amli point, or ten miles higher than the old Dholera creek entrance.

The twenty miles of coast from Gogha to Morchand is tolerably high, much broken by ravines and with trees near the villages. The country belongs to the Thákor of Bhávnagar, whose territory stretches round Gopnáth point and west as far as Chánch creek. The coast between Mitiviri and Gopnáth point is low and fringed

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with sand-hills, and dry banks run out two miles from the shore. Inside the sand-hills, towards Shetrunji river, the country is low, and overflowed at spring tides. South of that river to Gadhula, a little north of Gopnáth, is a low sandy shore. The country inland is open and rather well tilled, with no bushy trees except near the villages, but the leafless thorn-bush is seen all over the country.

Gopnáth Point.

Gopnáth point, the south-east end of Káthiáwár is of moderate height and visible in clear weather upwards of fifteen miles. The whole of the south coast, from Gopnáth to Chánch, is sandstone. Along the seaboard the country averages about 100 feet and rises towards the interior. East of Shiálbet island, there are no remarkable hills except Shatrunjaya the Pálitána mountain twenty miles inland.

The south-east coast of Káthiáwár, from Diu head to Gopnáth point, is generally bold and safe to approach, of moderate height, though rather low in places. Except near villages there are few trees or signs of tillage, and the shore is without a harbour where ships can enter and ride during a gale of wind. Shiálbet island might be made a harbour of refuge, or even a port, for south-east Káthiáwár. The depths along the coast are nearly equal at different distances from the shore, so that soundings do not give sufficient warning of the distance from the coast. The greatest depths are off the more prominent capes and rocks, so that, as a rule, a deep cast gives warning that a shoal is near. Towards the sea, the coast rises in steep overhanging cliffs, hollowed into caves, and worn into sharp points by the wearing of the south-west monsoon on the crumbling sandstone. Among the cliffs are bays of mud and sand; it is everywhere safe to approach, from five to nine fathoms being the average depth within two cables' lengths of the cliffs.

Khun.

The following are the details of the chief points along the west coast: Khun, at the entrance of Amli creek, on the west bank of the Sábarmati, four miles west of Shikotar Máta temple, is the northmost port in the gulf of Cambay. The channel into it from East Cape is close along the west shore and about due east of Dholera town.

Khun Light.

Khun has now a fixed light on a wooden structure, forty-eight feet above high water, near the present East Cape, and bearing about south by west, some ten miles from Shikotar Máta. Between the 15th of June and the 1st of September this light is not shown.

East Cape was in 1837 about seven miles south-east of Khun landing; but this land is too liable to shift to be described with accuracy.

The coast between East Cape and Bhávnagar, a stretch of nearly thirty miles, has three creeks on which are the important cotton marts of Dholera, Bávliári, and Sundrai. Vessels going to these ports must take pilots.

Bore rocks, at the entrance of the Sábarmati, in 1837, bore south-east by east two miles from East Cape and eight miles south of Shikotar Máta. No description is recorded. Bearings noted at high water neaps seem to show, if at all, that they are covered only at high-water springs.

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Bhávnagar.

Bhávnagar town, bearing south south-west half west, twenty-seven miles from East Cape, is a large place. It was formerly hard to reach, being approached by a winding creek. Now a good light-house stands at the entrance off which a vessel may anchor in seven to eight fathoms having the Bhávnagar shoal about a mile east, Gogha light bearing south by east three-fourths east, or Piram light south-south-east half east, the centre of Bhávnagar town about west, and the light-house about west by north.

Bhávnagar shoal is a sandbank lying 1½ miles from the shore bank, and between six and seven miles east of the town. The ship channel is to the west of Bhávnagar shoal, and at springs the tides run through it six knots an hour.

Central Banks.

Central Banks, formerly five miles south-east of the Bhávnagar shoal, are shifting sands which may be said to be connected with the Rhuk bank the north end of which is off Bávliári creek. There is a patch of 3½ fathoms on the tail of the great Mál bank, east-north-east of Gogha, and rather more than six miles north of Piram light-house. Further east, in 1852, were soundings of seven and eight fathoms about six miles north-east half north from Piram light-house. The position of these banks is uncertain as they seem to keep moving south.

Gogha.

Gogha, a walled town, nine miles south-east of Bhávnagar, has a small fixed light on its north-east side, which is six and three-fourths miles north-west half north from Piram. There is a large banyan tree at four miles west north-west of Gogha; and to the south-west of the town, at a distance of three cables, is a very conspicuous large peaked tree. The best seamen in India are natives of Gogha. Ships touching here may procure water and refreshments. Firewood is scarce. Gogha Road is safe for small vessels during the south-west monsoon, or to run for if they part from their anchors in Surat road, as it has a wide stretch of anchoring ground with mud and clay bottom. Gogha Shoal is a narrow sandbank lying in the direction of the stream, its south end being nearly three miles east of the town. One mile north-west of the shoal, or two miles north-east of Gogha light, is a little rock called Perigee Rock, which covers and uncovers. At low water of ordinary springs it is just awash, and sometimes is three or four feet above water. South of Perigee rock, and east of Gogha white mosque, there is a patch of clay having only five feet at lowest tide. At the north-east corner of the town is a small fixed light about forty feet above high water, and visible for seven or eight miles. The light is close to the mouth of Gogha creek which runs along the north side of the town.

Mohumdi Bank.

Mohumdi Bank, the shore which stretches from the rocky reef off Kuda point to the entrance of Bhávnagar creek, is chiefly composed of a red and yellow clay, with occasional patches of sand; the Gogha shoal is one of such sandy patches on this Mohumdi bank: all the rocky part on the south end of the Mohumdi bank is comprised within a radius of three miles from Kuda village to the north-east. There are two shoal banks, nearly dry at low water, two and three miles east of Gogha light. To avoid these, when anchoring near Gogha, keep the large peaked tree in sight to the

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south of the town walls. But a small vessel arriving here towards high-water can go over all the shoals, and pick out deep water for anchorage.

There is a little deep gut off Gogha town which the natives can point out. But owing to the numerous patches of shoal water on Mohumdi bank, large vessels must anchor in five to ten fathoms, clay bottom, about 3¼ miles from Gogha, with Piram light-house south by east, Kuda point south-west by south, and the peaked tree bearing about west three-fourths north, or with the large banyan tree four miles west-north-west of Gogha, just open to the right of the town. From this anchorage the northern shoal patch of Piram reef, having only six feet of water, bears one mile south-east. The anchorage for large ships off Gogha is one mile north-west of the Piram shoal, where in the south-west monsoon the swell is troublesome only towards high water.

Piram Light-house.

Piram Light-house, in the centre of Piram island, bears six and three-fourths miles south-east three-fourths south from Gogha light; about eleven miles west-south-west from Broach point; and twenty-one miles north-west a quarter north from Dándi light. The part of the island which is always above water is very narrow and stretches half a mile to the north-west and south-east of the light-house. The rocky reef, which surrounds the island, runs out furthest to the north and south-east; and, though this, when dry at low water, appears steep-to, a gradually shoaling sand and clay bank stretches off it on the north east and south. On the west it is very deep, and, between the north-west end of the island and Gogha, where, at low water, the passage is little more than half a mile wide, there is a depth of sixty fathoms. Here the strength of the ebb tide was once estimated at twelve knots; the surveying vessel went through it, but was perfectly unmanageable being turned round frequently by the strong eddies. The bottom in this channel is a yellow clay. The soil on the island is sandy, with low sand-hills at the west and north; the eastern side is tilled by the people in charge of the light. There is excellent water in a well twenty-six feet deep. The base of the island is pudding-stone, which shows at low water at the south end of the reef, which ends in a cliff, exposing horizontal strata of pudding-stone, from one to three feet thick alternately with fine clay only a few inches thick. Many fossil bones have been dug out of the reef. So strong are the tides near Piram that in a light wind it is hopeless to keep the vessel under control. On the east the island may be approached within two miles; on the north-east not within three miles; and on the north not within four miles, as a shoal rocky patch, which is here called Piram Shoal, having one fathom only, lies on the north side of Piram bank. A cable's length to the west of this shoal there is a depth of thirty fathoms. Little or no flood stream is felt on the north of Piram reef, but the ebb is very strong.

Piram light-house shows a fixed light, one hundred feet above high water, on a brick tower above a solid stone basement, situated on a sand-hill. In clear weather it is visible from a vessel's deck, twelve or thirteen miles at high water and fourteen or fifteen miles at low water.

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Mitiviri is a village nine miles south-south-west of Kuda point. Between them the bank of clay stretches from two to three miles off shore and is good anchorage, but the shore itself is fringed with rocks and is not easy landing. Inland the country is hilly. Morchand, a village four miles north-north-west of Mitiviri, being situated at the foot of a hill. There are thick trees round all the villages, and a leafless black thorn grows freely in the valleys. Along this coast several streams of fresh water fall into the sea for a short time after the rainy season.

Gulf of Cambay. Mitiviri.

Goriáli, a village with a white tower, a notable mark from seaward, stands two miles inland, and three and a half miles to the south-west of Mitiviri. Between Goriáli and the sea stands Soshia village in hilly grass-covered land. Off Soshia are patches of rock, one mile off shore, having seven fathoms close to them. Vessels should not shoal under ten fathoms.

Goriáli.

Mathváda is a small village bearing south-west half south seven miles from Mitiviri on the south extreme of the hilly country. The bank off Mathváda shelves gradually and is safe to approach into five fathoms to the north of Sultánpur shoals.

Mathvádda.

Talája Hill, eight miles west-south-west of Mathváda, ten miles north-north-west of Gopnáth point, and four and a half miles north-west of Sultánpur, is a small steep conical hill rising about four hundred feet from a level plain. Between it and Bhávnagar is a range of hills. On the top of Talája hill is a Hindu temple, with cisterns of excellent water; the hill has caves cut in the solid rock, which, as late as 1823, were the resort of pirates.

Talája Hill.

Pálitána Mountain, formerly known to seafarers as Shatrunjaya Hill, stands about thirteen miles north-west by west half west from Talája hill and twenty north-west of Gopnáth point. It is estimated to rise about 2000 feet above the sea, and may be seen in clear weather from a greater distance than Talája hill.

Pálitána Mountain.

Sultánpur, a small trading port, the first to the south of Gogha, on the banks of the Shatrunji river, bears south-west by south seven miles from Mathváda. Close to the landing, about a mile within the entrance of the creek, is a well with good water. Between the Sultánpur shoal and the town is good anchorage for small craft, in three fathoms mud. Sultánpur shoal, of rock sand and clay, with a patch of sand nearly dry at lowest spring tides, lies 4½ miles east of the entrance to Shatrunji river. The north end of this foul ground bears north-east three-fourths north nine miles from Gopnáth point. With Talája hill bearing west half north a vessel is clear to the north of it. It is almost joined with Gopnáth point by other banks between which there are passages.

Sultánpur.

Gopnáth Temple, near the point of the same name, stands about 150 feet above the sea, and is six miles south of the entrance to the Shatrunji river. The temple is nearly surrounded by a copse of bushy trees, three-fourths of a mile to the north-north-west of the tip of Gopnáth point. It may be seen in clear weather fifteen or sixteen miles. Off Gopnáth point a reef runs north-east almost joining the Sultánpur shoal. South of the point the coast may be approached

Gopnáth Temple.

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Gopnáth Temple.

close into seven fathoms. The channel between Gopnáth shoals and the Malaiki banks is only six miles broad. The nearest dangerous shoal of the Malaiki banks bears south-east six miles from Gopnáth point. The intermediate soundings are irregular and the depth is no guide, but sandy bottom will be found near the banks, and mud towards the Káthiáwár shore. The bed of this channel, between the coast and the Malaiki banks, appears to be very flat; and the soundings do not show how far a vessel is off shore. To the west of Gopnáth point is a line of high sandstone cliffs. It is everywhere safe to approach into six fathoms, at low water, this depth in some parts being close to the cliffs.

Navigation.

Except the Mál bank, and the detached shoals off its south end, which stretch nearly five miles to the east-north-east of Gogha, the gulf is clear of danger across to Broach point; but according to the testimony of native boatmen, the Mál bank now dries more to the south than formerly.

If forced to leave Surat road by strong southerly winds, and not intending to run for Gogha, it is possible, with the last of the flood, if the weather becomes favourable, to stretch across the gulf to the north of the head of the Malaiki banks for the coast about Sultánpur, where is an anchorage in smooth water to the north of the bank abreast the river. The coast between Piram island and Sultánpur shoal is safe to approach into eight or nine fathoms. If enough ebb remains, or with the next ebb, if circumstances permit, a vessel may work to the south round Gopnáth reef and point, and afterwards to the west along the coast to Diu.

After the south-west monsoon is begun, when the wind hangs to the south, it may not always be practicable to beat from Gopnáth point or from Gogha to Diu Head. But a handy ship that sails well, having good canvas and proper ground tackling, may find little difficulty. For this the moonlight nights are most favourable as the winds are not then so violent as during the spring tides at the change of the moon. A ship, prepared for strong winds, if bound to Bombay or other parts of India, should sail from Gogha road at high water, and steer round the north-east part of the hard ground off Piram. When round Piram, she ought to work to the south with the ebb, and may stand in to seven or eight fathoms in tacking from the shore. If a ship intends to work along the Gujarát coast to Diu head, a pilot for the gulf of Cambay should be on board, who may be procured at Surat or Gogha. He may be landed at Diu in passing, or carried to Bombay, as circumstances require. In crossing the entrance of the gulf from Diu to Bombay, the soundings will tell how far the vessel is being swept into the gulf, as the line of twenty fathoms runs straight from Diu to the offing by Bombay. In the south-west monsoon no ship should shoal under twenty fathoms, until she sights some of the Bombay land-marks, or is to the south of the latitude of Kanhári island.

Tides.

In Surat roads it is high water on full and change of moon about 2h. 45m., but the flood stream lasts one full hour longer. The rise at extraordinary springs is twenty-three feet, at ordinary springs nineteen feet, and at neaps twelve or thirteen feet. The

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tide frequently falls more than a fathom before the ebb stream makes. In 1855 the surveyors did not find the tides so strong as they had formerly been. At Broach roads the tide flows till about 4h. 30m. on full and change of moon, but high water occurs at 3h. 30m. The speed is sometimes five or six knots an hour, the tide rising above thirty feet at springs. On the east of the gulf the flood stream sets about north by east and the ebb south by west, except where their direction is changed by the form of the sands. At Jambusar road high water occurs about four hours on full and change of moon, but the flood stream runs one hour later; the tide rises from twenty-seven to thirty-three feet at springs and from thirteen to eighteen feet at neaps. The greatest speed of tide in the roads is six knots.

At Gogha it is high water, on full and change of moon, at 3h., but the stream flows for a full hour after though the water has fallen more than a fathom. The rise and fall at very high springs is thirty-four feet, at ordinary springs twenty-seven to thirty feet, and at neaps twelve to eighteen feet. Through the deep gut between Piram and Kuda point, which at lowest water is little more than half a mile wide, the tide rushes with great speed generally seven or eight and sometimes ten knots; the passage had better not be attempted. Inside the Sultánpur and Gopnáth shoals, it was found to be high water, at full and change of moon, at 2h. 25m. But the ebb stream did not make till more than one hour after, and continued for more than 1½ hours after the water had begun to rise by the tide gauge on shore. At neaps the flood stream was found to run two hours after actual high water. The rise and fall at ordinary springs was sixteen feet, at high springs eighteen or nineteen feet, and at neaps nine or ten feet.

The Bore.

Vessels passing north of Piram island should be on their guard against the dangerous rushing tide called the Bore. The bore is a rapid tide-wave, forced through a narrow passage over the remains of the ebb tide, the counter-action of which gives the wave a steep wall-like face. Below Gangva on the east, and Dholera on the west, there is no bore. To the north of these places there are two. The Eastern or Principal Bore rises to the east of the Bore rocks about eleven miles south-west of Cambay town. It is not perceptible at neap tides, unless the previous springs have been very high, when it may be noticed slightly through the quarter. When the springs begin to lift, it plainly shows itself, growing in height and speed till two days after new or full moon, when it declines. The highest tides are said to occur, when the new moon coincides with perigee and the full moon with apogee. The bore varies with the night and day tide. Between September and April the night tide is six to eight feet higher than the day tide. As the flood of both night and day tide runs for about three hours, the night tide in the fine season and the day tide in the rainy season has the greatest speed.

In January 1837, at very high springs in Cambay creek, about five miles west-south-west of the town, the bore was observed six

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feet high, advancing with a loud noise at the rate of ten knots an hour along a passage about 500 yards broad, between the steep cliffs on the north and the sandbank on the south. A quarter of an hour after the bore-wave had passed, the stream was running at 4½ knots only. But again, three-quarters of an hour after it passed, the flood had gained a speed of eight knots. After this it gradually declined; the ebb stream beginning three hours after the passage of the bore-wave. The rise of the night tide in those three hours of flood was thirty-one feet. In the first ten minutes the water rose six feet, in the first hour eighteen and a half feet, in the second hour eight and a half feet, and in the third hour four feet.

From the point where these facts were noted the main bore rushed on to within three miles of Cambay. Then, turned aside by a sandbank, the principal stream crossed south-east towards Kávi, and from Kávi north-east to Davan on the Mahi. The little bore moved past Cambay and lost itself over the banks. At the same place the day tide rose only twenty-three feet. The ebb tides run steadily. They do not gain their highest speed, which is about seven knots, until more than half tide, when the high banks are left bare and the stream is confined to its narrow channel.

Off the village of Davan, on January 10th 1837, the bore was observed seven feet high, with an initial velocity of ten knots. After the wave passed the speed fell to five knots. It rose again to seven knots three-quarters of an hour after, when it gradually grew weaker till the ebb made. The western bore, which runs up the Sábarmati, is very like the eastern bore but not so high or so strong. Both cut away old banks and throw up new banks, causing such changes as to make navigation impossible to strangers.

Rivers.

For its size the gulf of Cambay receives the waters of a remarkable number of rivers. These rivers belong to two main classes, great west-flowing rivers from the continent of India with lengths varying from seventy to 750 miles and draining an area of from 700 to 32,000 square miles, and smaller streams about eighty-five miles long and with a drainage area of 2380 square miles flowing east from the peninsula of Káthiáwár. The large continental rivers are, in order, passing up the gulf, the Tápti 450 miles long with a drainage area of 20,230 square miles, the Kim with a length of seventy miles and a drainage area of 700 square miles, the Narbada with a length of 800 miles and a drainage area of 32,000 square miles, the Dhádar with a length of seventy miles and a drainage area of 1050 square miles, the Mahi with a length of 300 miles and a drainage area of 16,700 square miles, and the Sábarmati with a length of 170 miles and a drainage area of 7650 square miles. The smaller Káthiáwár streams are, beginning from the north to the west of the Sábarmati, the Suk Bhádur the Utávli Kalubhar and the Shatrunji.

The question of the disposal of the silt which in times of flood is borne to the sea by these rivers is of much importance in connection with the navigation of the gulf. The following is the substance of a paper on the Silting of the gulf of Cambay which was read before the Bombay Geographical Society on the 24th of February 1870.

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The eight main rivers that fall into the Cambay gulf have an estimated drainage area of about 83,000 square miles. The amount of yearly rainfall over this area is varied, but thirty-six inches of rain may be fixed as the average fall. Taking a fall of one inch over the area of 83,000 square miles to contain 71,068,822,331 tons of water, the total quantity of the thirty-six inches which fall on the areas drained by the different rivers is 255,847,603,920 tons. On the basis of Dr. Whewell's theory that two-thirds of the rain which falls upon the earth passes off by absorption and evaporation, and that the remaining third finds its way direct to water-courses and rivers and so to the sea, the quantity over the whole area for every inch of rainfall would be enough to fill a lake about twenty-four square miles in area and 100 feet deep. To hold the whole season's thirty-six inches of rain would require a lake about 830 square miles in area and 100 feet deep, that is nearly one-third the capacity of the Cambay gulf. One inch of rainfall from all the rivers is enough to raise the water in the gulf nearly one foot, and, a thirty-six inch fall would be ample to raise it thirty-three feet, so that, during such a heavy fall of rain as ten inches in a day, which sometimes occurs, there would be a rise of ten feet in the gulf. It is a fall of this kind happening during spring-tides that causes the tremendous floods that sometimes do such damage near the coast. The quantity of water that falls into the gulf during an entire year is about equal to the quantity of tidal water which comes into the gulf every twenty-four hours during spring-tides.

Judging from their muddy appearance during the rains, the quantity of silt held in suspension and brought down every year by these rivers is very great. It is only during the rains that the river waters are silt-laden. Immediately after the rains, the water, which is beyond the influence of the tides, becomes comparatively clear and pure. At the same time, in the gulf and for 100 miles beyond its entrance, over the whole expanse of ocean called the Bombay Bank of Soundings, the waters of the sea are thick and muddy. This has always been considered to be due to the great quantity of silt brought down by the Cambay group of rivers. This is doubtless correct, but the mud held in suspension is not the silt which comes down from these rivers daily. It is the immense gatherings of ages which are dredged from the bed of the sea by the scour of the great tidal wave, which rolls twice a day into the gulf. The node of this tidal wave is at Male Atol, one of the Máldiv Islands in north latitude 2° 30′, and the head is in the gulf of Cambay in north latitude 22° 30′, a distance of twenty degrees.

To estimate with any great accuracy the quantity of silt which is brought down by the Cambay or Khambhát group of rivers would be most difficult; but a fair approximation is not impossible. Experiments show that a gallon of water holds in suspension 320 grains and a cubic foot of water about 2000 grains of solid matter, which, assuming the pound to be equal to 7000 grains and the cubic foot to be about 62½ pounds is about ·045 of the weight of the water. On the assumption that the total quantity of water brought down by the rivers is 2,368,918,440 tons for every inch of

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rain, or 85,282,534,640 tons for thirty-six inches, the quantity of solid matter brought down by one inch of rain would be 10,660,132 tons, and a fall of thirty-six inches of rain would bring down solid matter equal to 383,771,405 tons. That is the silt brought down by a fall of one inch of rain is equal to an island one square mile in area and ten feet high, and the silt of the whole thirty-six inches is equal to an island about thirty-six square miles in area and ten feet high. Were this island allowed to remain in the gulf, it would soon fill it, leaving only channels for the rivers to pass through. But the great ocean wave, which rushes into the narrow gulf with such tremendous force, dredges or scours the bottom, and keeps the earth in suspension, so that only a small part of the whole is left as silt in the gulf. The greatest depth at which this scour acts has been supposed to be ten fathoms. But a model chart very clearly shows that the scour acts as deep down as fifty fathoms. Even if the whole silt settled in the gulf, which is roughly seventy miles long and thirty-five wide, that is 2450 miles in area, and in some places it is fully twenty fathoms deep at low water, it would take 1000 years to fill it to mean sea level. But, as it is probable that not more than one per cent rests in the gulf, the remaining ninety-nine being carried away by the tide, it would require 10,000 or at the present rate 100,000 years to fill the gulf. In making these calculations, it must be remembered that the silt is brought down only during the monsoon months, while the scouring of the tide continues all the year round, consequently the actual deposit in the gulf can be only a small proportion of the silt which is brought down by the monsoon floods. Still there can be no doubt that there is a regular yearly deposit. How large the deposit is, is clearly shown by the areas that have been raised so high, that they are only occasionally covered during extraordinary high tides or floods. Along with this silting or warping another process goes on. As the silt spreads, the river channels are narrowed and deepened by the greater scour. So those islands, on the south side of the Narbada, seem to have gradually risen out of the bed of the river above the height of the tidal wave. Other influences also call for explanation. When the river channel is narrowed, if the same quantity of water continued to come up the gulf, it would still overflow the islands. But the gradual deposit at the entrance of the gulf checks the influx of water and drives it in some other direction. In the case of the gulf of Cambay the tidal wave tends to be driven west into the gulf of Cutch. As regards the Narbada the effect of this gradual silting has been to deepen the mid-channel, giving it a greater capacity for navigation, though, in all likelihood, the actual tidal flow inwards has slightly decreased. What happens in the Tápti is different. The Narbada has a broad open estuary facing right down the gulf. The Tápti enters the sea immediately behind a low headland called Vaux's Tomb, and this headland prevents the ebb scour from clearing the silt. On the contrary, an eddy is made behind Vaux's Tomb, and so large a bar is formed that the yearly floods have little effect in sweeping it away. The consequence is

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that the gradual growth of this huge bar causes a most marked silting in the tidal part of the Tápti.

Whatever may be the result of the gradual silting of the gulf one thing is certain, that more or less ample channels will at all times remain open for the passage of the waters of the large rivers that empty themselves into the gulf. The silt brought down by these rivers is gradually carried to a stiller part of the great Indian Ocean, along the western coast of India, and on Direction, Adas, Angria, and other banks, and at the Máldiv and Lákhádiv Islands.

The silt gradually travelling to the south is enough to cause a deposit three inches deep and a mile wide along the coast, and out to the Máldiv islands. But the deposit is actually spread over a belt at least twenty miles broad all along the coast; it is therefore only 0·015 of an inch a year or fifteen inches in a century. As the shore slopes at about one fathom a mile, the coast line gains at the rate of a quarter of a mile in a century, so that it will reach the Direction, Adas, and Angria banks in about 8000 years. These calculations are curious as showing one factor in the changes that are taking place. But other influences are doubtless at work which materially modify the distribution of the silt.

In connection with the question of the silting of the gulf, a writer in the Bombay Saturday Review on the 18th of August 1866 brought to notice that, in spite of the large amount of silt brought down every year by the Cambay rivers, the Bhávnagar, Dholera, and Mahuva creeks were yearly enlarging, and quantities of soil were detached from their banks by the high tides of June and November. During the high tides of June (1866) the sea washed away a considerable portion of the Musalmán burying-ground at Gogha, and found its way under the stone embankment of the pier forming a pool of salt water between the town and its sea wall. The earth embankment that once stood between the sea wall of Gogha and the sea had been gradually carried away by the sea, which now everywhere licked the walls of the town. The town wall was being undermined, and, in a few years, the south-east portion of Gogha would disappear. The masonry abutment, which protected a small Musalmán shrine in the wall close to the travellers' bungalow, had been completely broken by the sea, and its fragments would be washed into the ocean by the high tides of November 1866.

This article caused much excitement. The matter was referred for report to Mr. Oldham the Superintendent of the Geological Survey of India, and to the political officers of Káthiáwár and Cutch. In reply, Mr. Oldham stated that in his opinion there was no doubt that the waters of the Tápti, Narbada, Mahi, and Sábarmati, must, by the large discharge of silt, rapidly tend to fill the gulf, and to push forward the line of coast that lies between their mouths. At the same time, while this land-making went on in one part of the gulf, in other parts there was a corresponding land wasting. The heavy discharge of the large rivers which drained into the gulf from the east, tended to fill the basin on the east side, and steadily, though slowly, tended to throw the force of the stream on the western shore. The consequence seemed to be that, while the eastern shore was gradually

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advancing, the western shore was being removed and swept away. The amount of water yearly thrown into the gulf was probably not diminishing, and everything which tended to throw this body of water more against one shore than the other would tend to produce an encroachment of the sea upon the land in that direction. Mr. Oldham thought there was nothing to show that the land-wasting at Gogha was not local, and on the whole of small importance, or that it was not compensated by a gain of land on the opposite or eastern shore of the gulf.[1]

Captain Le Geyt's local inquiries in Káthiáwár showed that at Jáfarabad, within ten or twelve years, the sea had gone back about fifteen feet. At Verával also the sea had gone back considerably. Where vessels of 350 tons (1000 *khándis*) could ride at anchor fifty years before, there was not depth for vessels of more than 100 tons (300 *khándis*). At the ports of Dhára, Rájpura, Navábandar, Sutrapára, Chorvád, Mángrol and Sil, the sea had for years neither gone back nor encroached.[2] In eastern Káthiáwár, Captain now Lieutenant-Colonel Watson found that at Gogha the encroachment of the sea had been considerable. Since the article in the Bombay Saturday Review had been written, a large portion of the Gogha sea wall, opposite Mr. Anding's house, had been beaten in by the violence of the waves. A considerable quantity of land on the Bhávnagar coast villages had been covered by the sea during a few preceding years, and the salt element in the Bhávnagar and Sunarái creeks had increased.[3] The Political Agent, Colonel Keatinge, was satisfied that the sea was gaining on the west shore of the Cambay gulf. He thought there was nothing to show whether this action was due to a change in the set of currents or to the sinking of the land.[4]

These inquiries favour two conclusions; first, that in spite of the vast body of silt thrown into the gulf, its straight shape and its mighty tidal wave prevent any rapid silting, and second, that what silting there is, is not a steady growth of land and narrowing of sea, but the deposit of irregular banks which are thrown up and again swept away by changes in the set of two great currents, the sweep of the river floods and the rush of the tidal wave.

Such historical references as have been collected seem to support both of these conclusions. During the last sixteen hundred years, though there have been repeated changes, the general character of the gulf, especially near its head, has remained unchanged.

The unknown author of the Periplus of the Erythræan Sea, who probably wrote about the middle of the third century after Christ, has left so detailed and vivid a picture of the gulf that he seems to

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[1] Geological Action, Cutch and Káthiáwár, 331 of 1867, General Department.
[2] Captain Le Geyt to the Political Agent, 8th April 1867, Vol. 21 (General Department).
[3] Captain Watson to the Political Agent, 20th March 1867, Vol. 21 (General Department).
[4] Political Agent to the President Bombay Geographical Society, Vol. 21 (General Department), 236.

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have himself passed through its perils.[1] In his time the centre of foreign trade was Broach, or Barugaza, which he correctly describes as about thirty miles up the river Namnadois or Narmada. He describes the gulf of Cambay as beginning at Papike or Gopnáth point, which he notices to be near Astakapra, a name which has been identified with Hastakavapra now Háthab near Bhávnagar. After Papike, says the author, is another gulf exposed to the violence of the waves and running up to the north. Near its mouth is an island called Baiones, the modern Piram, and, at its very head, it receives a vast river called the Mais or Mahi. Those bound for Broach sail up this gulf which has a breadth of about 300 stadia. They leave Piram island to the left, till it is scarcely visible in the horizon, and then shape their course east for the mouth of the river that leads to Barugaza. This river is called the Lamnadis an erroneous reading for Namnadios.[2] The passage into the gulf of Barugaza, that is the gulf of Cambay, is narrow and difficult to those approaching it from the sea, for they are carried either to the right or to the left, the left being the better passage. On the right at the very entrance of the gulf lies a narrow strip of shoal ground, rough and beset with rocks. It is called Herone and lies opposite the village of Kammoni, perhaps the mouth of the Kim river as if Kimana Bandar.[3] On the left side, right against this is the Papike promontory which lies in front of Astakapra (Háthab near Bhávnagar), where it is difficult to anchor from the strength of the current and because the cables are cut through by the sharp rocks at the bottom. Even if the passage into the gulf is secured, the mouth of the Barugaza river is not easy to hit, since the coast is low and there are no certain marks to be seen until you are close upon them. Neither, if it is discovered, is it easy to enter from the shoals that are at the mouth. For this reason pilots are appointed by government with well manned long boats called *trappaga* (*tarápa*) and *kotimba* (*kothia*). These vessels advance as far as Surastrene or Sorashtra, about Verával, and wait there to pilot ships to Barugaza. At the head or entrance of the gulf, the pilot, immediately on taking charge of a ship, with the help of his own boat's crew brings round the ship's head and keeps her clear of the shoals, and tows her from one fixed station to another, moving with the beginning of the tide and dropping anchor at certain roadsteads or basins during ebb. These basins occur at points where the river is deeper than usual all the way up to Barugaza, which is 300 stadia distant from the mouth of the river, if you sail up the stream to reach it.

India, he goes on, has everywhere a great abundance of rivers, and her seas ebb and flow with tides of extraordinary strength. These increase with the moon, both when new and when full and for three days after each, and fall off in the intermediate time. In

[1] The date of the Periplus is variously estimated at from A.D. 80 to A.D. 247. His much greater knowledge of Gujarát seems strongly in favour of the view that he wrote after Ptolemy A.D. 150. [2] Yule in McCrindle's Periplus, 115.
[3] Kim Bandar is up the creek of that name, not far from the railway. Taylor's Sailing Directory, 365. Ptolemy has a Camanes on the coast between Barugaza and Nusaripa.

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the gulf about Barugaza the tides are more violent than elsewhere. All of a sudden you see the depths laid bare; portions of the land turned into sea, and the sea where ships were just before sailing, turned without warning into dry land. The rivers again, on the access of the tide rushing into their channels with the whole body of the sea, are driven upwards against their natural course for a great number of miles with a force that is irresistible. Ships trading to Broach were exposed, both in coming and going to great risk, if handled by those who were unacquainted with the gulf. During high springs the fury of the tide, having nothing to stem or slacken it, was so great that no anchor could hold against it. Large vessels, if caught in it, were driven athwart from their course by the speed of the current, till they were stranded on shoals and wrecked. The smaller craft were capsized, and many that had taken refuge in the side channels, being left dry by the retiring tide, turned over on one side, and, if not set up by props, were filled on the return of the tide with the very first head of the flood and sunk. At new moons, especially when they occurred in conjunction with a night tide, the flood set in with such extraordinary violence that, on its beginning to advance, even though the sea was calm, its roar was heard by those living near the river's mouth, sounding like the tumult of battle heard afar, and, soon after, with its hissing waves, burst over the bare shoals.[1]

This, which is still one of the best if not the best account of the gulf of Cambay and of its bore, has the special interest that it is true of the gulf as it now is and bears out the view of the writer in the Bombay Geographical Society Journal, that, in spite of the vast amount of silt that is poured into it the scour of the tide clears it nearly all off. In the seventh and eighth centuries the mouth of the gulf was open enough to allow Chinese ships, which were always large vessels, to trade to Broach.[2] In 916 the Arab traveller Maçudi describes Cambay as on a deep gulf larger than the Nile, the Euphrates, or the Tigris. The shores were thickly dotted with towns, villages, fields, and palm gardens, full of peacocks, paroquets, and other Indian birds. From the sea to the city took a little less than two days. At low tide the sands in the bed of the gulf were laid bare like the dry plain of the desert, and no water was left but a little in the middle of the channel. On his way to Cambay Maçudi saw a dog lying on the sand which the water had left dry like the bare plain of a desert. Suddenly the flood rushed in from the mouth of the bay like a high mountain. The dog seeing the danger did his utmost to reach the dry land, but the rapid and fierce flood caught him as it passed and drowned him.[3] Under the sovereigns of Anhilváda (942-1240) a colony of Upper India Bráhmans was settled near Cambay,[4] and the city was moved from its former site at Naghera, three miles inland, to where it now is, on the shore of the gulf.[5] In the middle of the twelfth century (1153)

[1] McCrindle's Periplus, 116-120. [2] Yule's Cathay, I. lxxviii. lxxix.
[3] Prairies d'Or, I. 254-255. [4] Bom. Gov. Sel. (New Series), XXVI. 76 note.
[5] The ruins of Naghera are mentioned by European writers of the seventeenth century (Della Valle, 1623 and Ogilby, 1670) who notice a league from Cambay the

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geographer Edrisi described Cambay as a coasting station of good e at the head of the gulf, where there was plenty of water where ships could enter and cast anchor. In the middle of the teenth century (1340) Ibn Batuta noticed that the tides in the nbay gulf rose and fell in a remarkable manner. Travellers had o in small boats or by land from Cambay to Kandhár (Gandhár), at Gogha had to anchor four miles from the shore on account he vast recession of the tide. In the beginning of the fifteenth tury (1411) Gogha rose to eminence as all larger vessels came anchor in its deeper waters and there discharged their cargoes smaller craft for transmission to Cambay whence they were ried by land to Ahmadabad.[1] During the sixteenth century nbay harbour was unserviceable for large trading vessels. At beginning of the century (1503-1508) large or middle sized sels would seem to have been able to pass to Cambay at high er.[2] Vessels sailing from Cambay to Diu had to start at night, ause at the end of the season the wind blew from the west during day, but during the night from the shore.[3] The navigation was remely difficult. A few years later (1514) Barbosa advised no without the help of a native pilot to venture as far as Gandhár, ween Cambay and Broach. In the gulf the ebb and flow so great that in a very short space of time the sea left overed four or five leagues of dry land and in some places .[4] Though large vessels occasionally passed to the head of gulf, as a rule ships trading to distant ports loaded and oaded in Diu, Gogha, and Gandhár, the goods finding their to and from Cambay in small boats.[5] The sea ebbed and ved with such wonderful speed that any ships caught in the bore re certainly lost. To avoid this danger a man on an eminence ays gave notice with a horn when he saw the torrent approach.[6] mouth of the Tápti about this time (1530) was so full of sand the larger ships of war did not attempt the passage and small sels took one day to reach Surat.[7] Towards the close of the tury (1585) the head of the gulf seems to have been still less d. No craft but small vessels or barks went to Cambay and these y twice in the mouth, at the time of the new and of the full on.[8] In the beginning of the seventeenth century (1608), though

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of an older town, the ancient royal seat and chief city of Soráth. This town a Valle names Nagera (Letters, 108) and Ogilby Agra (Atlas, V. 213). The author the Mirát-i-Ahmadi (1748-1762) also notices that in ancient times there was a city where the village of Naghera now is, three miles from Cambay. With rd to the date when the town moved there, it seems worthy of note that while Haukal (943-968), who wrote before Sidhráj's grant, places the town of hhaya six miles (one parsang) inland (Elliot and Dowson, I. 39). Edrisi (1153), who te after the grant, places it only three miles from the sea (Jaubert's Edrisi, 171). site of the old city is still well known.

[1] Bombay Gazetteer, IV. 87.
Jour. As. Soc. Beng. V. (2), 463.
Gladwin's Ain-i-Akbari, II. 64.
Faria in Kerr's Voyages, VI. 220.

[2] Badger's Varthema, 17.
[4] Stanley's Barbosa, 64.
[8] Faria in Kerr's Voyages, VI. 227.

Frederic in Hakluyt's Voyages, II. 343. About the same time Linschosten es that Diu was a great port because foreign traders, Arabs, Turks, Persians, mians, and others found it so convenient for loading and unloading their ships. oire de la Navigation, 19.

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there was a topping trade for all sorts of cloth and rich drugs at Cambay, none of the English or Dutch ships seem ever to have passed to the head of the gulf, and, though the channel of the Tápti was 'fair,' it could be used only by vessels of less than fifty tons.[1] In 1616 a Musalmán writer stated that ships could not enter the gulf, but anchored at Gogha where they were loaded and unloaded.[2] Eight years later (1624) the Italian traveller Della Valle stated that, though ships came to Cambay from different quarters, large vessels could not remain near the head of the gulf.[3] Nor, at this time, was the Tápti much freer from sand than it now is. In 1626 Sir T Herbert, as was then the practice, went by land from Suváli roads to Surat. 'The Tápti,' he says, 'is good neither for drink nor for navigation.'[4] In 1638 Mandelslo described the Cambay haven as 'inconvenient enough.' At high tide the water was seven fathoms deep; at low tide the ships were almost swallowed in sand and mud.[5] The same traveller found the Tápti so shallow that it could scarce carry a bark of seventy or eighty tons. The larger craft seem as a rule never to have gone further up the gulf than Gogha.[6] About the middle of the century (1642 - 1666) Tavernier says 'The trade at Cambay is almost lost, because the sea that once came so close to the town that small vessels could anchor by it, is now half a league distant from it, and, near the coast, is so shallow that great ships cannot come within three or four leagues.'[7] About the same time (1660) Baldæus described Cambay as seated at the entrance of one of the largest channels of the Indus. This channel was almost dry in the winter though at high tide it rose several fathoms deep so that ships might come to the very wall of the city, where, at low tide, it was fordable. The same traveller describes Gogha as a safe rather shallow road where Ahmadabad and Cambay merchants had their ships careened and victualled before going to Arabia and South India. In 1666 the passage up the Tápti was so difficult that even a small boat took ten hours.[8] Four years later (1670), according to Ogilby, Cambay had no haven of any consequence, only a bare road. Still it was called a haven because of the great number of ships which came thither from all places. These were all small vessels as ships of burthen were forced to lie a good distance from the shore in deeper water. At high water the small boats could anchor close before the city but lay dry at low water. The ebb and flow of tide at Cambay was exceedingly swift, the sea rising in a moment and in less than a quarter of an hour reaching its full height. This was done with such wonderful swiftness that no horse could outrun it. It came so furiously out of the sea that like a great current it overflowed a vast tract of land.[9]

Of the passage of the mouth of the Mahi Ogilby gives the following details. About a league southward from Cambay glides the river

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[1] Finch in Harris, I. 84-89.
[2] Wákiáti Jahángiri in Elliot and Dowson, VI. 354.
[3] Della Valle, 65.
[4] Herbert's Travels, 44.
[5] Mandelslo in Harris, II. 116.
[6] Mandelslo in Harris, II. 119.
[7] Harris' Voyages, II. 353.
[8] Suite de Voyage de M. de Thevenot, V. 1; Baldæus in Churchill, III. 506, 514.
[9] Atlas, V. 212.

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Mihi whose shore must be travelled at the low ebb of the sea, and not without great danger, because the sea rising flows up above five leagues, and at low tide you are forced to wade through two or three deep places. If any one should venture to wade through at the coming in of the tide, he would undoubtedly be swallowed by the sea, for, when the water flows with greater strength and higher than ordinary it carries and washes away both horse and man, and oftentimes with such force that an elephant cannot withstand the same, nor all his weight prevent him from being carried away; therefore all travellers wait for a certain time to wade through the same, namely, when the sea is low, which is at the new moon, at which time they may go over it in coaches or horseback without any danger. Coaches are commonly held fast on both sides that they may not be overturned by the waves. Those that go on foot strip themselves naked, and tying up their clothes, carry them on their shoulders. Many times a whole caravan with abundance of people travel over the same, some on horseback, and others on foot, both men and women stark naked, accounting it neither shameful nor immodest.[1] When Fryer (1673-1681) crossed the Narbada at Broach, he found the stream broad, swift, and deep. The bed was much hampered by sand brought down by the rains. But, with the help of skilful pilots, good lusty vessels were brought to the city walls. Hamilton (1680-1720) describes Gogha as a place of some trade with harbour fit for the largest (1000-1500 tons) ships, though aground at low water. About the same time Ovington (1688) says that goods were brought up the Tápti to Surat in boys, yachts, and country boats with great convenience and expedition.[2] Niebuhr in 1763 found the Tápti so full of sandbanks that ships could not enter the harbour. The river was too low in the dry season and in the rainy season it swole so suddenly as to overflow all the neighbourhood.[3] Ten years later (1773), on his way by sea to Cambay, Forbes halted at Gangva. When the tide had ebbed a few hours his boat was left aground, and, before the flood made, the ground was dry for leagues around. The tides, he says, flow with amazing rapidity and occasion fatal accidents. When the south-west monsoon blows strong they are said to rush faster than the swiftest horse can gallop and sometimes rise to the height of forty feet. The quicksands in the gulf were frequently alarming. Constantly shifting by the conflux of the tide, they rendered the navigation difficult and formed large banks entirely across, which prevented ships and vessels of heavy burden sailing higher than the Narbada.[4] Small craft convoyed by light gallivats went on to Cambay. At Gangva when the tide ebbed the stranded boats were supported by strong poles. Had it not been for this precaution, so great was the rush of the flood tide that they would have been overset. When afloat the tide carried them with wonderful speed. They stopped a mile and a half from the south gate, for the sea no longer washed the city walls, but was separated by a bare bank of sand apparently ten

[1] Atlas, V. 215.
[2] Ovington's Voyage to Surat, 163, 218.
[3] Niebuhr in Pinkerton, X. 211.
[4] Forbes' Oriental Memoirs, II. 10, 11, 19.

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feet above sea level and so free from flooding that a guard tent was pitched close to the water side and near the city wall were three well grown trees. About the same time Stavorinus (1774) says, that on the bar at the mouth of the Tápti the depth of water varied from three feet at low tide to eighteen feet at springs. Ships of considerable size could then pass the bar. Further up in the river were other banks of which that near the village of Umra, half a league below Surat was the shoalest. Except when in want of repairs ships engaged in the European trade remained at anchor in the roads, the merchants taking their goods to Surat either by land or in small boats.[1]

In the beginning of the nineteenth century (1810) the tides in the Cambay gulf were strong and rapid. At high water spring tides there were five or six fathoms water and ships could anchor near the city. At low water it was quite dry except some channels in which three or four feet of water remained.[2] About the same time Dholera rose to be one of the chief ports in Gujarát. But in 1812 the river Bhádar, whose stream formerly scoured the creek, forsook its course, and this probably hastened the accumulation of silt which by 1817 had so advanced that navigation became unsafe. About 1820 Hamilton noticed that the belief then prevailed that the Cambay gulf was gradually silting. The tides in the gulf ran with wonderful speed. No vessels attempted to go above Gangva, one tide from Jambusar, it being often dangerous. In many places the current was so rapid that if a ship took the ground she immediately upset and probably the whole crew perished. Fifteen miles east of the town of Cambay the bed of the gulf was reduced to six miles broad and was dry at ebb-tide. But the passage was not to be attempted either on horse or on foot without a native guide as there was danger of wandering among the mud and quicksands, and being overtaken by the bore which rushed in furiously.[3]

Up to 1820 the bore rolled up the Cambay gulf with great force in a wave at times nearly seven feet high. Native vessels used to lie close to the town of Cambay and scarcely a year passed without several of the trading boats being dashed to pieces. Up till then it had been the practice of the Nawáb of Cambay to make channels at the mouths of the water-courses and take advantage of their floods to clear the silt that during the fair season gathered at the head of the gulf. About 1820 the Nawáb ceased to use the rain floods to clear away the silt and sandbanks were thrown up and the scour of the bore lessened.[4] In 1822 Colonel Tod describes a long muddy beach at Cambay stretching at low tide as far as the eye could reach. He was obliged to wait at Gogha several days until his baggage was taken by a winding route across the Ran at the head of the gulf.[5] In 1825 instead of running into the road of Cambay the bore turned three or four miles to one side. Sometimes it set

[1] Stavorinus' Voyages, II. 447. [2] Milburn's Oriental Commerce, I. 154.
[3] Description of Hindustán, I. 688-689.
[4] Taylor's West Coast of Hindustán Pilot, Sup. Indian Navy to Gov. 16th November 1835, Bom. Gov. Rec. Marine Dept. 12.
[5] Western India, 250.

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towards the Mahi but more often it joined the western bore and rolled with great force into the Sábarmati.[1] In the same year (1825) when Bishop Heber visited Broach he noticed that the Narbada was very shallow and that no vessels larger than moderately sized lighters could come beyond the bar.[2] In 1835 at low spring tides except a very small flat gut as high as Gangva and at times a little above, where there remained about three feet of water, all for fourteen miles below Cambay was dry. The entrance to the gut was blocked by a bank close to which the water was deep. This bank stood at low tides from six to eight feet above the water. The tide had to flow for more than an hour, that is during its period of greatest force, before the water, which was driven against the bank, could find a vent. When, with this huge pressure behind it, the water rose to the level of the bank, instead of having the whole level of the gulf to flow over it was pent into a narrow channel and formed the wall-like wave of the bore. The same obstacles, though in a less degree, continued to resist the tides' passage and cause repetitions of the main bore on a smaller scale. At Gangva on the full-moon springs in November the bore was not more than two feet high.[3]

In 1854 the Cambay gulf was described as forming neither a safe nor a roomy harbour for shipping on account of the constant shifting of its bed from the force of the tides and the currents of the rivers Mahi and Sábarmati.[4] In 1858 the Cambay gulf was described as shallow and abounding in shoals and sand-banks. The tides which were very high, rising upwards of thirty feet, rushed in with great force causing much damage to shipping, and this hazard was greatly increased by the continually shifting shoals caused by the frequent inundations of the rivers falling into the gulf.[5] Ten years later (1867) the port of Cambay was described as in a miserable plight. Boats lay two miles from the shore and every import and export had to be dragged through that extent of solid mud.[6] Owing to the bad state of the Cambay harbour the Acting Collector of Kaira in the following year (1868) recommended Government, but without success, to establish a port at the British village of Ránbij about three miles east of Cambay.[7] In 1870 the Collector of Kaira and the Commissioner of Customs proposed that the payment of transit duties received by the Náwab should be stopped and the amount realised spent in constructing a pier or a causeway across the miles of mud through which carts had to pass.[8] Government stopped the payment, but, on the Nawáb's representation, the order was afterwards withdrawn.

At present (1881) the Cambay harbour is no harbour in the ordinary sense of the word. The vessels are grounded as far up the mudbank as they can reach at high water. The landing or *bandar* is two miles from the custom house which stands on

[1] Sup. Indian Navy to Gov. 16th Nov. 1835 in Bom. Gov. Rec. Marine Dept. 12.
[2] Heber's Narrative, II. 169.
[3] Supt. Indian Navy's Letter 16th Nov. 1835 in Gov. Rec. Marine Dept. 12.
[4] Bom. Gov. Sel. XXVI. (New Series), 46. [5] Thornton's Gazetteer, 179.
[6] Acting Collector of Kaira's 205 of 27th February 1867.
[7] Kaira Collector's 834 of 27th Aug. 1868. [8] Kaira Collr.'s 309 of 7th April 1870.

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what was once the shore. Across these two miles the cargoes are taken in carts which toil through slime, mud, and sand, making sometimes only one trip and seldom more than two trips in a day. The spring tide still overflows this dismal flat, and for a day or two after spring tide, till the ground dries a little, the road to the ships is almost impassable for carts.[1]

Surveys.

A survey of the Cambay gulf was made by Lieutenant Ethersey in 1834, 1835, and 1836. His first operations extended from Diu to Gopnáth Point, along the Káthiáwár coast, and so along by the west side and head of the gulf as far east and south as Surat. He examined and laid down the debouchures of the great rivers Sábarmati, Mahi, Dhádhar, and Narbada. Lieutenant Ethersey left unsurveyed sixty-five miles of coast line between Dumas and the mouth of the Tápti and St. John's and again between Bassein and Bombay. In 1836 Ethersey resumed his survey at Dáhánu and continued to Arnála island, a further distance of thirty miles to the southward, terminating at the northern shore of the island of Bassein thirty-four miles north from Bombay light-house. The examination of the unfinished portion was resumed by Lieutenants Rennie and Constable in 1850, 1851, and 1852. These officers not only laid down the coast line, but sounded with care to determine if possible whether silt or sand had heaped up since the date at which the chief soundings had previously been taken. Lieutenant Rennie made a large number of observations on vertical declination at Vaux's Tomb. His survey extended from Vaux's Tomb to Dáhánu a distance of sixty-one miles. He once more resumed his observations on the portion surveyed by Lieutenant Ethersey in 1836 and continued the inquiry down to Bombay. On the north-western shore, along the Káthiáwár coast a survey was conducted by Lieutenant Constable from Vornáni Point to below Porbandar.[2]

Rivers.

The two belts of hill country that cross the breadth of Káthiáwár constitute two distinct water partings, and from them, as well as from a narrow stretch of table-land which occupies the centre of the province and forms a connecting link between them, flow all the rivers and streams by which the peninsula is drained. At first swift and clear, gliding along rocky channels, between steep banks, these rivers flow from the inner of the two hill tracts, outward to all points of the compass, and winding sluggishly through the lowlying lands of the sea-board, enter the sea at points nearly opposite the slopes where they take their rise. Thus on the north and north-west, they flow from the hills to the Ran and gulf of Cutch; on the east they head direct for the Ran and gulf of Cambay; and on the south and south-west they carry the drainage from the Greater and Lesser Gir into the Arabian sea; while, from the counter slopes of the opposing chains of hills, the two largest rivers of the province, the Bhádar and the Shatrunji, rising at almost opposite points flow inward towards each other, until meeting the drainage thrown from the flanks of the connecting links of tableland,

[1] Cambay Administration Report for 1880-81.
[2] Transactions Bombay Geographical Society, XII. LXXXVIII.

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they bend to either hand, and receiving the contents of various tributaries as they skirt the base of their respective ranges, flow through the plains separating the two hill tracts, the Bhádar westward to the Arabian sea, the Shatrunji eastward to the gulf of Cambay.

Though during the south-west monsoon they pour seaward in turbid floods, the Káthiáwár rivers are of inconsiderable size. Among them are nine leading streams, the Bhádar, Shatrunji, Machu, Áji, Bhogávás, Sukha-Bhádar, Keri, Ghela, and Kálubhár.

Of these the BHÁDAR, the largest river of the province, rises from springs in a range of hills a few miles to the north of the town of Jasdan,[1] and before falling into the sea at Navi Bandar, has a course of about one hundred and twenty miles. This is divided into three parts, the first about sixty miles from its rise to the town of Jetpur; the second about forty miles from Jetpur to the town of Kutiána; and the third about twenty miles from Kutiána to the sea. For the first twelve miles of its course the Bhádar flows south, but after passing the town of Jasdan on the right, it bends west, and about twenty-five miles from its source, receives from the right the Karmal, flowing from the hills about the town of Sardhár. Thence, passing about ten miles to the south-west, it is joined from the left by the Vasáori, which flows past Vasávád, and, further on, a few miles above Jetpur, it receives from the right, the Gondali, on whose banks stands the town of Gondal, the capital of the Jádeja state of that name. Throughout this section of its course the Bhádar has the character of a hill stream, flowing with a swift current in a rocky channel. From Jetpur to Kutiána the course of the river is westerly, and its volume is increased by various tributaries, most of which join it from the right. Thus it receives in succession, the Utávli, one branch of which flows under the walls of Mengni; the Phophal, rising in Lodhika; the Moj, on whose banks stands the town of Upleta; and the Vinu, flowing from the hills round Drápha. In this section of its course the Bhádar flows in a broad sandy bed, sunk between banks of alluvial clay, its course being marked by a highly cultivated belt of irrigated crops. At Kutiána the Bhádar comes within the influence of the sea, and winds a tidal river twenty miles to Navibandar on the west coast. About ten miles below Kutiána it receives from the right the Minsar, which flows through the valley separating the Barda mountains from the hills of the Álech group, and from the left near its mouth, the Ojat, flowing from Vanthali. During the south-west monsoon, the sea, driven by the south-west wind, meets the volume of water brought down by the Bhádar and its swollen tributaries. The result is a yearly flood which is felt throughout the lower portion of the river's course. Owing to its low level and the nearness of the sea, one of the chief features of the district between Junágad and Porbandar is its saltness. Salt water rises from below, fills wells and streams, impreg-

[1] These hills are sometimes called the Mándhav hills from the village of that name at their eastern base. They must not be confounded with the Mándhar hills that surround the ruins of Mándhavgad near Thán.

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Chapter I. Description. Rivers. *The Bhádar.*

nates the soil, and occasionally appears as an efflorescence on the surface. In short the normal condition of the country is salt, and, without counteracting influences, it would soon become uninhabitable. The yearly rains to some extent sweeten the soil and supply fresh water, but the good they do would soon pass away were it not for the yearly flooding of the Bhádar and its tributaries, which for miles covers the country on both banks. This flooding happens once, twice, or even three times during the rainy season, and the vast volume of fresh water thus thrown on the land, sinks to a great depth, displacing the salt and thoroughly sweetening the soil, besides filling ponds, wells, and streams with fresh water. At the same time these floods are not without ill effects. The fields along the river banks are yearly more or less eaten away to the great loss of the husbandmen, and at times the river quits its bed and cuts a new channel engulfing valuable lands and ruining the owners. Again, the effects of the inundation on the surrounding country are most capricious. Sometimes when the flood subsides, large quantities of alluvial soil are found spread over the surface, and to the great gain of the holder barren spots suddenly become fertile fields. At other times the violence of the flood sweeps away the soil, turning cultivated fields into barren waste. Again, these floods by taking place at unexpected and unseasonable times, occasionally inflict considerable loss by damaging growing crops. Thus in these parts for good or for evil the flooding of the Bhádar is one of the chief events of the year. The harm is slight and partial; the good great and general.[1]

After the first floods, the Bhádar is navigable by small boats of three to five tons (10 - 15 *khándis*) sixty miles to Jaitpur on the main stream or thirty miles to Vanthali on the Ojat branch. At other times it is navigable only twenty miles as far as Kutiána.

The Shatrunji.

The sacred Shatrunji has, including windings, a south-easterly course of about one hundred miles, from its rise in the Dhundi hills of the Gir, to Sultánpur where it enters the gulf of Cambay. Flowing at first in a northerly direction, it passes the small cantonment of Dhári, and, about twenty-five miles from its rise, receives from the left the stream of the Satáli. Then, bending to the right, it takes a south-easterly course till it falls into the gulf. On its passage it receives a number of small feeders, among them the Singavado on whose bank stands the Gáikwár's town of Amreli; the Gágadia flowing under the walls of Láthi, the capital of the small Gohil state of that name; and the Leo or Gágaria which rises in the Gir near Lákha Pádar.[2] At Kránkach the Shatrunji is joined by two streams, having dangerous quicksands and flowing through a nitrous soil whose brackish waters are said to affect the Shatrunji for the rest of its course.[3]

The Machu.

The Machu, with a course of over seventy miles, rises near the town of Ánandpur in the northern belt of hills and flows under the

[1] Report on the Separation of Interests between Junágad and Porbandar, 1865.
[2] Trans. Bom. Lit. Soc. I. 265. [3] Bom. Gov. Sel. XXXVII. (New Series), 12.

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Rivers.

walls of Vánkáner and Morvi into the Ran of Cutch at Mália. In the earlier sections of its course it is remarkable for its rocky channel and rugged precipitous sides. Many a long detour has to be made before a place is found passable for carts.[1] Beyond Morvi it flows through a flat treeless plain, its waters becoming brackish about ten miles from its mouth and the stream passing through salt wastes till it loses itself in the salt sand and mud of the gulf of Cutch.

The Machu.

The Áji, which is somewhat similar in character to the Machu, rises near Sardhár in the same series of hills, and flowing under the walls of Rájkot receives from the left, some twenty miles beyond that town, the united streams of the Dhondi and the Niári, on whose banks stands the town of Pardhari, and after a course of about sixty miles falls into the gulf of Cutch near Bálambha. It is famed for the excellence of its water. Small quantities of gold dust are said to have formerly been obtained in its bed.[2]

The Áji.

The Wadhwán and Limbdi Bhogáva with courses of about seventy miles, rise near each other in the hills about Chotila, and flow eastward in broad sandy shallow channels, under the walls of Wadhwán and Limbdi respectively, losing themselves in the sand and silt of the Nal or Ran of Cambay.

The Bhogáva.

The Sukha Bhádar, of about the same size as the Bhogavás, rises on the eastern flank of the hills in which its namesake the Bhádar has its source, and, flowing to the east instead of to the west, passes the town of Ránpur, and enters the Ran of Cambay near its junction with the gulf. This river originally flowed past Dhandhuka and formed the creek of Dholera. In 1833-34, as it had before done in 1812, it left its old bed and cut its present channel about four miles west of Dhandhuka.[3]

The Sukha Bhádar.

The Keri, the Ghela, and the Kálubhár are similar in size and character to the three last mentioned rivers. They flow east from the central highlands and meet on the coast, forming the tidal creek which enters the gulf of Cambay near the town of Bhávnagar.

Of small streams are the Und, flowing from Lodhika north to the gulf of Cutch at Jodiya; the Demi flowing from Ánandpur under the walls of Tankára; the Bámbhan rising near Thán; and the Phulka flowing past Dhrángadhra, all losing themselves in the Ran of Cutch; and the Málan, Machundri, Dhátarvari, Singavada and the picturesque Rával, all rising in the hills of the Greater and Lesser Gir, and flowing south to the Arabian Sea. To these may be added the Hiran and Sarasvati, sacred streams which rise in the Gir, and meet each other and the sea near the temple of Somnáth Pátan. The junction of the streams called Triveni, is held especially sacred as the place where Krishna died and his ashes were sprinkled. Eight miles nearer the hills the Sarasvati passes through a reservoir called the Práchikund, much visited by devotees. Lastly, may be

[1] Trigonometrical Survey Report, 1873-74.
[2] MacMurdo in Trans. Bom. Lit. Soc. I. 259. The statement is not corroborated by any subsequent writers.
[3] Journal Bombay Branch Royal Asiatic Society, V. 112.

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mentioned the Uben and the Ojat, which, rising near each other on the northern slopes of the Gir hills, diverge to the right and left as they flow towards the interior of the province, and after encircling the detached mass of the Girnár mountains, join their waters near the town of Vanthali, whence they flow in a united stream to join the Bhádar a little above Navi bandar where it falls into the sea. Besides these there are the Nágmati which rises in the hilly country thirty miles south of Jámnagar, the Náni and Moti Phuljhar, and the Manvar.

Creeks.

Of salt water creeks the most important are the Hansthal, Bhávnagar, Sunarái, Bávliáli, and Dholera creeks.

The Hansthal, the deep channel that connects the outer and inner gulf of Cutch, flows from the head of the gulf of Cutch for above two miles in an easterly direction, and then bends north-east with mangrove swamps on either hand. At five miles from its mouth it divides into two channels, one leading northwards towards Cutch and called the Cutch Khádi, the other leading south-east towards the shores of Hálár and called the Hálái Khádi. This latter is navigable by vessels drawing nine feet of water for a distance of four miles, and afterwards, though little more than a ditch, allows, at high water, native craft of 66 to 100 tons (200-300 *khándis*) to pass as far east as Vaváuia about ten miles up the gulf.

The Bhávnagar creek, which forms the channel between the town of that name and the gulf of Cambay, is a safe but winding passage navigable by large native craft for about five miles, or within a mile of the town. At spring tides, boats of from three to five tons pass up the Ghela as far as Ghelri in Vala fourteen miles from Bhávnagar. Of late years the Bhávnagar state has spent large sums in improving the port.

The Dholera creek is the channel leading to the important trading town of Dholera which is situated about ten miles inland. The channel is winding and the passage greatly depends on the state of the tide.

The Sunarái Khádi is about eight miles north of Bhávnagar. It is said to contain a fine broad channel of various depths for about 4½ miles (3 *kos*) inland, with a good muddy bottom, navigable for boats of from 100 to 166 tons (300-500 *khándis*). The channel does not dry like the Dholera creek, and is free from mud banks and other serious impediments. The largest vessels used in the coasting and gulf trade can make the landing place in one tide. The landing place is about 4½ miles (3 *kos*) from the mouth of the creek, the channel near it holding water enough to keep laden and unladen vessels afloat at any time of the tide. In November and December 1822, a nautical survey of this and the neighbouring creeks was made by Lieutenant Dominicetti of the Company's Marine, who described Sunarái creek as in latitude 20° 0′ 30″ north and bearing from Bhávnagar creek 8¼ miles north 24 east. It ran west and north-west from the sea upwards of twelve miles, for about half of which it was navigable. Its breadth for the first three miles varied from 650 to 800 feet and for the next

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three miles was about 370 feet. The depth at high water spring tides in the large reach ranged from thirty-nine to forty-eight feet, and at low water from six to fifteen feet. In the small reach, with as much as from thirty to thirty-two feet at high tide, it was dry at low water; the perpendicular rise of the tide was thirty-three feet. It was high water on full-moon and at the change of the moon at the entrance at 4h. 28m. P.M. and 5½ miles up at 5h. 26m. The ebb ran 6½ and the flood 5½ hours, the former 3½ the latter 2½ miles an hour.[1]

Bávliáli Creek.

The Bávliáli creek is about two miles north of the Sunaráí creek. It is said to be about eight miles long and for the first five miles to vary in breadth from 550 to 600 feet. At high water the depth of the spring tides varies from twenty-six to thirty-five feet; and at low water it is nearly dry except at 1½ miles from the entrance where three to five feet remain. During the neaps it never has less than twenty-three feet at high water, and is not dry for more than 2½ or three hours in twelve. The tides are not so rapid as in Sunaráí. At the springs the flood runs 1¾ and the ebb 2¼ miles an hour. It is high water on full and change of the moon at 4h. 32m. at the entrance and at 5h. 36m. P.M. five miles up. The bottom is chiefly mud or mixed mud and sand.[2]

Among smaller creeks may be mentioned the Mahuva creek leading two miles to the landing place; the Chánch creek flowing through a mangrove swamp at the back of Chánch island about twelve miles west of Mahuva and running inland for five or six miles; the Mándva creek, running to the village of Velan, from Diu head, the southern extremity of Káthiáwár; the Somár creek, 1½ miles to the north of Mul Dwárka near Kodinár; the Sil creek between Mángrol and Navibandar, which might be made navigable to native craft of the largest size, but is yearly stopped by a bank of sand which forms across its mouth at the close of the rains; the Vartu creek leading to Miáni which can only be entered at high water, when there is about nine feet of water; the Saláya creek running about nine miles from the gulf of Cutch to Saláya; the Beri creek leading to Beri the port of Navánagar; the Jodiya creek running about 3½ miles to Jodiya, but navigable only to the *bandar*, about one mile; and the Vaváníа creek leading about two miles to the Morvi port of Vaváníа.

Harbours.

Notwithstanding its extent of coast Káthiáwár has no really good harbours, except Bet at the north-east corner of Okhámandal where boats can lie through the south-west monsoon. Its principal ports are Vaváníа, Jodiya, Beri, Saláya, in the gulf of Cutch; Dholera, Bhávnagar and Gogha, in the gulf of Cambay; and Mahuva, Jáfarabad, Diu, Verával, Mángrol, Navibandar, and Porbandar on the south and west coasts. Of these Vaváníа, Jodiya, Beri, Saláya, Navibandar, Mahuva, Bhávnagar, and Dholera are on creeks, and communication with them depends on the tide; while Gogha, Verával, Mángrol, and Porbandar are little better than open roadsteads. Of

[1] Trans. Bom Geog. Soc. II. 58.

[2] Trans. Bom. Geog. Soc. II. 58.

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Chapter I. Description. Ports.

Verával, for the improvement of which large sums of money have been spent, Mr. Ormiston wrote in 1869 'I do not know many places which possess fewer natural advantages for a harbour. It is open to the Indian ocean, and the bottom of the harbour is bare rock, and, therefore, bad holding ground. On the other hand, it is the only good port of Junágad, and is said to be as good as any of the other harbours along the coast.'[1] Diu roadstead is well sheltered from the south-west monsoon, and vessels frequently take refuge there from Verával and other places. An excellent harbour could be made at Pipávao in the Chánch creek, where the Bhávnagar state has built a pier. The Nawáb of Junágad has established a port called Bherai on a branch of the same creek, but it is difficult of access and cannot be compared with Pipávao.

Islands.

The leading islands on the Káthiáwár coast are, Piram in the gulf of Cambay; Chánch, Shiál, and Diu off the south coast; Bet in the west; and the Chánka islets in the gulf of Cutch.

Piram, a small narrow island about seven miles south of Gogha, is surrounded by rocky reefs which run two or three miles to the north and south-east, and are dry at low water. The surface, which is partly drift sand partly a light arable soil, rises on the west side into low cliffs of hardened clays and conglomerate rock. On a sandy knoll in the centre of the island a fourth order dioptric light has been set in a stone tower built on the ruins of an old bastion. Good water is procurable from a well, but from June till October the island is unhealthy. Piram is mentioned by the author of the Periplus (A.D. 247) under the name of Baiones. In modern times it was famous as the stronghold of the Gohil chief Mokheráji who was defeated and slain in A.D. 1347 by the troops of Sultán Muhammad Tughlak. It is interesting from its fossil remains of extinct varieties of elephant, rhinoceros, hippopotamus, and gigantic fish.

Chánch, which though at high tide nearly surrounded by water, is never really an island, lies off the south coast about twelve miles west of Mahuva. It is a narrow strip four or five miles long and about half a mile broad, with its surface rising gradually towards its eastern end. The village of Chánch stands on its south-eastern corner.

Shiál Bet is a rocky island about three quarters of a mile long and half a mile broad, about three miles west of Chánch island and seven miles east of Jáfarabad. It is about two miles from the mainland, with a surface rising gradually from the north to the south, where steep cliffs overhang the sea. It contains some old fortifications and was once a famous piratical stronghold. Its ancient name is said to have been Sinhlingpur. At its eastern end is a rocky islet called Savái Bet, detached at high tide, on which stands the tomb of a Pir or Muhammadan saint called Savái Pir.

Diu is an island of irregular outline, about seven miles long and from two miles to half a mile broad, with a sprinkling of cocoa palms

[1] Report on the Harbour of Verával in Káthiáwár, Bombay 1869.

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and other trees. It is of sandstone, presenting on its south face a line of cliffs washed by the sea, and its surface is everywhere honeycombed with quarries, the stone having been used in making the forts, churches, monasteries, and other buildings of which the island is full. Besides the town of Diu there are four villages, Mánekváda, Bocharváda, Brankváda, and Nágva, the last having a small fort.

Bet, or the island of Shankhoddhár, is a narrow crooked strip of sand and rock to the east of Okhámandal point and about eight miles long. It is famous for its temples and shrines of Krishna, the chief of which was in the fort of Kálákot and was blown up with the port by a British force in 1859. Bet is one of the ports of Okhámandal, and as noticed above forms a safe shelter during the whole south-west monsoon. Early European navigators called it Sangánia, from the famous pirates of that name whose original stronghold was at Kachhigad, five miles north of Dwárka, where the ruins of their fort remain on a point of land to the west of the present fort. All round the island, conch or *shankh* shells are found in abundance. They form an article of commerce and have given their name to the island, the Gate of Conch Shells.[1]

In the gulf of Cutch, a few miles from the mainland of Hálár off Saláya, are the Chánka islands, a group of five, Chánkha, Nora, Baida, Ajár, and Chusda. They are raised very little above the sea and are mere banks of hard rough rock on which sand has gathered. They are chiefly important on account of their beds of pearl oysters, which are gathered without difficulty and without diving. The pearls are of good lustre, quality, and size.

Wells.

In the inland parts of the province the supply of water for household wants and for cattle is obtained either from the rivers and streams with which the country abounds, or from the wells with which every village is provided. Several thousand wells were sunk during the scarcity of 1877-78 and were invaluable in raising hot weather crops. Many wells fell into disuse when the scarcity was over, but the net result has been a large increase to the irrigational power of the province. Tracts near rivers are watered from *oriás* or pits dug at convenient places in river beds, with a lift and bullock run on the bank above. Sometimes the sides of the bank are faced with masonry, but when the bank is steep and the soil rocky and hard, they are often left in their natural state. At Kotra near Dátha on the south coast is a well at which thirty leathern buckets can be worked at the same time; the water is said always to remain at one level.

The village wells called *váv* or *bávdis*, are generally built of substantial masonry and are occasionally of very elaborate and elegant design. A flight of broad richly ornamented steps with several breaks or landings leads to the water. From the first landing the view stretches through a long vista of three or four cupolas. At the next landing, a few steps lower, the view is along and through

[1] Some local Pandits say the name of the island comes from Shankh Asura who was slain by Krishna and obtained salvation or *uddhár*. Hence the proper form is Shankhoddhár and not Shankhodvár. Others say it derives its name from *shankh* and *udar*, that is shaped like a *shankh*.

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Chapter I. Description. Wells.

parallel rows of cupolas; and on reaching the bottom, near the level of the water, a third row forms a basement of very elegant triple storied cupolas. These are built over each of the three or four wells at the bottom, and the whole are surrounded by a stone path-way giving access to the smaller wells and to a large open circular well at the other end, from which water can be lifted to the top by a leather bag. However rich the interior of the well may be, nothing shows above ground but a stone wall about two feet high.[1]

Reservoirs.

In some of the lowlying districts, particularly those to the north and north-west, where the soil is so charged with salt that the water obtained by digging is more or less brackish, almost every town and village has its pond or reservoir, holding water through the greater part of the year. During the months of April and May, many of these ponds become dry, and supplies have to be drawn from wells which, in most instances, are sunk in the beds of the ponds and lined with brick or masonry. Some of the ponds are large enough to deserve mention, notably those of Pátri, Kherva, Sitha, Chandrelia near Thán, Sáyla, Adála near Dhándalpur, Sardhár, Chaubári and the Sardhár *taláv* at Junágad. Halvad has a beautiful lake with the palace rising from the water on its eastern side.

Lakes.

The Nal.

The province contains a few lakes larger than village reservoirs. The most remarkable is the Nal, an extensive sheet of slightly brackish water on the north-eastern frontier of the province, at the head of the Ran of Cambay. With a depth of water rarely exceeding six feet it has been estimated to cover nearly fifty square miles. It is surrounded on the south and west by a mass of reeds and giant grasses, while the eastern and part of the northern shore is a smooth, light coloured, and gently sloping beach. Among the coarse grasses and reeds growing on the marshy lands near the Nal is a species, locally called *vid* or *bid*, whose bulbous root is eaten in times of scarcity. This bulb is of a dark colour and covered with hair-like fibres. It is dug up and dried in the sun; the fibres are carefully removed and the bulb is ground into flour. The bread has a sweetish and by no means unpleasant taste, something like ginger bread. To those accustomed to it from their birth it is nutritious enough, but, incautiously eaten by persons used to more wholesome food, it is apt to bring on violent and often fatal dysentery and inflammation of the bowels. The fibres are supposed by the people to be a deadly poison. It is this bulb alone that makes the ground on which it grows valuable and an object of contention among the villages around the Nal. Another bulb called *theg* is also made into bread and largely eaten by the lower classes in the Nal Kántha.

The Gheds.

The Gheds, situated in the neighbourhood of Mádhavpur on the south-west coast, are large sheets of water, which in general appearance resemble the Nal and are usually known as the Ájak and Sil, Bagasra, and Mádhavpur Gheds. During the cold weather all these lakes, as well as the Gheds at Miáni, Rával, Bárváda, and Visáváda and other parts of the coast, are the resort of large flocks of

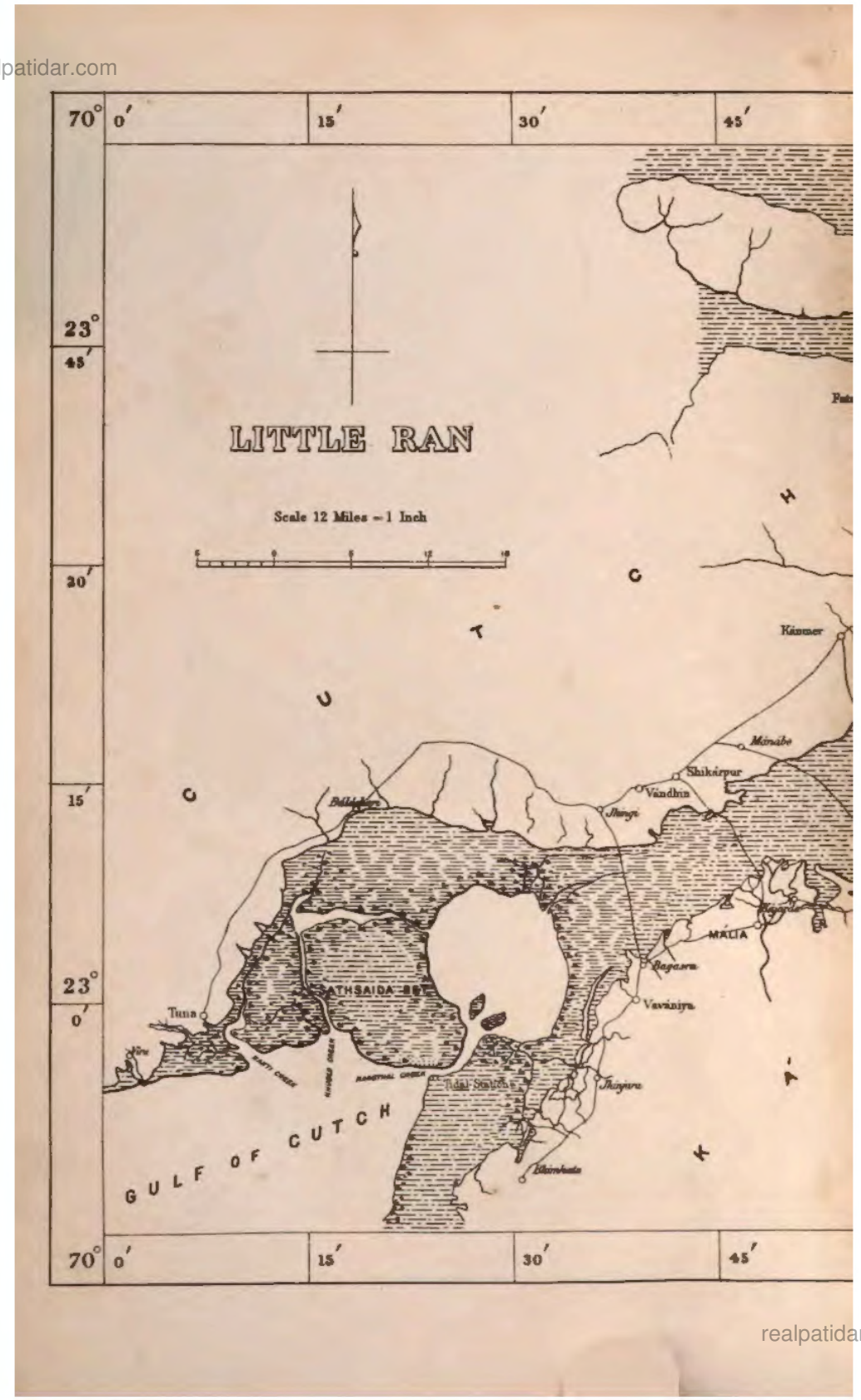
[1] Trigonometrical Survey Report, 1872-73.

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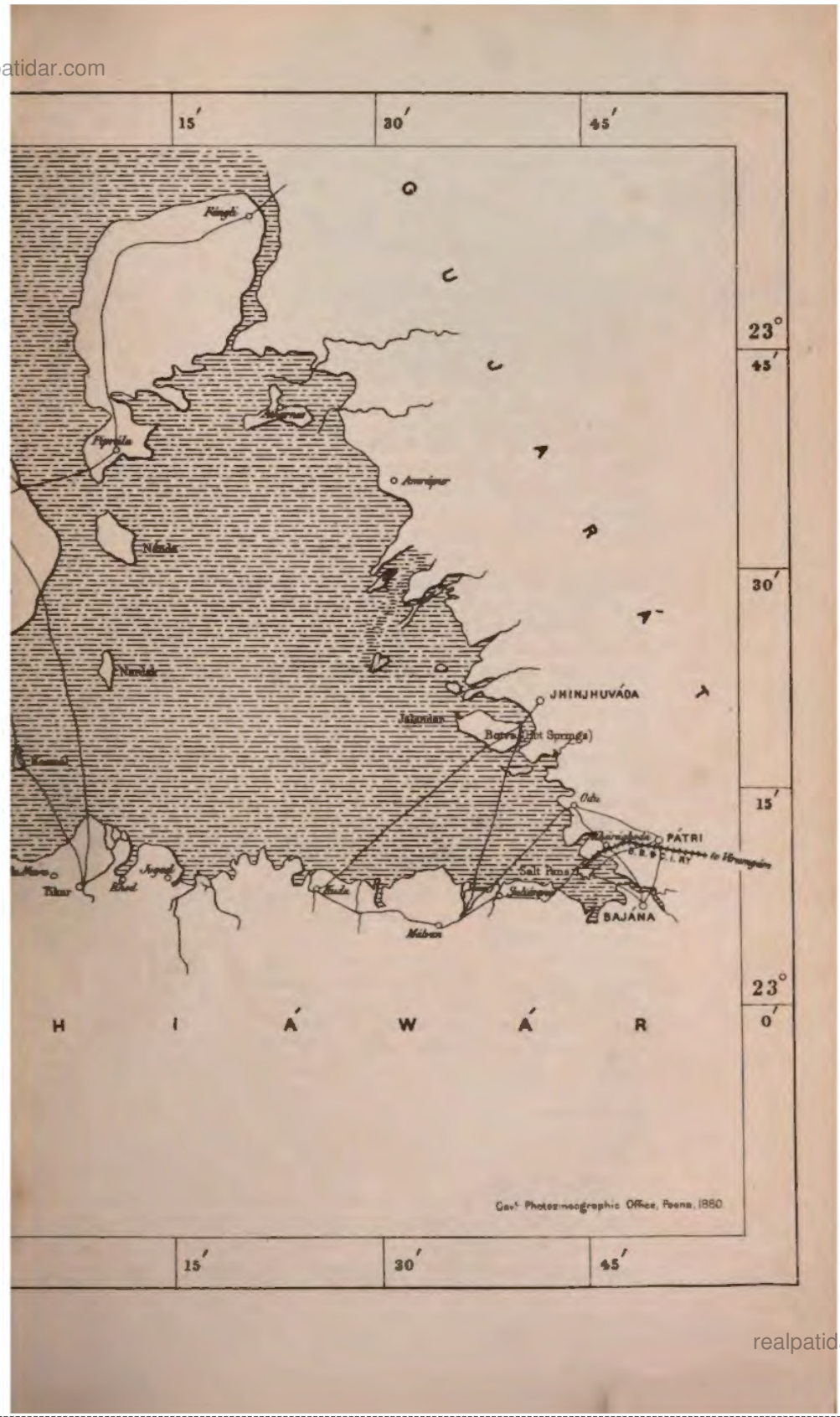
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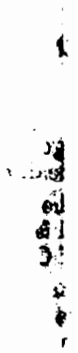


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flamin[g]oes, geese, and pelican, and are alive with various species of duck, t[eal], and snipe.

Of t[he] Rans or salt wastes, which encircle the east and north-east of Kát[hiá]wár, the most remarkable are the Ran of Cutch and the Ran of [K]ambay.

Little Ran.

From the head of the Gulf of Cutch[1] stretches the dry bed of the se[a] or gulf that once surrounded Cutch on the south-east, east, and north. This tract, which, for at least 2000 years, has been known as the Ran, that is *Aranya* or the salt waste, is supposed to cover an area of about 9000 square miles. For convenience, though there is neither separation nor change of character, this huge area may be divided into two parts, the Great Ran to the north and north-east of Cutch, about 160 miles from east to west, eighty miles from north to south, and an area of about 7000 square miles, and the Little Ran, to the south-east and south of Cutch, about eighty miles from east to west, ten to forty from north to south, and an area of about 1600 square miles. A detailed description of the Great Ran is given in the Statistical Account of Cutch.[2]

From the top of the Gulf of Cutch, at the mouth of the Hansthal creek, the Little Ran stretches north-east for about sixty miles, a channel or creek varying from five to thirty miles in breadth. It then stretches east and north, a wide three-cornered sea bed about forty miles east to the great Khárághoda salt works, and about thirty miles north to the narrows between Chorád island and Ádesar in Cutch, which is generally considered the south limit of the Great Ran. The Little Ran is bounded on the north by Cutch, the Great Ran, and the island of Chorád; on the east by Váráhi in Pálanpur, Jhinjhuváda in Káthiáwár, and the outlying salt works of Khárághoda in Ahmadabad; on the north by Dhrángadra and Morvi in Káthiáwár; and on the west by the head of the Gulf of Cutch.

Bed.

Though the Little Ran is a vast lifeless desert, it is not without some variety of detail. In the extreme west at the top of the Gulf of Cutch, besides a network of small inlets and channels, there are three main creeks, Nakti close to the Cutch coast, Khudlo about seven miles to the east, and Hansthal creek, the main channel about six miles from the east and about eight miles from the Káthiáwár coast. Up the Hansthal creek, which is half a mile to a mile broad and very deep, the tide runs about five miles to the Inner Gulf, a round shallow lagoon about ten miles from north to south and eight miles from east to west. To the east stretches the Ran; and to the west and south are large salt swamps covered with water at spring tides and during the south-west monsoon. At other times they are islands, slightly raised above the water, and covered with mangrove bushes. To the west of the lagoon or Inner Gulf, cut off on the north by a network of small creeks and on the west by the Nakti creek, is Sátsherda island, a dreary tract about fifty square miles in area, flooded at springs, except the tops of its mangrove bushes, on which at low tides herds

[1] From an account by Captain A. W. Baird, R. E., 'The Gulf and Little Ran of Cutch, Bombay 1880.' [2] Bombay Gazetteer, V. 11-16.

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of camels graze. In the east of the island is a spring of fresh water which keeps its sweetness though at times it is overflowed by the sea. Captain Baird's levels show that the land near the mouth of the Hansthal Creek is 6·781 + 2·75 feet above mean sea level, and that, further in, near the head of the creek, the level rises a foot or two more, and about thirty miles east, near the Shikárpur-Mália line, it is only 6·781 feet above mean sea level, or two feet nine inches lower than at the mouth of the Hansthal Creek.

Captain Baird describes the fourteen miles between the Káthiáwár coast and the tidal station at the mouth of the Hansthal Creek as without landmarks save two small mounds raised to guide postal runners. Inside of the lagoon or Upper Gulf, between Vaváni a in Káthiáwár and Tuna on the Cutch coast, are two creeks, the Vágardhrái and the Chhách. The Vágardhrái, which is near the Cutch coast, reaches, at its north-east end, to nearly three miles from Shikárpur. It is from 500 to 600 feet broad and has from ten to twelve feet of water at low tide. The stream of the tide rushes with great violence washing away much of the land. At high springs the water overflows the banks and covers large stretches of the neighbouring flats. The Chhách creek passes about two miles east of the Bagasra-Jhangi postal line. For the last thirty or forty years this creek has, like the Vágardhrái creek, been eating away the land of the Ran. About eight miles further east, at the Shikárpur-Mália line, the Ran is at its narrowest only eight miles across. On the south bank about a mile and a half north of Mália, before falling into the Ran, the Machu river divides into several streams. The flow of its water when in the Ran is very slow, so that it leaves more silt than it washes away. The water flows to the south-west close to the coast of the Ran, and, if a large quantity is discharged the pool reaches the Vavánia creek after passing Bagasra and Tonk. The discharge ceases by the end of November or the beginning of December; and, by the end of December, the broad expanse of water on the Ran begins to dry. For about a mile along the Káthiáwár and Cutch banks the level of the bed of the Ran is from a foot to eighteen inches higher than in the central belt of six miles. The whole is dry from November till the end of March, a blackish grey with patches of glistening salt. About the end of April or the beginning of May strong south-west gales and extraordinary high tides force the water up the Hansthal creek far over the Ran.

At this narrow part of the Ran, along the north or Cutch side, an almost unbroken line of small hills runs along the shore for a mile or two. Further inland are smaller hillocks of black sand covered with thick vegetation. On the Káthiáwár border of the Ran, near the top of the Gulf of Cutch, beyond the fields of cotton wheat and millet is the dry salt-laden Ran, half sand half black earth, bare and desolate and without sign of life except sometimes, in the early morning, a herd of antelope coming back from their salt grounds. Along the outer edge of the dry waste is a line of low sandhills, and beyond the hills, as far as the eye can reach, are widespreading swamps covered with dense mangrove thickets and carved into a network of salt streams. At spring

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tides the sea comes close to the base of the sandhills; at other times it is far away beyond the stretch of mangrove swamp. Sea birds flit over the slimy ooze and large herds of camels browse on the mangrove branches.

Further east, where it broadens into the bed of a great sea, the Ran is a vast flat desert. In some places the desert is fringed with a strip of land on which grows short stunted grass the food of cattle and wild asses. In other places the Ran stretches inland, up the beds of rivers, which sink and are lost in its sand. The surface and subsoil seem to be in fairly regular layers of sand and clay with a large mixture of salt. There are a few islands in this part of the Ran some of them more or less covered with grass.[1] In the extreme south-east corner of the Ran are the great Khárágháda salt works. Further north, to the west of Jhinjhuváda, a slight but marked fall leads, from the mainland, across a belt covered with short dry grass bits of sandstone and fine white flint, to the waste of sand and salt mud. This bare salt plain is, in places, covered with a crust of crystal salt, white as snow where the salt is thick, and cream coloured where it is a mere film. In places the soil is clay, honeycombed with cracks, shrunk into sharp saucer-like hollows, or piled in gaping layers. Sometimes the surface is roughened with deep fissures, again it is soft mud, firm clay, or dry gravel, with dwarfed, leafless, and dust-coloured shrubs. Off the Jhinjhuváda coast, is the island of Váchra Solanki, bare, brown, and desolate, with a low dry shore rising gently from the Ran. Till the end of March the island is cut off from the coast by water, but it can be reached from Khorda north-west of Jhinjhuváda. Passing to the south-west, from the Khorda cotton fields, is an open space covered with sand and dotted with prickly shrubs. Near the Ran is a yellow sheet of glaring sand, fringed with withered bushes and stunted trees; the island standing strange and weird in the quivering haze. It is a weary trudge from Khorda, seven miles across a dead level of orange sand, over ground dotted by small colourless shrubs, through salt wastes, without a plant even without earth, to Váchra Solanki, a narrow strip of sand widening into a plain and bounded by masses of rock. The island has neither stream nor well, but it has one or two springs whose waters are said to have healing power and draw thousands of pilgrims. On the east shore of the island is a large house belonging to the Rádhanpur State, and round it are a few thatched huts used by seven or eight horsemen and some salt guardsmen.

Near Váchra Solanki the Ran is flooded by the Rupen and Sarasvati. The Rupen, with a general course from east to west, crosses the cotton plains north of Jhinjhuváda, till, on entering the Ran, it forms a crescent and passing to the south-west joins the Sarasvati a little to the west of Váchra Solanki. At the meeting the streams increase greatly in breadth, one arm stretching round the south of the island. Much water remains as late as March.

[1] Colonel Watson mentions Kesmal shared by Dhrángadra and Cutch, and two Bhaagoria islands, two Ratria islands, Sahiblana, Vala Dungari and Jarakh Dungari, and Mardak Hill all in Drángadhra.

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It shrinks as the hot weather sets in and by May has disappeared. There is a local belief that boats used to ply in this part of the Ran. In several places before the Rupen reaches the Ran, the water is lost in the sands. It reappears here and there, while in the Ran itself its water keeps entirely to the surface till it is lost in the plains south-west of Váchra Solanki. Much of the water has no fixed limits and is drifted about by currents of wind. From the bare Ran, the land on the eastern bank rises in sandy hillocks and beehive mounds, three to five feet high, covered with dwarf tamarisk and other withered shrubs. Further inland are small patches of tillage, with well grown trees on two raised spots. Then the land stretches east a rich plain with clumps of trees, cactus hedges, and fields of grain and cotton. North from Jhinjhuváda and Váchra Solanki, the limit of the Little Ran may be fixed at the island of Chorád, and the low-lying strait between Chorád and Ádesar in Cutch, which is seldom dry till January.

Floods.

The yearly flooding of the Little Ran, during the south-west monsoon (May-September), was formerly supposed to be almost entirely due to specially high tides accompanied by strong south-west gales forcing the waters of the Gulf of Cutch up the Hansthal Creek. Captain Baird's level and tide observations in 1874 1875 and 1876 have shown that this explanation does not fully meet the facts of the flooding of the Ran. An analysis of Captain Baird's tidal observations at Hansthal station, at the west end of the Little Ran, showed, during July, that the mean level of the water ranged from five inches below to nine inches above the mean level of the year; for August, from four inches below to ten inches above the mean level of the year; and for September from four inches below to one foot above the mean level of the year. This result hardly justifies the opinion that the Little Ran is entirely flooded by the water of the Gulf being ponded up and poured into the Ran along the Hansthal, Khundlo, and Nakti creeks. Captain Baird's operations show that the mean level of the Ran between Mália in Káthiáwár and Shikárpur in Cutch, about thirty miles north-east of the mouth of the Hansthal Creek, is only 6·781 feet above mean sea level, while at the mouth of the Hansthal Creek, between Hansthal, Bálambha and Jodiya, the general level of the Ran is about two feet nine inches higher. In the cold weather the tide frequently rises at Hansthal eight and sometimes nine feet above mean sea level, and yet, between Mália and Shikárpur the Ran is usually dry from November to March. This shows that there must be a considerable rise in the level of the Ran between the head of the Hansthal Creek and the Mália-Shikárpur line. Again in levelling (January 1876) from Cutch to Chorád island, at the head of the Little Ran, the channel between Cutch and Chorád was found to be two feet lower than the Mália-Shikárpur level. From these observations Captain Baird came to the conclusion, that during the south-west monsoon the tides were high enough to carry the sea water of the Gulf over the rise in the Ran between the Hansthal Creek and the Mália-Shikárpur line, and that from there the water flowed towards Chorád island filling the hollows of the Ran. Again during June, July, and August the flood waters of the Banás and

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Little Ran. Floods.

other rivers are discharged into the Ran, and in the July, August, and September high tides, the overflow of the Great Ran passes southwards from the north between Cutch and Chorád. In this way more water is thrown into the Little Ran than the Hansthal, Nakti, and Khundlo Creeks can drain into the Gulf. After the close of the rains the drainage steadily goes on, the rise between the Hansthal Creek and the Mália-Shikárpur line being high enough to keep out the ordinary high springs of the cold weather. The part of the Little Ran which is last to dry is the shallow basin near Chorád island. In January 1876 this basin had one to two feet of water while the Mália-Shikárpur line was dry.

Mirage.

The mirage is one of the most notable peculiarities of the Ran. At midday, in the extreme west of the Ran, the soil, glittering with salt crystals, changes to a sea of glass, in which appear giant trees lofty houses and massive village walls; or the ooze becomes a still summer sea with white gulls, old dismantled boats, and a distant line of grey coast. Further up the Ran, near Jhinjhuváda, seas and lakes appear with trees, hill, and bare grey rocks, reflected in their clear waters. Villages, flush with the ground, look as if perched on half-transparent rocks, whose rounded edges fade into a golden haze. Wild asses look like camels, cattle-bones like crystal boulders, and an antelope not more than fifty yards off has been mistaken for a rock. Once, says Mr. Peyton of the Trigonometrical Survey (1876), a perfect picture of trees, fringing a long narrow lake, beguiled me some miles out of my course and faded in the wild expanse of sand.

Water.

In spite of the saltness of the land, fresh water is not wanting, at least along the south coast of the Ran. Even in the hot weather drinkable water can be found all along the Káthiáwár boundary, and, as a rule, a little care and arrangement are all that is required to ensure a sufficient supply. In the Sáthsaida island, at the head of the Gulf of Cutch, is a spring of fresh water which keeps its sweetness though overflowed by the sea. In the islands of Mardak and Gunya, on the Tikar-Palánsva route, there are pools and wells of sweet water. Finally in the east of the Ran, in an island off the Jhinjhuváda coast, are one or two hot springs whose waters are said to have a healing power.

Products.

Though the Ran is a bare desert the salt swamps have patches of grass, and stretches of close evergreen mangrove bushes. In the higher patches the ground is in places covered with grass, small and stunted except in the islands, where it yields a good crop. There are numbers of prawns and fishes many of which seem to be killed by the mixing of the salt and fresh waters. Of larger animals gulls and water birds feed on the ooze, antelope leave the tilled lands to refresh themselves with the salt of the Ran, wild asses live on the islands, and large droves of camels move about in the slime, browsing on mangrove branches in places where no camel but one of this local breed can keep its footing.

Routes.

In the cold weather the Ran can be safely crossed by day. But in the hot weather to spend a day in the Ran is almost certain death. In more than one case men have lost their way and wandered in a circle till they fell exhausted. The routes across the Little Ran may

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Chapter I. Description. Little Ran. *Routes.*

for convenience be divided into two groups, five routes between Káthiáwár and Cutch across the narrow part of the Ran, from six to forty miles east of the east shore of the Inner Gulf; and eleven routes, across the south-east corner of the Ran, between the villages of Dhrángadhra on the south bank, and of Jhinjhuváda, Odu, and Khárághoda on the east bank of the Ran. Of the five routes across the Ran between Káthiáwár and Cutch, one is from Mália in Káthiáwár to Shikárpur in Cutch, about sixteen miles east of the Inner Gulf. The second and third pass from Venásar in Káthiáwár about twelve miles east of Mália to Mánamba about six and to Kánmer about eighteen miles north-east of Shikárpur; and the fourth and fifth pass from Tikar in Káthiáwár, about ten miles east of Venásar to Palánsva about six and to A'desar about eighteen miles east of Kánmer. The Mália-Shikárpur route passes by Kanjarda and Lákhiásar in Káthiáwár to Shikárpur in Cutch (about 14 miles north) and, beyond Shikárpur, direct to Mánamba (6 miles east), and by a circuitous route to Palánsva (24 miles north-east). Camels and horses can cross by this route at all seasons, but during the rains the passage for camels and horses is dangerous and boats are almost always used. Carts can cross only in the fair weather, as a rule, not before the beginning of December. By the twentieth of March strong westerly winds flood this route with sea water, and, till the end of December, in the middle of the Ran, is a flooded space about 1000 feet wide. The Venásar-Kánmer line, about twelve miles above the Mália-Shikárpur line, is not flooded till April 24th, but takes longer to dry than the Mália-Shikárpur line. The Tikar-Palánsva line is about eight miles east of the Venásar-Kánmer line. From Tikar the tract enters the Ran and about six miles to the north passes across a hollow about six miles broad, which begins to be flooded from the Gulf of Cutch about May, the water standing about fifteen inches deep. When rain falls the water rises to three or three and a half feet, and, when the Banás is in flood, it sometimes stands six or seven feet deep for eight or ten days. It does not begin to dry till about the end of October. Beyond this hollow is the island of Keshmál, about one and a half miles broad. Then comes a second hollow about eight miles broad, rather shallower than the first. Next is the island of Gunya about a mile and a half broad with wells of sweet water. Beyond Gunya are two miles more of Ran with a foot of water during the monsoon and about three feet when the Banás is in flood. From the island of Gunya a tract turns to the left to Kánmer. About five miles east of the Tikar-Palánsva tract and nearly parallel to it a route passes from Tikar about forty miles north to Ádesar in Cutch. Of the forty miles about twenty-two are Ran. In the Ran the route passes across the first hollow in the Tikar-Palánsva route, over a ridge called Bhangoria about a mile wide, across the second hollow to an island about two miles broad called Mardak, with a few pools of sweet water a small pond and a temple of Varnu. Beyond Mardak is a belt of Ran about five miles broad. Tracks from the Káthiáwár village of Khod, about three miles east of Tikar, join the routes to Palánsva and Ádesar. Many routes cross the south-east corner of the Little Ran from Jogad, Kuda, Málvan, and

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Sultánpur on the south bank, to Jhinjhuváda, Odu, and Khárághoda on the east bank. Of these the route between Jogad and Jhinjhuváda, about thirty miles north-east, lies across a great breadth of water and is at all times difficult in the rains. The other routes are shorter, from twenty-four to six miles, and drier, as the Ran is never flooded with sea water but only with rain and river floods. Besides these regular routes, paths lead from Jogad and other towns on the Káthiáwár coast, about forty miles north to Chorád, and thirty-five north-east to Amrápur. These paths are impassable from the beginning of May till November.

The following statement gives the chief details of the routes from Dhrángadra villages to the north and east coasts of the Ran :

Routes across the Little Ran.

Villages.				When open.		Water in feet.			Time of drying.		Distance in Miles.			
Dhrán-gadra.	North and East	States.	Floods begin.	Routes, foot.	Carts.	Before rain.	During rain.	In Banás floods.	Begins to dry.	Roads passable.	Foreshore.	Water surface.	Island.	Total.
Navu Ghántilu.	Gagudad ...	Cutch ...	24th April.	Always.	13th November.	1½	3-3½	5·6	24th October.	13th November.	6	14	3	23
Tikar ...	Pálanva ...	Do. ...	Do. ...			1½	3-3½	5·6			9	14	3	26
	Kánmer ...	Do. ...	Do. ...			1½	3-3½	5·6			9	14	3	26
	A'desar ...	Do. ...	Do. ...			1½	3-3½	5·6			18	19	3	40
	Gagudad ...	Do. ...	Do. ...			1½	3-3½	5·6			10	12	3	25
Khod ...	All the villages noted above.	Do. ...	Do. ...			1½	3-3½	5·6			Do.	Do.	Do.	Do.
Jogad ...		Do. ...	Do. ...			1½	3-3½	5·6			Do.	Do.	Do.	Do.
Do. ...	Jhinjhuváda ...	Jhinjhuváda	26th May.	24th October.		...	2·0	4·0			8	29	3	40
Do. ...	Odu	Do. ...	Do. ...			...	2·0	4·0			8	29	3	40
Do. ...	Amrápur ...	Várái ...	Do. ...			...	2·0	4·0			9	29	3	41
Do. ...	Kordhia ...	Rádhanpur.	Do. ...			...	2·0	4·0			9	29	3	41
Do. ...	Piprala ...	Cutch ...	Do. ...			...	2·0	4·0			6	28	...	34
Málaniádi.	Jhinjhuváda and those named above.	Do. ...	Do. ...			...	2·0	4·0			6	28	...	34
Enjál ...		Do. ...	Do. ...			...	2·0	4·0			Do.	Do.	Do.	Do.
Koparni ...		Do. ...	Do. ...			...	2·0	4·0			Do.	Do.	Do.	Do.
Kada ...		Do. ...	Do. ...			...	2·0	4·0			Do.	Do.	Do.	Do.
Narál ...		Do. ...	Do. ...			...	2·0	4·0			Do.	Do.	Do.	Do.
Jeshda ...		Do. ...	Do. ...			...	2·0	4·0			Do.	Do.	Do.	Do.
Málvan ...	Odá	Jhinjhuváda	21st June.			...	2·0	4·0			4	6	...	10
Do. ...	Jhinjhuváda ...	Do. ...	Do. ...			...	2·0	4·0			5	6	...	11
Thala ...	Do. and Odú.	Do. ...	Do. ...			...	2·0	4·0			Do.	Do.	Do.	Do.
Sultánpur.	Do.	Do. ...	Do. ...			...	2·0	4·0			Do.	Do.	Do.	Do.

The Ran is a raised sea bed. Off the Jhinjhuváda coast the tradition remains that the Ran in those parts was formerly always under water and was used by boats. Of the changes in this part of the Ran Mr. Peyton of the Trigonometrical Survey wrote in 1876; 'In olden times the sea beat on a gently sloping shore and ran inland far east over tracts now covered with cotton. Later, as the bed of the sea filled with silt the waters narrowed till the last remnant of the sea was a long strip, forty or fifty miles broad, enclosed by the coast lines of Cutch and Káthiáwár. In time this tract also filled and the sea withdrew to the Gulf of Cutch, leaving the new plains covered with a crust of briny silt. Every sand mound has still traces of the sea, and the sandbanks look as if the tide had left them only a few hours.' That the silt brought by the Banás, Rupen, Sarásvati and other smaller streams has been the chief means of raising the bed of the Ran is admitted. Whether

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Chapter I. Description. Little Ran. *History.*

the silting has been helped by a volcanic raising of the bed is doubtful. In 1867 a loss of land in some north Káthiáwár villages led a writer in the Bombay Saturday Review to start the theory that the rising of the bed of the Ran had been the result of volcanic action and that a time of depression was beginning. The subject was taken up by Government and detailed information called for. About April 1867 two local officers Captain Hebbert and Captain Watson supplied this information. Captain Watson noticed that since 1815 much land had been covered by sea at the head of the Gulf of Cutch in the extreme west of the Ran. There was a local memory of a footpath between the Káthiáwár village of Bhimkata and the Cutch village of Tuna, across a tract, most of which is now in the Gulf of Cutch. The limits of Bhimkata village had been fixed by Colonel Rigby only a few years before Captain Watson wrote; in that short time several acres had been overflowed and become Ran. Captain Watson agreed with the view that the bed of the Ran had formerly been raised by volcanic agency, and that the same forces were again at work lowering the level. At the same time Captain Watson noticed the important fact that while the Vágad and Jhálávád *sarvus* or depressions, along which the flood waters of the Ran drained west to the Gulf of Cutch, were slowly eating their way eastward, the yearly silt from the Banás and other streams was raising the east of the Ran. In 1813 the Tikar-Ádesar route was open to carts from the 15th of January to the 15th of April; in 1867 the same route was open from the 10th of December to the 10th of May that is for five months instead of for three. Again in 1813 the sea water was stopped opposite Koparni and about sixteen miles east of Tikar, until it rose over a low ridge of sand and drift and then flowed to Pátdi in the extreme south-east corner of the Ran. In 1867 the salt water never passed within eight miles of Koparni. Captain Hebbert was satisfied that, for many years, there had been no general change in the level of the Ran. The loss of land which had attracted the notice of the writer in the Bombay Saturday Review was, he held, merely the result of the yearly scour at the mouth of the Ran. If, from volcanic action, a time of sinking had set in, large lakes would remain in the upper part of the Ran, and these lakes would grow from year to year. There were many such lakes, but inquiry showed that they had neither grown in number nor in size; on the contrary that some of them had become smaller. Again if the land was sinking, the level of water in the wells should be rising; this was not the case. It was true that at the mouth of the Ran the drainage had materially increased the length and depth of some of the muddy creeks. But this change was not the effect of volcanic action; it was the result of the eating away of the tidal scour. In Captain Hebbert's opinion the matter could be settled only by taking levels and by fixing permanent bench marks. The question was then referred to Dr. Oldham the Director of the Geological Survey of India. Dr. Oldham doubted the correctness of the view that the Ran had been raised by volcanic forces, and quoted Mr. Blanford's opinion that the bed had been filled by river-borne silt. The question of a general sinking of the level of the Ran could be

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settled only by careful observations lasting over several years. Solid marks should be set up and the height of each mark above mean sea level should be carefully fixed. Dr. Oldham's proposals were approved ; but, on account of reductions in the staff of the Trigonometrical Survey, no officer could be spared till 1873. In that and the two following years, Captain Baird R.E. took elaborate levels on the Ran and fixed permanent level marks at three sites, at the mouth of Ran, as far up the Ran as possible, and midway between the first and second sites.

As has been already noticed, the result of Captain Baird's levelling was to show that the highest part of the Ran was near the top of the Hansthal creek; that from there the surface fell about three feet nine inches to the Mália-Shikárpur line ; and that there was a further fall of about two feet to the channel between Chorád island and Cutch. Captain Baird's minute examination of the Ran bore out the correctness of former observations, that, in some places, the sea was gaining on the land. The landings at Vaváníia, the Káthiáwár end, and at Janghi, the Cutch end, of the post route, about five miles east of the head of the Inner Gulf, were easier for boats than they had formerly been. In the monsoon, at low tide, there seemed to be nowhere less than three feet of water. The Hansthal Creek was rapidly wearing away its banks. In 1866 the post line between Vaváníia and Tonk was a mile further west than it was in 1873, and in earlier times the line was even further west. About fifty years ago the post line from Jodiya went by two ruined stations to the Hansthal creek. The creek was passed in a boat and the runners crossed on foot over Sáthsaida island and the Khundlo and Nakti creeks to Cutch.[1] About six miles up the Ran from the Vaváníia-Janghi post line was a route that has been closed by the encroachment of the sea within ten years before Captain Baird's survey. In spite of these changes, Captain Baird was satisfied that there was no reason to suppose that the level of the Ran was sinking. The only encroachments of the sea were where large creeks or channels discharged into the gulf.

Along with the levelling a series of careful tidal observations was taken by first class instruments, at three points on the Gulf of Cutch, and lines of levelling were made in connection with the tidal observations. These lines passed over some fifty miles of the Little Ran, and the actual relation of the mean sea level and those portions of the Ran was determined. A repetition of these operations after an interval of about twenty years (1895) will settle the question of the supposed change in the level of the Ran.[2]

Ran of Cambay.

The Ran of Cambay is a long shallow rocky channel or dry estuary, stretching from near the mouth of the Sábarmati at the upper end of the gulf of Cambay north-west for about thirty-five miles. The lower part is partially occupied by marine silt, and

[1] According to information supplied by the Navánagar state His Highness the late Mahárája Jám Shri Rávalji crossed the Ran from Janghi to Bálamba by a foot path called Sáthsaida. The Hansthal creek seems to have then been dry.

[2] A detailed account of Capt. Baird's views on the changes in the level of the Ran is given at pages 47—66 of "The Gulf and Little Ran of Cutch, Bombay 1880."

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Chapter I. Description. Ran of Cambay.

during the rainy season, with a high tide and southerly wind, the whole surface is occasionally flooded by the sea. For eight months in the year the upper end is dry and filled with strong grass and reeds. It everywhere abounds in salt, and apparently is an inland sea-creek whose level has been raised eight or ten feet above its former height.[1] According to Dr. Buist, who crossed the upper end of the Cambay Ran in 1855, the road was a mere cart tract, through what, for half the year, must be a nearly impassable swamp. In January the surface mud was dry, but the wheel ruts were from eight inches to two feet deep, and that the wheels did not sink to the axles, was due to the roots of the reeds and giant grasses which formed an impenetrable mass all round. Even the tops of the carts which followed a hundred yards off could not be seen. The air was stagnant and the heat oppressive, the whole scene was one of unspeakable desolation. To this it may be added that during the south-west monsoon the Cambay Ran joins the Nal and forms a connected sheet of water which spreads over the neighbouring tracts of the Bhál and the Nalkántha, turning the villages into islands and cutting off communication with Ahmadabad.[2] The upper end of the Ran is now crossed by the railway between Viramgám and Wadhwán.

Geology.

In tertiary and post-tertiary times Káthiáwár was an island.[3] The Indus, or some other large river, flowed into an arm of the sea, which probably stretched nearly if not quite as far north as Láhor. When the Indus, or other river, changed its course and entered the sea through the Lesser Ran, Jhálávád was a shallow muddy lagoon connected with the sea both through the gulfs of Cutch and Cambay. During this period the laterite found so universally in Jhálávád was deposited, and the south-western portion of the peninsula may have been connected even at this late epoch with Africa, as it probably was in more ancient times, as suggested by Messrs. Medlicott and Blanford. As the western portion of the connecting land area became depressed, this south-western portion of the peninsula seems to have been raised, probably by the volcanic action which forced up the Girnár and Barda ranges, and when the Indus forsook the Lesser for the greater Ran, Jhálávád gradually emerged and the south-east corner of the inland sea began rapidly to silt. In time the Lesser Ran which had formerly stretched east at least to Viramgám, narrowed to its present size. And Káthiáwár, though an island during a great part of the year, continued to gain more of the character of a peninsula. As the gulf of Cambay retired rapidly the Bhál district was gradually formed, while the Lesser Ran contracted its limits especially in the south-east corner. When the Indus changed to its present bed, Jhálávád became each year more fertile, and though now a most excellent wheat and cotton soil, it still partakes of the generally sterile aspect of laterite areas.

Most of the groups of rock that occur in Gujarát are also found in Káthiáwár. Quartz and other metamorphic rock appear here and

[1] Trans. Bom. Geo. Soc. XIII. 42. [2] Bom. Gov. Sel. XXXVII. 13.
[3] As the Geological Survey in Káthiáwár is still in progress, this sketch prepared chiefly from Mr. G. Theobald's Paper on Gujarát Geology is incomplete and probably not free from error.

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there, embedded in the sandstone in Jhálávád or more rarely in separate beds. Granite or syenite as well as trachyte are found in Girnár; in the Chamárdi range about nineteen miles north-west of Bhávnagar; and to the north-west of Várásáda about 9¼ miles west of the Oshám hills and twelve miles south-west of Uple on the Dhánk road.

In the north of the province, especially in Jhálávád, is a large area of sandstone belonging to the Umia group of Cutch, an upper member of the Gondvána system of the geological survey. These Umia beds are of jurassic age and are the oldest rocks yet met in the province.[1] The noted building stone of Dhrángadra is quarried from beds presumably of this group.

Chert is found in places in Jhálávád, notably in Wadhwán camp where it contains intertrappean fossils. One of the most distinctive provincial beds are the conglomerates, whose age is not yet determined and which may prove to be tertiary or even newer. They occur in the south-east corner of the province at Akváda, Málanka, and Adheváda near Gogha. The same formation is seen at Gogha and Lákhanka on the coast about eleven miles further south, and it runs southward to Chopra on the coast about six miles east of Talája and twelve miles north of Gopnáth point. At the above three places the conglomerate runs from nine to twenty inches thick, at from six to fifteen feet above high water mark, in some places cropping out on the surface, in others lying five or six feet below. At Adheváda in some of the quarries the conglomerate passes into a hard compact greystone.

Laterite.

Beds of a very bright though somewhat soft laterite are found at Thordi six or seven miles and near Bhandária about twelve miles south-west of Gogha. To the Chámpáner group may also probably be referred the isolated patches of submetamorphic rocks in Káthiáwár, the remnants of a series of beds broken through, overspread, and in part embodied in the universally developed volcanic effusion of a later date. One such isolated patch occurs on a large spur running down to the plain south-east of Junágad. It is quartzite with bands of conglomerate irregularly dispersed through it containing numerous quartz pebbles. A much larger exposure of schistose beds occurs south of Khágasri (north lat. 21° 45′; east long. 70° 1′), and near the village of Helábili about four miles north-east of Kutiána. Between this last village and Dhruvála about 2½ miles to the north-west, dark silicious schist occurs, greatly bent and contorted. A curious variety of schist also accompanies it, which appears to have been of a more clayey nature, and to have shrunk under the metamorphic forces to which it has been subjected. It often resembles a fine clayey sandstone, perfectly honeycombed and crossed in every direction by minute strings of hyaline silica, which, on a weathered surface, project and give the rock the appearance of a piece of tripe. In places the rock is coarsely vesicular, many of the cavities being nearly an inch long.

[1] Impressions of fern leaves and carbonaceous shales occurring near Thán show a fresh water origin for these beds. Mr. F. Fedden.

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They are irregularly arranged and vary in size, but are all lined with a crop of minute quartz crystals, forming a layer no thicker than a coat of paint. These beds are mainly confined to the hills south of Dhruvála and to part of the Khágasri range. They may occur as isolated patches in parts not yet examined.

Volcanic Rocks.

Of volcanic rocks there are beds of Deccan trap or homologous beds, associated with a somewhat different group of volcanic rocks as far as regards aspect and composition, but which in a geological sense seem to belong to the same system of effusion as the Deccan traps. During the fissure-eruption or Deccan trap period the greatest part, if not the whole of Káthiáwár, was flooded with trap flows which gathered to a great thickness. Subsequent denudation considerably reduced and in some parts entirely removed the traps, thus exposing the sand-stones beneath. The fissures or sources of effusion are still conspicuous in the form of dykes, the solidified matter filling the cavities of the fissures. Being harder than the adjacent beds, they have more effectually resisted decomposition and denudation. They may be seen standing above the neighbouring ground like old ramparts or massive ruined walls. Occasionally the dyke material is softer than the rock on either side, and the dyke assumes the appearance of a partially filled ditch. These dykes are very numerous, the central of the province being a net-work of dykes. Many are of large size forming hill ridges, and may be traced for more than twenty miles.

The bedded traps or flows are for the most parts nearly level, with a gentle but general slope towards the coast in the southern and western quarters of the province where sedimentary marine beds of a later period supervene.[1] These Káthiáwár beds consist of quartziferous felstones porphyritic and trachytic, some even approaching a granite in character though belonging to the great trappean series. These peculiar felspathic beds seem to correspond with the trachytic beds of eastern Gujarát and with those classed by Mr. Wynne in Cutch as Intrusive Traps. In Káthiáwár they do not present features that would make such a title particularly appropriate. In central Káthiáwár and all round the central system of hills, usually called Chotila but locally known as the Thánga hills, and in the Mándav Sálimál ranges there have been trap overflows. Next there are the Barda hills, which, though they rise to 2050 feet, appear to have been a vast elevation of trap with little or no overflow, for the whole surrounding plain is limestone. The same may be said of the Álech range and of the Dalása hills, though these latter seem to have overflowed. Then there are the Gir, Lesser Gir or Gohelvád hills, the Und range culminating in the peaks of Shatrunjya, Lonch and Kámlo, and in the Sihor and Khokhra ranges. All these are trap and basalt overflows with limestone at their base.[2]

[1] Mr. F. Fedden.

[2] Colonel Watson records the following section in a river bank near Khambhália: Murum about six feet; coarse limestone about six feet; murum and trap more or less disintegrated about six feet; three to six inches of brilliant red laterite; murum and trap about six feet and then limestone.

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The Girnár or Junágad hills are a typical variety of these rocks. The central peak is of precisely the type of form so common in Bengal in hills of granitoid gneiss, but the Girnár rock is mainly composed of white felspar. In places where a little hornblende is present a marked contrast is produced between the dark and light rock. This gives the appearance of intrusive veins, though the veins are not intrusive as either rock is seen crossing the other and the two are geologically identical. This rock also forms the low outlines near Chamárdi, north-west of Bhávnagar, the low ridge south-west of Khimpádar ten miles south of Junágad, and the high hill near Várására. Besides this massive rock which weathers by concentric exfoliation, there is a variety found at Rámpur about fifteen miles north-east of Porbandar, so friable as to crumble between the fingers. It is probably to the ease with which this portion of the rock falls to pieces under atmospheric action that the remarkable physical arrangements of the groups which surround the central peak is mainly due. In this decaying portion of rock a little rusty-black mica occurs, and it is only where it passes into the compact variety that this tender portion anywhere shows sufficient compactness to fracture under the hammer.

Other varieties of felspathic rocks are common in Káthiáwár, varying in composition and colour, some being what may be termed quartziferous felstones, while others approach more nearly ordinary porphyrite and trachyte. A common form of trap is an ordinary basalt, which decomposes spheroidically and is devoid of distinct minerals.

Basalt is seen in the Bardás and at Sihor to the west of Bhávnagar, and trachyte occurs in the upper caps of some of the higher Barda peaks. The north coast is of the usual basaltic trap with large deposits of clay and mud forming a long and very shallow foreshore broken by creeks. At Bálambha, about nine miles north-east of Jodiya and only a few miles from the south-eastern corner of the gulf of Cutch, an extensive deposit of calcareous grit overlies the trap. This is composed of good-sized pebbles cemented by chalky matter. In other places the trap is seen more or less charged with zeolites and quartz geodes, as in so many of the Deccan traps. A rock of this description of a plum or chocolate colour is largely developed south-west of Rájkot. A not very dissimilar rock, but less charged with zeolites, occurs near Bhávnagar where it is veined with carbonate of lime and is seen to support a newer flow of entirely different aspect. This upper flow is also largely exposed, and it, or a similar rock, forms many of the hills in the neighbourhood of Khágasri and Dhánk. This rock is harsh and splintery, of a pale grey, weathering to a pale yellow. The Shatrunjaya hill consists of basalt varying from light to dark-green. The lighter sort dresses easily under the hammer and is rather brittle and sonorous, but the darker rock is extremely tough. In some places it is sparingly amygdaloidal, but such is not its general character.

At three spots beds of pitchstone or obsidian occur, at Oshám hill in the plain about eight miles south of Upleta, in the hills near Rájula about twelve miles north-east of Jáfarabad, and at Nágnesh near Ránpur south of Wadhwán. The Oshám hill is an isolated block,

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mainly composed of a homogeneous trachytic rock, boldly scarped, and presenting in many places beetling cliffs 200 feet and upwards in height. The base of the hill consists of a soft decaying amygdaloid with kernels of a yellow soapy bole and quartz geodes. The thickness of this bed is not seen, but it is identical with a similar rock at Rájula. Above this bed, generally hid by a fringe of fallen blocks, is a bed of black pitchstone very granular and friable, and only a few feet thick. Above this, forming the upper three-fourths of the hill, is a huge bed of trachytic rock presenting fine scarps. This rock is much divided into scales and presents the appearance of woody fibre similar to that shown by some clay slates. This peculiar structure results from bends of the planes of the scales developed during the slow cooling and progressive motion of the mass in a viscous condition, and may be likened to the striped structure of some Venetian glass, some of the planes having curves of not more than an inch radius. The surface of the scales is either smooth or finely wrinkled; and though individual scales are often no more than one-tenth of an inch in thickness, the rock shows small tendency to split. Where the scaly structure has ceased, the rock breaks with a sub-conchoidal fracture, and would form good building material very easy to dress. At Rájula a very similar arrangement of beds prevails, save that the pitchstone is here some twenty feet thick, very compact in parts, and breaking with a highly conchoidal fracture. This bed can be traced fifteen miles in a east-north-east direction, when it gradually disappears below the surface. The rock that forms the top of Rájula hill is excellent building stone. The distance from Pipávao the new port of Káthiáwár about twelve miles south-east of Rájula, is a trifle less, and the road is somewhat leveller than that by which the best Porbandar stone is carried for shipment. It would not, perhaps, cost much less to dress than some of the more durable stones at present used in Bombay; but from its bedded character and the smooth upper and under surfaces of the beds, the amount of dressing it would require would be far less in stones of equal size in the case of the Rájula stone, than is called for in the stone ordinarily employed in heavier works in Bombay. The light red stone of Rájpura near Sihor, the light redstone at Jithri a mile west of Songad station, and the salmon-coloured stone at Khijdia near Limbra, eighteen miles north-west of Songad station, are much the same as the Rájula stone.

Nummulitic Group.

The nummulitic beds which are common in the islands of the gulf of Cutch reach as far as the Okha Ran and throughout Okha. The beds are much covered by new groups. No detailed separation has yet been made between the two, while denudation has no doubt greatly curtailed the area once occupied by the older tertiary beds.

New Tertiaries.

New tertiary deposits occur between the hilly country of the interior and the coast, and formerly overspread almost the entire area, as is proved by the occasional patches and remnants distributed over the plains of the interior, sometimes in protected spots along the banks of rivers, sometimes in broken patches on the lower hill-slopes and other trifling eminences. Beyond such scattered and insignificant patches these beds are confined to a belt of country along the coast, narrowing towards the east to less than

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a mile but covering a much broader area towards the west. The area occupied by these beds is broadest opposite the Gir, but it soon narrows again and verges towards the coast, running along the foot of the Barda hills, west of which it has not been traced. Between Gogha and Diu these beds are overspread by a newer group of probably post tertiary age. Miliolite limestone occurs in greater or less quantities, almost anywhere except in Jhálávád where sandstones prevail, and in the Bhál.

The following three divisions of new tertiary rocks may be specified, though they are of very unequal value as regards development and importance. It is possible that some of the first beds may be nummulitic.

Venus granosa Beds, lumpy mottled clay, passing into coarse rubbly limestone with *Venus granosa* and other fossils, found also in Sind and Cutch, in beds which are referred to the miocene age; *Piram Beds*, blue clay, passing into silty clays and sandstone, with intercalated layers of shelly grit, sandstones, and coarse conglomerates; *Miliolite Beds*, meagre, iron sands and clays, remarkably cross-bedded, passing upwards into Dr. Carter's miliolite more or less pure. The lower beds contain several species of living land shells associated with the marine organisms.

The *Venus granosa* beds are probably the same as the Gáj beds of Sind and the argillaceous group E of Mr. Wynne's Memoir on Cutch, and come between the nummulitic and newer tertiaries. Too little is known of the ground to permit of more than the general statement that beds of this division occur rather sparingly in western Káthiáwár, where they are covered by the uppermost members of the group and the miliolite of Dr. Carter. Near Pálikra, about twelve miles north-west of Porbandar and west of Pátan, nummulitic fossils occur in intimate association with *Venus granosa* and other fossils usually found with that species. It is not determined whether any strata of nummulitic age exist here in place, or whether the nummulitic fossils met with may not be derived from beds of the newer group, wherein they are merely of extraneous origin. Compared with the *Venus granosa* beds of Cutch, there must be a prodigious elision or occultation of the second division, either through denudation, or more probably overlap, as in this western part of Káthiáwár these lower beds are immediately covered by the miliolite, which can hardly be regarded as other than the youngest member of the tertiary series in the province, neither the Piram beds nor any representative of them being anywhere interposed.

The variety of newer tertiaries known as Piram beds is not widely developed in Káthiáwár, but from the boring carried on by Major Fulljames at Gogha, where 344 feet were pierced, it seems to attain a greater thickness than either of the other beds. If these Piram deposits represent that prodigious succession of beds comprehensively termed *Siváliks*, 4600 feet, Mr. Blanford's highest estimate of the thickness of the tertiary series in Gujarát, is probably under rather than over the mark; though Mr. Blandford rightly remarks that 'the estimate is scarcely more than a guess, and is merely quoted to convey an idea of the great thickness which the tertiary beds

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Chapter I. Description. Geology. *New Tertiaries.*

display.' The highest portion of the present division is that constituting Piram island, which, through its rich mammalian fauna, is connected with the great Siválik deposits that fringe the Himálayan range. Bones of the following mammals have been found at Piram : Mastodon latidens and M. perimensis; Dinotherium indicum; Acerotherium perimense; Rhinocerus sp.; Bramatherium perimense; Camelopardalis sp.; Capra sp.; Antilope sp.; and Sus hysudricus. Several of these are also found in the Siválik beds of Northern India, but *Brahmatherium*, a gigantic four-horned ruminant allied to *Sivatherium*, *Dinotherium indicum*, and some other species have, hitherto, been found only in Piram.

The bone-yielding beds of Piram do not seem to occur to any great extent on the mainland. At Gogha the fossil molar of a horse has been found, and the recorded occurrence, near Broach, of the remains of a Mastodon together with silicified wood, renders it probable that, though fossils are scarce, the Piram beds reappear here and there in other parts of Gujarát, their general absence being probably due to excessive denudation. The beds seen at high-water mark at Gogha are pale silty sandstones, varying from clayey to sandy, much seamed, and crossed by courses of shelly grit hard and compact, and often forming a thick bed of marked character. In this bed fish bones and shark's teeth occur, with fragments of shells and *Balani*, and, in the more clayey portions, ill preserved casts of *Arca*, *Cardium*, *Scalaria*, and a slender species of branching coral, very characteristic of the bed. To about the same horizon may, perhaps, be referred the beds composing the lower hills near Malikia which is close to Gundi-Koliák, ten miles south of Gogha. These beds extend to Mathávada on the sea coast about eight miles east of Tálája, beyond which they gradually thin towards Gopnáth, and are nowhere again met to the south. They vary in character from coarse iron-bearing grits to coarse conglomerate, firmly cemented by iron, the coarsest beds usually occurring towards the top. In some places, as west of Thalsar, about eleven miles south of Gogha, they rest on a series of white or mottled white and red clays, and this fat white clay is in many places dug for whitewashing houses. A little fossil wood is sparingly found in these beds, but apparently no bones, though Major Fulljames seems to have held that bones occurred along the coast from Piram to Gopnáth. A yellow clayey limestone is quarried near the village of Unchdi about six miles north-west of Gopnáth. It is used as a decorative material in the temples of Pálitána, for this it is pretty well adapted, though it is not either so lasting or so handsome as some of the harder traps which were formerly used for the same purpose.

Where the Miliolite or Porbandar stone, as it is more usually called, is well developed, as in the extensive group of hills called the Gir, or in plains and valleys some distance from the hills, it is usually seen to rest on a bed of clay, sandy, or even conglomeratic towards the base. This clay is not often more than ten or twelve feet thick, and passes upwards into the miliolite. It seems without organic remains, is of a mottled yellow and white, and, when purest, is rather lumpy or nodular. Towards the base this bed becomes rather meagre and sandy or even conglomeratic, from mixture with the

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wearings of the trap on which it rests. Near the coast this clay changes somewhat in character and passes into a rubbly limestone, more or less nodular and iron-bearing, often containing numerous lenticular masses of a tough indurated yellow clay, pitted on the surface whose cavities were probably formed by boring mollusks, or occupied by ascidian tunicaries. The hollows and tubular cavities are often filled with a dark homogeneous grit, which, being harder and more resistant than the clay, stands out in relief, and the surface then appears studded with a profuse crop of tubular or pyriform casts. These clay masses contain nothing but an occasional boring shell, but in the limestone are numerous fossils, mostly in the shape of casts, and seemingly identical with many figured by Captain Grant or associated with the *Venus granosa* in Cutch. The rock may be seen near Rámpura, opposite the island of Shiál Bet, and thence along the trap boundary to a little west of Himál, twelve miles north-west of Jáfarabad, where it is covered by the miliolite. From this to Pátan the miliolite covers the whole face of the country save in a few low spots where the underlying beds are exposed. Six miles west of Pátan a limestone is fairly exposed in the road cuttings, which affords numerous fossils, some of them suggestive of an early tertiary age, *Globulus*, *Natica*, *Cyprœa*, *Turbinellus*, *Conus*, *Arca*, *Cardium*, and some *Echinodermata*. Near Pálikra, nummulites, associated with corals, and echinoderms, are sparingly met proving the existence of remnants of the nummulitic group beneath the miliolite. The precise extent of the nummulite cannot at present be determined. The miliolite, or Porbandar stone, is a widespread deposit, a somewhat coarse grit, highly chalky, and abounding in foraminifera to the westward, but towards the east containing fewer organisms in proportion to the increased admixture of clayey matter. This deposit is well seen near Gopnáth, where the upper beds contain foraminifera rather sparsely, and mixed with those marine forms several species of land shells, among which may be specified Bulimus punctatus, B. insularis, Otopoma hinduorum, and a few thin-shelled Naninæ. Where not exposed to a crushing weight this stone forms excellent building material. It is largely quarried about twelve miles from Porbandar from which it is shipped to Bombay and other places.

Alluvial Deposits.

In the west of Káthiáwár a marine member of the post-tertiary group occurs in the shape of an earthy chalky grit, very porous and friable, and of a dirty, mottled, coffee-stained appearance, and light ashy colour.[1] These beds first appear to the west of Diu island, where they form a narrow band along the coast with an increasing

[1] Among the sedimentary marine beds of tertiary and post-tertiary age, as far as is known, there appear to be representatives or traces of the nummulitic (*Eocene*), the Gáj (*Miocene*), and the Siválik (*Pliocene*) groups; besides more recent or post-tertiary deposits including miliolite, a porous open limestone with fine volitic structure, enclosing minute organisms. This limestone though of marine origin, is not restricted to the plains bordering the coast. It is found almost throughout the province in patches and abutments on the sides of the trap hills, and sometimes fringing their summits, as on Chotila hill, the highest eminence in north Káthiáwár. From this it may be inferred that a very large area, if not the whole country, has been depressed below the level of the sea, within comparatively recent geological times. Mr. F. Fedden.

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Chapter I. Description. Geology. Alluvial Deposits.

importance and development towards the west, though not probably attaining a much greater thickness anywhere than sixty feet. This stone, though porous, is much esteemed along the coast for building. No mortar is used as the stones naturally unite by the action of rain. Between Pátan and Verával they are seen resting on the abraded surface of the miliolite, and the same relation may be noticed along the margins of the small islands or banks in the low swampy tract or Ran near Porbandar. As a building stone the grit is inferior to the miliolite, but at Mádhavpur larger quarries are opened in it. At Porbandar a coarse shelly grit of the same age is quarried of which the walls of the European graveyard are built. The upper beds are usually without fossils, but towards the base they contain most of the species now found commonly living on the coast. The present situation of this bed over high water is one of the many signs of the gradual rise of the west of Káthiáwár, a process probably not yet entirely stopped.

Earthquakes.

On the 29th of April 1864 an earthquake occurred in many parts of the province a little after 11 A.M. The shock was preceded by a low rumbling noise as of distant thunder, followed by a vibration for six seconds, causing widespread panic and excitement. In some places a slight repetition of the shock seems to have been felt on the same day a little after dusk. The shock was not attended with any injury.[1] On the 27th of November 1881 at midnight a shock of earthquake was felt at Rájkot. The motion, which was from south-west to north-east, lasted five or six seconds.[2]

Rainfall.

The[3] rain returns in the Appendix from sixty-eight stations in different parts of the province give for the fifteen years ending 1881 a mean yearly rainfall of twenty-three inches. The highest average rainfall at any station is forty-two at Jáfarabad and the lowest fourteen at Sáela. Except a few fitful showers, the supply of rain comes between June and October, that is during the months of the south-west monsoon. As regards rainfall the province may be divided among fifteen river basins and coast tracts. Of these in the north is the coast streams tract with an area of about 1872 square miles, four stations, and an average fall of 20·91 inches. In the north-east are two river basins, the Bhogáva with an area of 1535 square miles, eight stations, and an average rainfall of 17·87 inches, and the dry Bhádar with an area of 938 square miles, two stations, and an average rainfall of 22·96 inches. In the east are three river basins and a coast tract. The three river basins are the Utávli basin with an area of 389 square miles, two stations, and an average rainfall of 23·42 inches; the Khálkhalio basin with an area of 608 square miles, one station, and an average rainfall of 21·26 inches; and the Bhávnagar basin with an area of 1603 square miles, nine stations, and an average rainfall of 23·75 inches, and a coast stream tract with an area of 176 square miles, one station, and an average rainfall of 26·68 inches. In the south-east there are the Shatrunji river basin with an area of 2083 square miles, six stations, and an average rainfall of 24·37

[1] Bom. Geo. Soc. Trans. XVIII. (1863-1864) 296, 297. [2] Colonel L. C. Barton.
[3] Contributed by Mr, R. P. Sims, Executive Engineer, Káthiáwár.

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inches, and a part of the south coast tract. In the south comes the coast tract with an area of 3331 square miles, two stations, and an average rainfall of 35·64 inches. In the south-west are parts of the Bhádar river basin with two stations, and of the west coast streams tract with four stations. In the west is the coast streams tract with an area of 3427 square miles, seven stations, and an average rainfall of 21·16 inches. In the north-west are the four river basins, the Und, with an area of 583 square miles, three stations, and an average rainfall of 21·79 inches; the Áji with an area of 790 square miles, four stations, and an average rainfall of 22·84 inches; the Demai with an area of 409 square miles, one station, and an average rainfall of 19·93 inches; and the Machu with an area of 877 square miles, two stations, and an average rainfall of 21·42 inches, and a part of the west coast streams tract. In the interior of the province there are the basin of the Bhádar river, which has an area of 3917 square miles, nine stations, and an average rainfall of 24·95 inches, and parts of the Und and Áji river basins.

Of these river basins and coast tracts those in the south have the largest supply of rain, the average fall (1867-1878) varying from thirty to fifty inches in the south, against twenty-one to twenty-three in the east, twenty to twenty-four in the west, and seventeen to twenty-three in the north. The variations in the average rainfall in different parts of the country are due to the working of two influences, nearness to the south coast which gets the full benefit of the rain-laden clouds, and height above the sea which causes an average difference of about ten inches between the fall in the central uplands and in the central lowlands. The place with heaviest rainfall is probably the Gir in the south, which is high and well wooded, and at the same time has the full benefit of the rain-laden monsoon clouds.

The rain returns in the Appendix show that 1878 was a year of extremely heavy rain, the fall at Junágad being 76 inches in excess of the previous means. On the other hand, there have been consecutive runs of dry years in which the fall was only from eighty to eighty-five per cent of the means or a fall of about 19·2 inches. Taking the yearly means, 1869 1870 and 1871 give a sequence of dry years followed by another sequence embracing 1875, 1876, and 1877. Of the depth of rainfall in each of the monsoon months, the close percentages of the means are 1·14 inches in May, 14·95 in June, 31·27 in July, 24·87 in August, 24·12 in September, and 3·65 in October. Of the number of wet days in each of the monsoon months the close percentage of the means are 14·48 in June, 34·39 in July, 27·37 in August, 19·91 in September, and 3·85 in October.[1] July then is the wettest month of the year. The maximum number of wet days in the year is sixty-eight, the minimum twenty, and the average

[1] The anomaly of having rainfall in May without any wet days may be thus explained. The entry refers to an exceptional rainfall which occurred throughout the province in 1871, during the last few days of May. The fall was heavy and showed an appreciable percentage; at the same time the percentage of the number of days was inappreciable and was therefore omitted.

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Chapter I. Description. Rainfall.

44·2. The maximum number of days on which the rainfall was over two inches is seven, and the average 2·9; the maximum number of days on which the fall was between one and two inches is thirteen, and the average 4·4; the maximum number of days on which the fall was between one and half an inch is eleven and the average 6·2; and the maximum number of days on which the fall was under half an inch is forty-five and the average 30·7.

Two extraordinary falls of rain have been recorded, one in 1850 the other in 1881. On the 28th of May 1850, a violent storm occurred accompanied by a heavy fall of hail and tumultuous wind. The storm blew down some stables, killed a charger, tore up trees, and knocked over sentry boxes. The camp seems to have been the centre of the cyclone, and the effects of the storm seem to have been confined to it and a circle of five or six miles round.[1] During the twenty-four hours, from six in the morning of the 27th July to six in the morning of the 28th July, twenty-eight inches[2] of rain fell, which, with four inches during the preceding twenty-four hours and three inches during the succeeding twenty-four hours, made a total, from the morning of the 26th to the morning of the 29th, of about thirty-five inches. This fall was nearly equal to the average total fall during the whole monsoon in the preceding seven years.[3] During the day and night of the 27th the wind blew with great fury generally from the south, but occasionally veering round to the south-west, west, and north-west. During the whole time there was thunder and lightning. The heavy rain caused much loss of property especially in the camp. Many trees were blown down, the bridge joining the camp with the town was partially washed away, and many out-houses and nearly half of the huts of the cavalry lines as well as one of the round bastions of the town wall fell. There was no loss of human life, but on the flood subsiding the river-bed was studded with the bodies of drowned cattle.[4]

A similar storm burst over the north-west of the province on the 21st of July 1881. The axis of the storm struck the coast between Porbandar and Miáni, and travelling north-west passed over Khambhália, Junágad, Jodiya, and Vaváníia, and then crossed the lesser Ran of Cutch. The average fall of rain during twenty-four hours in the country traversed by the storm was twenty-five inches, houses were wrecked in every village, trees were rooted up by thousands, and animals of all descriptions perished from cold and wet. Rivers overflowed their banks and ruined the country, and the wind blew a hurri-

[1] Trans. Bom. Geo. Soc. IX. 195.

[2] The details of rainfall during the twenty-four hours are July 27, from 6 A.M. to 10 A.M. 5·83 inches; from 10 A.M. to noon 0·48; from noon to 2-30 P.M. 1·67; from 2-30 P.M. to 4 P.M. 6·17; from 4 P.M. to 5 P.M. 2·26; from 5 P.M. to 6 P.M. 0·73; from 6 P.M. to 8 P.M. 2·90; from 8 P.M. to 10 P.M. 2·70; from 10 P.M. to 12 P.M. the bottle was upset; July 28, from 12 P.M. to 5 A.M. 3·50 and from 5 A.M. to 6 A.M. 0·68, total 26·92. To this is to be added the probable loss of 2 inches by the overflowing of the bottle from 2-30 P.M. to 4 P.M. and upturning from 10 P.M. to 12 P.M., making the whole total of 28 inches.

[3] At Rájkot the rainfall details during the seven years ending 1849 are: 1843, 27·56 inches; 1844, 22·43; 1845, 12·19; 1846, 31·15; 1847, 21·01; 1848, 24·21; 1849, 63·10 inches.

[4] Trans. Bom. Geo. Soc. XII. (1854-56), 7-19.

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cane, and added greatly to the horrors of the storm. The effects of the storm were felt for fully fifty miles on each side of its central track. One notable circumstance was that above Dhoráji the Bhádar was not in flood, while below Dhoráji it was filled to overflowing by the drainage from the Barda and Álech hills.

Climate.

The climate of the peninsula is in general pleasant and healthy. January, February, and March are marked by heavy dews and thick fogs. These fogs, which are more common inland than on the coast and which are generally followed by very hot days, form at daybreak and are dispelled by the sun about nine. They are not unhealthy either to Europeans or natives. The hot weather begins in April and lasts until the rain falls about the middle of June. The hot wind blows in various degrees in different parts and is hottest in the south. On the coast it is little felt and very partially on the Jhálávád Ran. The hot weather months (April to June) are the healthiest in the year. There is always a cool light breeze. The rains generally begin in force at the first change of the moon in July and are spent by the 15th of *Shrávan sud* (August-September). Unlike other parts of Gujarát the rains are never severe and grow lighter towards the west. Except that slight fevers prevail in July, no disease is specially prevalent between July and September. From the end of September the climate undergoes a change and becomes unhealthy both to Europeans and natives. In September and October the heat of the sun is acutely felt, though the weather is cloudy. The latter part of November and the whole of December are in all respects like January.

The west Gohilvád and Hálár is perhaps the pleasantest and healthiest part of the province. The neighbourhood of the Ran though hot and dry is not specially sickly, the people being healthy, stout, and good-looking. But the stagnant water and excessive vegetation of the Nal make it very unhealthy. Violent bilious attacks, yielding in four or five days and followed by ague and fever, are the only special Káthiáwár disease. In the hottest weather the thermometer is seldom above 110° in the shade, although generally between 102° and 104°. In the cold season it is seldom or never below 42°.

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CHAPTER II.

PRODUCTION.

Chapter II. Production.

Minerals.

KÁTHIÁWÁR abounds in minerals and is particularly rich in building stone. The principal metal is iron, which in former days was worked both in the Barda districts and in Khambhália. Iron ore abounds throughout the northern portion of the peninsula as ferric oxide and in other forms. Owing to the absence of coal, the scarcity of wood, and the cheapness of European iron, the ore does not pay the cost of working. A coal shale has been found in the Thán district under Lakhtar, but it is not of a kind likely to prove useful.

Iron.

In 1838 six iron foundries were in regular work, and two or three more were occasionally used. The two principal foundries were at Ránáváv ten miles east of Porbandar, and at Ránpur in Navánagar about nine miles south-west of Bhánvad. The foundries were fixed at these places because they were close to the Barda forests. They are at some distance from the parts of the hills which are richest in ore. The ore used in the Ránáváv foundry was brought from the villages of Bákharla, Pálikhra, and Visáváda. At Bákharla the ore occurred in a ridge about twenty feet above the general level; at Pálikhra it was in the plain close to a ridge about thirty feet high; and at Visáváda it was in the open country. Ránpur was supplied from Rán twenty-seven miles distant and about fourteen miles west of Khambhália. Of the three ores the Visáváda ore was the best, the Pálikhra the next, and the Ránáváv ore the poorest. The mines were round pits from five to twenty feet deep. When a rich vein was reached, they were hollowed all round as far as pickaxe, arm, and shovel could reach. The ore was handed to the top, sifted, washed, and sent to the foundry in carts, or on bullocks and donkeys. The process of smelting was simple. Under an oblong shed, the ground was dug in the centre to give room for two furnaces, which occupied the ends of the shed. The furnaces were long and narrow, to give a good draught, and the masonry or brick work was lined with clay to keep in the heat. The opening for the bellows was stopped by a bit of plank coated with clay. Into this plank was fitted a pipe joining the nozzles of the two pairs of bellows, which were stopped afresh with clay each time the smelting was begun. Opposite each other were two openings of the same size, one for the bellows, the other a small ash door. Between these two openings the space was filled with charcoal, in which along each side beds were hollowed for the ore, and a layer of charcoal laid over the whole. The bellows were of bullock hide sewn round bamboo hoops in vertical rings, and worked alternately by downward pressure, the blower closing the mouth of the sack by pressing it with his chest and arms. The bellows threw into the furnace a stream of air, powerful

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enough, in ten minutes, to burn to ashes a small piece of lighted coal. The furnace when full held a little more than 196 pounds (seven Bombay *mans*) of ore. This took from six to eight hours to melt. The mass of metal was then taken out to be handled by a second set of workmen and the furnace refilled. The furnace was thrice emptied every working day. The second furnace, over which the head smelter presided, was like the first, except that it was built up at the mouth. To protect the workmen from the scorching heat, their sandals or rather shoes were provided with a large extra sole, which sheltered the hands as well as the feet. The headman who worked sitting used his feet almost as much as his hands. After being worked, the ore was again heated, split into equal parts by a wedge, and wrought into small bars of the average size of four to a local *man* of twenty-six pounds. The heating in the second furnace freed the metal from much dross, and when the heating was over the metal was ready for the market. The average yield of iron was about forty per cent. Two kinds of iron were made. A cheap iron called *chontia* roughly shaped of poor ore or of fragments broken by the wedge. The poorer sort was sold at 1½*d.* the pound (5 *koris* the *man*), and the better sort called *marka* at 2½*d.* the pound (8 *koris* the *man*). According to the headman at Ránpur, east wind suited iron smelting better than west wind. In a west wind only five *mans* of iron would come out of a quantity of ore, which in an east wind would yield seven *mans*. The difference was probably due to the furnace drawing better in a dry east wind than in a damp sea-breeze. The iron smelters began work at dawn and generally stopped a little before sunset. They seemed to work with much steadiness. No iron was smelted during the rainy season. The yearly outturn of a foundry was between sixteen and seventeen tons (65 Bombay *khándis*), so that the whole yearly outturn for the six foundries was about a hundred tons. The daily working expenses were estimated at £1 2*s.* (Rs. 11) and the produce at £1 12*s.* (Rs. 16).[1] About 1818, according to Captain MacMurdo, small quantities of gold dust were found in the bed of the Áji river which flows under the walls of Rájkot.[2] The statement has not been corroborated by any subsequent writer. In 1842 according to Captain afterwards Sir George LeGrand Jacob, gold in minute quantities was said to be obtained by washing the sand of the Saurekha which has its source in Girnár. The expense of extracting the gold was more than the value of the produce. About the same time copper is said to have existed in the small ridge of hills running south from Bhadle and also near Navánagar, but no mines were ever known to have been worked. There are two mineral springs, one at Tulsi Shám in the Gir, which is a hot spring and reckoned one of the most sacred spots in the province; the other is at Pind Taruk in Okhámandal.[3]

Stones.

The north-east corner of the peninsula consists entirely of laterite deposited in tertiary or post tertiary times. Jhálávád abounds in laterite and sandstone varying in colour from deep red to pink

[1] Bom. Gov. Sel. XXXVII. 469-471. [2] Trans. Bom. Lit. Soc. I. 259.
[3] Bom. Gov. Sel. XXXVI. 36.

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Chapter II. Production. Minerals. *Stones.*

yellow and white. The south-west coast and Jhálávád, except the centre, abound in limestones admirably suited for building. Of these the Porbandar miliolite and the grey sandstone of Dhrángadra in Jhálávád are perhaps the best known. The grey sandstone has the great defect of decaying or rusting away on exposure to salt air or to water. Thin layers of marble are found at several places in the west and south-west of the peninsula. The marble seems good in quality, and some of it is prettily veined, but it is said to be too hard to be easily worked. Besides the limestones and laterites, numerous varieties of trap and basalt are much used as building stone, and, near Gogha, an excellent conglomerate is largely quarried. Granite occurs at Girnár, Chamárdi, and elsewhere, but has not yet been used as a building stone. There are deposits of gypsum in the Ran and parts of the Bhál, and saltpetre can be obtained in large quantities at Jhinjhuváda and its neighbourhood. The prices for cut undressed stone at Rájkot are, Kuárva limestone £1 to £1 4*s.* (Rs. 10 - Rs. 12) the 100 cubic feet; common limestone 16*s.* to £1 (Rs. 8 - Rs. 10); trap or basalt £1 4*s.* to £2 4*s.* (Rs. 12 - Rs. 22); rubble masonry including mortar 7*s.* to 10*s.* (Rs. 3½ - Rs. 5) the 100 cubic feet. The Wadhwán prices for cut undressed sandstone are 16*s.* to £1 4*s.* (Rs. 8 - Rs. 12) the 100 cubic feet. The prices in other parts of the province differ but slightly from these.

Salt.

Káthiáwár salt is broadly classed as *Vadágra* and *Ghasia*. *Vadágra* is the fine crystal salt such as is made at the Government works at Khárághoda. *Ghasia* is a general term for poorer salt, whether made from brine or made by the sun on the Ran and in the numerous creeks which indent the Káthiáwár coast. The manufacture of crystal salt has been described in the Statistical Account of Ahmadabad.[1] The only place in Káthiáwár where this fine salt is made is at Kuda on the Ran of Cutch, about fourteen miles north-west of Dhrángadra and within the limits of that state.[2] This salt is equal in quality to that produced at Khárághoda. The yearly yield of the Kuda works is about 40,000 Indian *mans*, and it can be enlarged to any extent. Pits might be dug anywhere in the triangle whose base runs from Ukat at the mouth of the Bámbhan to Hátarnes at the mouth of the Banás. West of the Bámbhan the brine loses the qualities necessary to produce large crystals, and in other places where salt is made from brine the result is inferior *Ghasia* salt. The crystal or *Vadágra* salt is exceedingly hard, while the *Ghasia* salt, as its name implies, is friable and does not bear carriage. Along the coast west of Kuda, the chief salt pans are at Vaváni a

[1] Bombay Gazetteer, IV. 116-124.

[2] In the salt manufacture at Kuda the pans vary in size from 2500 to 10,000 square feet. These pans, unlike those at Pátdi, are arranged in no order. The salt is made from the surface water, as the brine springs which afford so rich a crop at Pátdi are not obtainable, the whole ground being underlaid with *muram*. The water is thus deficient both in quality and quantity, and two wells are required for each large pan. The manufacture is generally stopped in March or April on account of the clouds of dust and sand, and from want of water. The well-sinking and pan-making are the work of the Agriás or salt-makers, who are helped by their wives and children. The produce is generally sold at 1*s.* 3*d.* to 1*s.* 7½*d.* (10 - 13 *as.*) the donkey-load (2½ *mans*).

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Minerals. *Salt.*

in Morvi, at Jodiya Beri and Pindára in Navánagar, at Kuchri within Porbandar limits, at Myári, Dhamlej, and Bherai in Junágad, at Vadera under Jáfarabad, and at Mahuva, Talája, and Bhávnagar in the Bhávnagar state. These works could yield an ample supply for the whole peninsula.

Salt was formerly of little or no value in Káthiáwár. The states within whose limits it is produced charged a small royalty on the manufacture and paid no regard to its distribution. Salt hawkers attended the works with pack-bullocks or donkeys, and carried the salt for sale to the interior paying a nominal sum for the salt and charging for it in proportion to the distance they had to carry it. Husbandmen, tanners, and fish-curers were allowed to gather as much natural sea-water salt or *Ghasia* as they pleased. It was not until the question of excising salt was raised in 1879, that salt was regarded as a source of revenue. Then all the smaller estate-holders, or *tálukdárs*, within whose limits salt was formed or could be made, began to assert their rights and put a fictitious value on what they had hitherto considered unworthy of notice. In 1879 it was proposed that all minor works should be closed, and that the six leading salt-making states should either give up the entire management of their works to the British Government, or that they should equalise their selling price with that obtaining in British territory and agree to the appointment of Government officials to superintend the manufacture and sale of the commodity. The states would not agree to these terms. In the beginning of 1880 they entered into draft engagements for concentrating their works, restricting the outturn of salt, forbidding the export by sea, keeping strong protective establishments, and adopting all measures required to prevent the smuggling of salt into British territory. These arrangements were very distasteful to the inland states. They complained that a monopoly had been placed in the hands of a few coast chiefs, and that they had lost all choice as to where to buy their salt. Many further complained that their subjects had hitherto been allowed to collect inferior salt free, and that they would feel and resent any interference with such rights. They further complained that they would be put to great cost to prevent smuggling, while the profits would be absorbed by a limited number of their more fortunate neighbours. These arguments have been fully considered by the Government of India, and it has at last been decided that matters should remain pretty much as they were before the question was raised; that the chiefs should be bound to prevent smuggling; and that the frontier customs line established to prevent the carriage of untaxed Káthiáwár salt into British territory should be maintained.

Pearls.

Pearls of good quality, but inferior in lustre to Basrah pearls, are found in the gulf of Cutch within Navánagar limits; a few are also found in Junágad and Bhávnagar near Bherai and Chánch. There is no trade in Navánagar pearls as all are kept by the Jám and distributed by him to his officers and favourites. White coral of no market value is common both on the Navánagar coast and along the west and south-west as far as Kodinár. Red

Coral.

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Chapter II. Production.

Minerals.

Agates.

coral is sometimes found in small quantities at Mángrol and Sil. Bloodstone and agates are common near Tankára in Morvi. They are sent to Cambay and made into ornaments, boxes, and paper-weights. According to Dr. Hové, who visited Káthiáwár in 1778, borax or *chargákhár* was then made in Limbdi from earth that was dug about four days' journey off and brought in boats. In making borax the only apparatus used was a large hollow copper plate about fifteen feet square which was placed over a square fire place. On this copper plate the earth was heaped and covered with cement. At the bottom of the hollow plate was an opening from which, as the borax melted out of the earth, it flowed through a copper conduit into a reservoir of boiling water. It hardened in the water and was sent to Surat, Broach, and the inland countries. In Limbdi borax cost 5¼*d.* a pound (Rs. 6 a *man*).[1]

Forests.

Káthiáwár in early times was covered with dense forest. It is now comparatively thinly wooded except the Gir forests in the south and the Barda forests on the west coast. The Gir forest is about sixty miles long by thirty miles at the broadest, but contains no valuable timber. The portion of the Barda hills belonging to Navánagar is thickly wooded, but in Porbandar the hill sides are being recklessly stripped. Another small forest in the Sihor range in Bhávnagar is carefully looked after, but the timber is small and stunted. The place where forests are most needed, and whence timber has been most recklessly cut, is the central plateau where all the rivers rise. In time a judicious system of planting would re-clothe the hills, improve both the climate and the water supply, and provide a much needed store of fuel. The hills near Chotila, Thán, and Bámanbor, though now bare, had till lately cover enough to attract lions. The mangrove abounds along the shores of the gulfs of Cutch and Cambay. It is most valuable as fuel and the leaves and berries are largely used as food for camels and cattle. The berries are said to increase the milk-giving powers of cattle, and when green are sometimes eaten by the people of the coast. Nowhere in the province is timber allowed to grow to any size. It is doubtful if a single teak plank twelve feet long by one foot broad could be found in the entire Gir forest. Building timber is imported chiefly to Bhávnagar and Jodiya from Balsár, Daman, and Dáhánu, and still more largely from the Malabár coast. Of late years several fine plantations have been started in Bhávnagar, but the neighbouring states are slow to follow the example. Teak has been sown at Sihor, Chokva, and Bhávnagar, and has grown strongly. The *bával*, Acacia arabica, has been sown in the Bhál, at Sedarda, and at Dolia near Mahuva. The casuarina has been a great success near the coast, and has grown rapidly, especially at Mahuva, Ránivada, and Bhávnagar. Mangoes have been planted at Mahuva, Bhávnagar, Chokva, and Bekri, and cocoa palms in large numbers at Mahuva and in smaller plantations at Khandera and Bhávnagar.

Mango.

The best Mangoes are grown at Mahuva in Bhávnagar from Bombay grafts. In the opinion of good judges, they surpass Bombay

[1] Hové's Tours, 129.

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Forests. *Mango.*

mangoes both in flavour and in firmness. The common country mango tree is largely grown and very quickly reaches maturity. In Junágad a tree begins to bear when five years old. Some of the best flavoured mangoes are grown at Songad, Vartej, Kartej, and Koliák, and the mangoes of Mália in Junágad as well as those of Vanthli and Junágad itself are also considered of good quality. The north is scantily supplied with mango trees, and in Jhálávád mango trees are almost unknown.

Cocoa Palm.

Though little attention has been given to its growth, the Cocoa Palm grows rapidly and bears steadily all along the south coast. If well placed the tree begins to bear in five or even in four years. At Mahuva, in 1875, 1500 acres were planted with 170,000 palms. At Khandera there is a garden with 7000 palms, and there are above 2000 at Bhávnagar. The advantage of the cocoanut over the mango is the uniformity with which it bears. A good mango crop can be expected only once in four or five years, while cocoa palms bear every year. Besides this the fruit-bearing season is longer, and the nuts do not spoil like mangoes. The cocoa palm grows on the seaboard, in Navánagar, Porbandar, and Junágad, but, except in Bhávnagar and at Navánagar, no plantations have been made. A singular fact about the cocoa palm is that it grows freely in solid limestone, provided a hole about three and a half feet deep by three feet in diameter is cut in the rock and filled with mould. All the trees at Gopnáth are planted in solid rock.

Wild Date-Palm

The Wild Date-palm, *khajuri*, Phœnix sylvestris is fairly common in parts of the province, usually in river beds. It is valued solely on account of the liquor extracted from its juice. The tree is tapped when it is about fifteen years old. When ready for tapping it is pierced just at the bottom of the head tuft of leaves, and an earthen vessel is tied over the wound and left for twenty-four hours and then removed. Next morning the wound is slightly opened, and, after a month of drawing, a rest is given for fifteen days; then the juice is drawn for another month; then follows another rest of fifteen days, the tapping and resting going on for four months. At the end of the four months the juice gets thick and gritty when the earthen pot is removed and the wound allowed to heal. After one season's tapping the tree must rest for two years, when it can be again tapped at a little distance from the original cut. A tapped tree bears dates, but they are inferior; and, if the tree is tapped too often, it ceases to bear fruit for a year or two. The local dates, which are called *khalela*, are eaten largely by the lower classes, but are not made into pickles or preserves. Cattle, sheep, and goats feed on them. Basrah dates are used in two forms, *khajur* and *khárak*. The *khajur* is the ordinary dried date and is moist and sticky; the *khárak*, which is distributed at marriages, is dried till all the juice has left it.

A good date tree yields ten pounds of juice daily and an indifferent tree five. The juice, which is called *tádi*, is gathered in large casks. When 480 pounds (12 *mans* of 40 lbs.) are collected, it is placed in one large vessel in which 100 pounds (2½ *mans*) of dried *mahuda* blossom are mixed, and left to soak for about a week.

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Chapter II. Production.

Forests. *Wild Date-Palm.*

It then ferments and is placed in large stills and distilled. The liquor so produced is called *ekvário* or single. From the original 480 pounds (12 *mans*) of juice and 100 pounds (2½ *mans*) of *mahuda* blossom, 240 pounds (6 *mans*) of liquor are distilled. The first 120 pounds (3 *mans*) distilled are considered better than the second 120 pounds (3 *mans*). If these 240 pounds (6 *mans*) are again distilled, they become 120 pounds (3 *mans*) of almost pure alcohol. This, which is called *bevário* or double, requires to be made with great care, as it is so pure that it is apt to catch fire. At Sanosra, about twenty-four miles from Rájkot, there are about 50,000 date trees for which a yearly rent of £30 (Rs. 300) is paid. There are distilleries at Rohisála and Jodhpur in Morvi, and at other smaller places. Single strength liquor is sold at 6*d.* to 1*s.* (4 - 8 *as.*) the quart, and double strength at 1½*s.* to 2*s.* (12 *as.* - Re. 1). The refuse of the distilleries is eagerly eaten by cattle.

Domestic Animals. *Buffaloes.*

Of the Domestic Animals of the province the chief are the buffalo, the cow, and the horse. There are four chief kinds of buffaloes known as *deshán* or local, *sindhan* from Sindh, *nágli* or handsome, and *gujar* from the Gujarát mainland.[1] Of these the *deshán* or local are the best, especially those from the Gir or Barda country. The Bhávnagar Chief has a famous breed of very large Gir buffaloes which have won numerous prizes. A good *deshán* buffalo will yield sixteen quarts at a milking or about thirty-two quarts a day. The milk is very rich and by the natives is preferred to cow's milk. The other kinds of buffalo are reckoned inferior to the *deshán* and yield less milk. The points in a good *deshán* buffalo, besides great size and stature, are a peculiar form of horn which almost covers the eye and causes the animal to resemble the African buffalo, Bubalus caffer, of which it seems to be a congener. The buffalo graziers support themselves almost entirely by the sale of the clarified butter which they make from the buffalo milk. At Rájkot or Wadhwán the price of a good cow-buffalo of the *deshán* breed varies from £7 to £10 (Rs. 70 - Rs. 100). Male buffaloes, when used at all, are employed in carrying water or manure, and in the rainy season are sometimes ridden. The price of a male buffalo varies from £3 to £4 (Rs. 30 - Rs. 40). They are powerful animals, and an attempt is being made by the Wadhwán state to utilize them for draught purposes for which they seem suited.[2]

Cows.

Káthiáwár cows are considered good milkers. They are of four kinds, *deshán* or local, *vadhiári* from Vadhiár in Pálanpur, *málvi* from Malva, and *bángra* a small inferior animal. Of these the *desháns* are the best milkers, and the *vadhiáris*, though poor milkers, are the most beautiful. The *málvi* and *bángra* are inferior breeds. A good *deshán*

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[1] According to Dr. Hové, in 1787 there were many wild buffaloes in Limbdi and towards the desert country. They were remarkably fierce and so often attacked travellers that the people in spite of religious scruples, were forced to shoot them in self-defence. Tours, 79.

[2] Full-grown buffaloes will face a lion. By taking it unawares or when separated from its companions, the lion sometimes manages to kill a full-grown buffalo, but he dares not attack one in the midst of a herd. Immediately the buffaloes see the lion they form a semicircle and with a peculiar bellow rush at him and drive him off.

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Domestic Animal
Cows.

cow will give six quarts at a milking or twelve quarts a day. The Gir cows, favoured by the richness of the grass and the abundance of the water, are famous. Though the milk of the cow is considered inferior to that of the buffalo, it is admitted to be more digestible. Most of it is made into butter. No cheese is made from either buffalo or cow milk. The price of a good *deshan* cow is £2 10*s.* to £4 (Rs. 25 - Rs. 40), and of a Gir cow, which yields ten to fifteen pounds of milk a day, £4 to £7 (Rs. 40 - Rs. 70).

Bullocks.

At certain seasons bullocks are largely imported from Vadhiár, Rádhanpur, Kánkrej, Vágad, and Sindh. Of these the Vadhiár and the Kánkrej bullocks are the best. The local, or *deshi*, bullocks are hardworking and fairly good animals, except in Nágher and along the coast where they are small and poor. A pair of bullocks fit for light work costs £5 to £8 (Rs. 50 - Rs. 80).

Elephants.

Elephants are kept for show and state processions by the greater chiefs. The best are found at Junágad. Most of them are brought from Haiderabad in the Deccan, but a few African elephants are imported when young from Zanzibár. They vary in price from £50 (Rs. 500) for a young animal to about £1000 (Rs. 10,000) for a very good one. The points of a good elephant are size, height, breadth of skull, and length and shape of tusks. White marks on the trunk and forehead are much admired.

Horses.

Horses of the well known Káthiáwár breed are still found in many parts of Káthiáwár, though of late breeders have not carried on their business with the same zest as of old. There is no more trustworthy account of the origin of the Káthi horse than there is of the Káthis themselves.[1] It is probable that they brought mares with them when they migrated from the north, and there is a legend that a boat containing a number of Arab stallions was wrecked on the coast.[2] Whatever may have been its origin, the breed no doubt owes much of its excellence to repeated crosses with the Arab. Verával, during the rule both of the Ahmadabad sultáns and of the Moghal emperors, was one of the chief ports to which Arab horses were brought for the imperial stables, and there seems little doubt that the local breeders availed themselves of their services as they passed through the peninsula on their way to the capital. The best horse-breeding district is Panchál in the heart of the province, including Chotila, Páliád, Ánandpur, Bhimora, and Jasdan. Every requirement to successful horse-breeding is found in the Panchál, favourable soil for the formation of the foot, hilly ground for the development of muscle, running streams of pure water, most nourishing grasses, and a dry and hot climate. From early times this tract has been visited by agents of Rajputána chiefs and others anxious to secure the Káthi blood. Unfortunately the proprietors of the Panchál are more or less impoverished and have taken no pains to cultivate the breed, which, in better hands,

[1] For the origin of the Káthi horse see below under History
[2] The present (1880) Superintendent of the Gáikwár Contingent suggests that the breed may have sprung from the wild horse of Káthiáwár, a sort of Quagga.

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Chapter II. Production. Domestic Animals. *Horses.*

might have reached a very high degree of excellence. In spite of neglect, confining the young stock, and want of care in the choice of stallions, handsome specimens of the old Káthi breed may be found. The peculiarities of the animal are, that it is generally under-sized and small-boned; its distinctive marks are a black cross down the back and black bars on the legs, the colour of the coat varying through every shade of dun. A well-bred Káthi is teachable and honest, free from vice, full of spirit, and wonderfully lasting and hardy. The horses are seldom kept by the owner except a few as stallions. The rest are given to Chárans. All the care of the breeders is given to the mares, which are liked because they are silent, while the horses are noted screamers. Of late years, by introducing English and Arab stallions, Government have made many efforts to improve the Káthi breed. These efforts have not been very successful. The Káthis have been averse from showing their mares and those that were brought to the stallions have generally been poor.[1] At the same time there is a good demand for serviceable colts, and in time breeders may learn that their interest lies in correcting the defects of the Káthi horse. The following list gives the twenty-eight leading varieties of the Káthi breed in order of merit:

Káthi Horses.

No.	Name.	Place.	No.	Name.	Place.
1	*Máski*	Dhasa in Bhávnagar.	16	*Phulmál*	Gosal.
2	*Chamardhál* ...	Gadhra.	17	*Resham*	Somáwria Káthis of Somásar in Muli.
3	*Mal*	Bhádla			
4	*Chógi*	Chotila.	18	*Vándri*	Bagad in Dhanduka.
5	*Vágli*	Vegad Káthis of Dhasa.	19	*Lakhi*	Kherva in Pátdi.
6	*Haran*	Pálíád.	20	*Lósh*	Darva in Gondal.
7	*Tijan*	Bhadli.	21	*Dhel*	Bábra.
8	*Redi*	Jasdan.	22	*Hirál*	Monia in Junágad.
9	*Bhutdi*	Sárvala Káthis.	23	*Rámpára*	Halvad.
10	*Jabád*	Jetpur.	24	*Lál*	Limbdi.
11	*Kesar*	Bhimora.	25	*Mani*	Gundran in Bhávnagar
12	*Moran*	A'nandpur.	26	*Pati*	Bhádla.
13	*A'khadiál* ...		27	*Singáli*	Lakhtar.
14	*Beri*	Muli Mevása.	28	*Lakhmi*	Dhándhalpur.
15	*Bodli*	Chuda.			

So proud are the Káthis of their mares that first-rate animals are seldom sold. The marvellous deeds of sires and dams, in the troubled times when a man often owed his life to the strength and speed of his steed, are woven into many Káthiáwár tales and ballads. The offspring of such renowned animals have a special value. Fancy prices reaching as high as £300 (Rs. 3000) have been and are still paid for the best blood, but capital nags of from fourteen to fourteen and a half hands high, sound, sure-footed and hardy, fast and decidedly good-looking, can be picked up without much difficulty at £10 to £30 (Rs. 100 - Rs. 300). The chiefs of Pálitána, Bhávnagar, and Gondal have all more or less successful horse-breeding establishments.

[1] In 1813 Colonel Stanhope said that his regiment, the Seventeenth Dragoons, horsed chiefly in Káthiáwár, was better mounted than any other regiment in the service. Bom. Gov. Sel. XXVIII. (New Series), 37.

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Domestic Animals

Camels.

Excellent Camels, both for riding and carrying, are largely bred in Okha, Navánagar, Mália, and the Machu Kántha, and also in Mángrol, Una, Delváda, and Mahuva. They abound where the mangrove grows freely and graze in the swamps. Camel's milk is used for feeding young horses and in cases of diseased spleen. A good riding camel costs £10 to £20 (Rs. 100 - Rs. 200), a good carrying camel £8 to £12 10*s.* (Rs. 80 - Rs. 125), and an ordinary camel £5 to £7 (Rs. 50 - Rs. 70).

Asses.

The local breed of Asses is particularly fine, and a large white variety, found chiefly in Hálár and Jhálávád, is famous for its size and strength. This variety has no list down the back or stripe on the withers. Prices range from £2 to £5 (Rs. 20 - Rs. 50) for first rate Hálárís, and from £1 to £1 10*s.* (Rs. 10 - Rs. 15) for the smaller breed.

Dogs.

The ordinary village Dog differs little from that of other parts of India. The prevailing colour is red.

Cats.

Village Cats are rarely fed or cared for, and are almost always thin and half-starved.

Sheep.

Neither Sheep nor Goats get much attention. They are taken out in the morning to the forest or waste lands on the boundaries of villages, or to river beds and banks, and allowed to graze. The grazing fee is small, 6*d.* (4 *as.*) a month for fifty, 1*s.* (8 *as.*) from 50 to 100, 1*s.* 6*d.* (12 *as.*) from 100 to 200, and 2*s.* (Re. 1) for 200 and upwards. No grain is given them, and, after spending the day picking what they can, they are brought home and penned for the night. The hardiest and best breed of sheep comes from Márwár. A good Márwár sheep weighs upwards of seventy pounds, and, in fair condition, is worth 4*s.* to 6*s.* (Rs. 2 - Rs. 3). Besides the Márwár sheep there are two local breeds, the horned and the hornless, of which the horned variety is the more esteemed. The yield of wool is small, on an average not more than two pounds at each shearing. The sheep is shorn twice a year, in March and in October, the produce of the March shearing being the more valuable. The wool trade has its head-quarters at Jodiya in Navánagar. The sheep is not reared for food; the shepherds make their living by selling clarified butter and wool. The women weave woollen clothes for themselves and their husbands, and sell any they make in excess of their wants. The milk, which is particularly rich and very nourishing, is mixed with goat's milk and sold in towns and villages by Bharvád women. The usual price is about ¾*d.* (½ *anna*) a quart. Sheep's clarified butter is also mixed with goat's clarified butter. The present (1883) price is about four pounds the rupee. A good ewe yields about a quart of milk at each milking or two quarts a day. The price of a good ewe is from 6*s.* to 10*s.* (Rs. 3 - Rs. 5), and of a wether 4*s.* to 6*s.* (Rs. 2 - Rs. 3). The wool of a single sheep is worth 1*s.* to 2*s.* (8 *as.* - Re. 1), and its skin 6*d.* to 1*s.* (4 - 8 *as.*); sheep leather is largely used in the province. Mr. Vajeshankar Gavrishankar, a wealthy official of Bhávnagar, has lately started a small sheep farm on his estate of Turkha. This farm has already yielded a profit of about sixteen per cent.

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Chapter II. Production.

Domestic Animals. *Goats.*

The Káthiáwár Goat is usually black, sometimes brown, and in rare cases white. The black are considered the hardiest and best. The rich keep goats of the Surat breed. The Káthiáwár goat yields a quart at a milking, that is two quarts of milk a day, and a good Surat goat about 1½ quarts at a milking or three quarts a day. The milk of the Surat goat is richer and sweeter than that of the local breed. Goats are hardier than sheep, and eat bush leaves which sheep will not touch unless forced to by hunger, and then they will eat only the leaves of the *bával* Acacia arabica and the *bordi* Zizyphus jujuba. Their milk is inferior to sheep's milk for making butter, but is more digestible and is often given to children. Thin rope and stout twine are made of goat's hair, but only when the animal dies, as goats are not shorn. Sheep and goats are penned on bare fields for the sake of their manure, the husbandmen paying the Rabáris a trifling sum. The price of a she-goat varies from 2*s.* to 6*s.* (Re. 1 - Rs. 3), and of a he-goat from 2*s.* to 3*s.* (Re. 1 - Rs. 1½). Surat she-goats are worth £1 to £2 (Rs. 10 - Rs. 20). A she-goat has the advantage over a ewe that she can be milked at any time, morning, noon, or evening. The shepherds know nothing of the treatment of diseases and do not administer medicine in cases of sickness. Dysentery is one of the commonest complaints.[1]

Wild Animals. *Lion.*

Among the Wild Animals of Káthiáwár the most famous is the Lion. The Lion formerly abounded all over the peninsula and Gujarát; it even spread to Central India. It is now found only in the Gir forest. Compared with the African lion its mane is shorter and its colour lighter. It is so much like a camel in colour, that its ordinary name is the camel tiger or *untia vágh*. The lion is about the same size as the tiger, somewhat more bulky but probably an inch or two shorter, the length of a full-grown male varying from about eight feet ten inches to nine feet six inches.[2] The lioness is about ten or twelve inches shorter.[3] The lion is rather darker than the lioness and is a little heavier about the head and shoulders. When full-grown he has a fine mane, which in old animals grows black and the whole body becomes darker with age. The lion travels at

[1] In 1817, according to a writer in the Bombay Geographical Transactions, XIII. 53, cultivation in Káthiáwár was almost neglected and the people lived chiefly on milk and butter. Partly from this cause and partly from the feeling against taking animal life, every family had a large stock of cattle. These, amounting to hundreds or thousands according to the size of the town, were driven within the walls at sunset, and penned for the night in the same houses as the people. Few of the cattle seemed free from disease. Many were in the most wretched state, crippled and crawling with puffy legs and scabby skins.

[2] In 1871 Captain Trotter, of the Káthiáwár Trigonometrical Survey, shot a full-grown male lion, which as it lay dead on the ground measured from the nose to the tip of the tail 8 feet 10 inches, of which 5 feet 11 inches were the length of the body, and 2 feet 11 inches the length of the tail; the height at the shoulder was 3 feet 4 inches; the girth of neck 2 feet 6 inches; the girth of chest 4 feet 1 inch; the girth of forearm 1 foot 9 inches; and the length of the hair on the mane 5 inches. Larger measurements are recorded. One by Major Jackson 9 feet; two by Colonel Watson, one 9 feet and the other 9 feet 1 inch; one by Captain Leathes 9 feet and 2 inches; and one by Captain Hebbert 9 feet 6 inches.

[3] Col. Watson has shot a remarkably fine lioness with spots very plainly marked, which measured 8 feet 6 inches; Major Jackson has also shot a lioness of the same size. Both of these are unusually large.

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night, leaving his resting-place about sunset. He first goes to drink and then wanders in search of food, often travelling many miles over hill and dale and even along beaten roads. He kills about once in three or four days. His favourite food is *nilgái*, *sámbar*, wild hog, and oxen or cows, but he often kills a stray buffalo especially one half or three-quarters grown.[1] If the animal is killed in the early evening and the lion is hungry, he will at once begin to eat, but he will always leave the hill about daylight and go and rest for the day at some lonely spot in the neighbourhood. Especially after they have killed, lions are fond of roaring at night, a mournful rather than a fierce sound which can be heard five or six miles. The lion has a horror of being disturbed during his midday sleep, and seeks the loneliest spots either near water in the shade of the *karanda* Carissa carandas, and other trees, or, what is perhaps commoner, he chooses the top of a low hill where he may have a cool breeze, and lie in the open under the shade of a rock or of a large banyan tree. When disturbed the lion does not slink away like the tiger or panther, but walks or runs upright without any attempt to hide himself. As he is nearly of the colour of the ground, it is difficult to see a lion before he has begun to move. Unlike the tiger or panther, the lion never lives close to a village or hamlet, though at night he prowls near villages and even enters them. He avoids man more than either the tiger or the panther, but two cases are recorded from the Gir in which men sleeping on cots outside of their houses were carried away by lions. In courage the lion is equal to the tiger and nearly equal to the panther, but he is probably not so dangerous as he is simpler and less crafty. He is as strong if not stronger than the tiger but less lithe. The lion is fonder of company than the tiger, and moves in family parties, three generations being sometimes found in one party. The lioness has generally three cubs, but the first-born is always devoured by the mother.[2] As a rule, if the lion and lioness are together, and the lioness is wounded, the lion will charge; and sometimes the lioness will charge if the lion is wounded. In Káthiáwár the lion is called *sávaj*, probably a name of Arabic origin, meaning he who causes the flocks to bleat. The lioness is called *sinh* or *sinv*, and a pair of male lions hunting together are called *belár*. There are probably not more than ten or a dozen lions and lionesses left in the whole Gir forest. These are strictly preserved.

Panther.

The Panther, Felis pardus, in former times was exceedingly abundant. It is still found in some of the hills, but it has almost disappeared from the plains. It is exceedingly daring as

[1] Lions sometimes cause much damage to the herds of buffaloes that are taken into the Gir forest to graze. Owing to the great heat the cattle are generally allowed to wallow in the mud and lie under trees during the hottest part of the day, and at night they are driven out to graze. As a rule they keep together, and then the lion dares not disturb them. But should a sick animal chance to lag behind or wander from the rest, the lion, if there is one near, is sure to kill him however big and powerful he may be. Captain Trotter.

[2] Two litters of lion cubs were born in Junágad in 1881. In the first were four cubs, three females and one male; in the second there were three cubs, two females and one male.

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Wild Animals.

Panther.

well as most clever and cunning; more people are killed and wounded by panthers than by either lions or tigers. Some say there are two kinds, the small or dog-panther *kutta dipdo*, and the large or *si dipdo*. After long experience, Colonel Watson has come to the conclusion that there is but one kind, and that the difference in size is owing to age and condition. The female panther measures, as she lies, from about five feet eleven inches to six feet ten inches, and the average length is from six feet to six feet four inches. The male measures from about six feet ten inches to seven feet six inches, and averages from seven feet to seven feet three inches. The panther, like the lion, kills only once in three or four days, but some are bold enough to kill almost every other day. They are particularly fond of the donkey and the goat, but will kill the cow, the horse, and even the camel. The panther is perhaps the most daring of Indian wild animals, and when wounded is most dangerous. He will often charge, when unwounded, and will face an elephant without the least hesitation. The panther has not the lion's horror of being disturbed or his love of solitude. He will live in sugarcane and other green crops and lie close to villages. He is not easily disturbed by man and is most daring and fearless in seizing his prey. In Káthiáwár he is usually called *dipdo* or the spotted one, and *timbarva* in Gujarát. Panthers, as a rule, live in fixed places and do not wander so much as lions.

Hunting Leopard.

The Hunting Leopard, *chitáh*, Felis jubata, is sometimes found, but there are probably not twenty of them in the whole of Káthiáwár. It is of very wandering habits, though it sometimes takes up its quarters in a selected spot. *Chitáhs* usually hunt two or three together, and will stay in one place from two or three days to three weeks, according to the abundance of deer. A solitary *chitáh* sometimes stays for months in one place, but when three or more hunt together they are pretty constantly on the move. They never dwell in thick forest but in grassy plains. They are wonderfully agile and have great speed for fifty to three hundred yards, but are far less powerful than panther. Their claws are not retractile, the tail is particularly long and stout.

Hyæna.

The Hyæna, *jarakh*, Hyæna striata, is common, and, in the cold weather when his coat is in good order, is rather handsome. He has jaws of great power and will drive off a small panther. His scent is keen and he is an unrivalled scavenger. He sets out on his nightly rambles just after sunset and returns to his den or lair at dawn. He lives on bones and dead animals. He will not seek sheep or goats, nor will he face the shepherd, but he will attack a lame or sick sheep or a solitary goat or kid, if he comes across one in a lonely place. The male is much larger and taller than the female.

Wolf.

The Wolf, *nár*, Canis pallipes, is very bold. When pinched with hunger he will attack a flock in broad day even in presence of the shepherd. Wolves frequent large grassy plains, and, though they usually live in pairs, three or four or more sometimes hunt together. They hunt with great skill and perseverance; prey, pursued by three or four wolves, rarely escapes. The male is of much greater size and height than the female.

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Wild Animals.

The Jackal, *shiál*, Canis aureus, is much smaller than the wolf, but makes up in cunning for what he lacks in size and strength. He is a universal scavenger and is common everywhere. The jackal is very fond of sweets, and does much mischief in sugarcane fields by gnawing the cane.

Fox.

The Fox, *lokdi*, Vulpes bengalensis, is a small pretty creature about the size of a hare, and has a long black-tipped tail. They are common in stony ridges where they live in holes or burrows. They gives good sport when coursed with grey-hounds, from their speed and skill in doubling.

Lynx.

The Lynx, *siáhgosh*, Felis caracal, though rare, is found both in Okha and in the Bárári district under Navánagar and sometimes in Jhálávad. When tamed for the chase it is chiefly used for hare hunting.

Indian Badger.

The Indian Badger, called *ghorkhodia* or the corpse digger Mellivara indica, is not uncommon in the Gir and Barda country, but from its nocturnal habits, is rarely seen. The only variety that has been seen by Colonel Watson was black underneath and grey above, not more than three feet long but powerfully built, with long claws, and a broad square head armed with stout teeth. The natives declare that when about to attack, it rears like a bear, and that it digs up and devours corpses. It is said generally to attack women. The hunters of the Gir tell stories of a large badger which is very fierce and dangerous. But there seems reason to believe that the common stories about the strength of the badger are exaggerated.

Ant-eater.

The Ant-eater, *sándho*, Manis crassicaudata, is a curious animal about three feet long, with a bulky body and strong thick tail, covered with a thick armour of scales each of which is from two to three inches long. It has a very small head and a long tongue. It digs a round hole in white-ant nests and devours the inmates. Judging from the number of these holes, the ant-eater cannot be rare, but it is seldom seen.

Wild Cat.

There are several beautiful Wild Cats, Felis chaus, some of which nearly approach the lynx in shape, size, and colour, and like the lynx have black tufts on the tips of their red ears. The tail is remarkably short and marked with black rings, and the hind legs are striped externally and the fore legs internally. One kind, probably Felis chaus, stands high and is a big powerful animal. Another variety has a handsome red or chestnut collar round the chest and neck, probably Felis torquata. The Genet, Genetta vulgaris, is uncommon and rarely seen, as it usually lives in trees or the roofs of houses.

Rats.

House Rats and Field Rats abound. Field rats of the fawn-coloured black-tailed species sometimes appear in vast numbers and cause great loss. The year 1814-15 goes by the name of the Rat Year, *Undario Sál*, from the famine caused by their ravages. In 1840, also, rats did great injury. They suddenly appear about harvest time (October-November) in dense masses, past counting, as if they sprung from the earth. Nothing can stop them: fires, ditches, and water have been tried in vain. They move along a

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Wild Animals.

Mungoose. mighty host, eating all that comes in their way and then suddenly vanish as if by magic, and for years not one is seen.

There are two varieties of Mungoose, *nolio*, Herpestes griseus, one with a white tip to its tail and the other with a black tip. They are very useful in killing snakes and other vermin, but are great enemies to poultry.

Wild Pig. Wild Pig, *bhund*, Sus indicus, abound in the Gir forest and hilly country, but many are destroyed by the Kolis and others for food, and their numbers are diminishing rapidly. They are rarely found in the plains.

Monkey. The Wild Monkey, *vándra*, Presbytis entellus, though nothing like so common as in Gujarát, is tolerably numerous in the Girnár range, especially near the Bhávnáth temple, where the ascetics and pilgrims feed them. They are also fairly numerous in the Gir forest, and occur in small numbers in the towns and villages of the coast-belt south-east of Porbandar. There are a good many in Somnáth Pátan. They are a favourite prey of the panther, who generally catches them by lying in ambush near water.

Porcupine. The Porcupine, *shedhái*, Hystrix lencura, is exceedingly common throughout the province, especially in hilly country and along the seashore where they find shelter in the rocks. They come out at night, and seek their food in fields and gardens. Porcupines are very fond of melons and work much havoc in melon beds. The flesh of the porcupine is said to be good and in flavour to be not unlike pork.

Hedge Hog. The Hedge Hog, *jangli chuva*, Einaceus collaries, is by no means uncommon, though it is not often seen owing to its nocturnal habits. It lives on insects and is harmless.

Sámbar. The *Sámbar*, Rusa aristotelis, is found only in the Gir forest, Girnár, and the Barda hills. Occasionally a fine pair of horns may be obtained in the Gir, but, as a rule, the horns are smaller than those of the Gujarát *sámbar*.

Spotted Deer. The Spotted Deer, *chital* or *pashu*, Axis maculatus, is found only in certain parts of the Gir forest, but within those limits it is fairly abundant. As a rule, Gir *chital*, both in size and in length of horn, are finer than those found in Gujarát.

Blue Bull. The Blue Bull, *nilgái* or *roz*, Portax pictus, used formerly to abound all over the province. It is now found only in Káthiáwár proper and in the Gir forest, having been driven out of the other parts by the increased growth of cotton. A few wander here and there in other places, but they no longer abound as they used to. Excellent shields are made of the thick skin of the chest and neck.

Antelope. The Antelope, *kaliyár*, Antelope bezoartica, was formerly found everywhere in large herds, but of late their numbers have been greatly reduced. They were and are famous for their length of horn, some of which are as much as twenty-seven inches in length. White antelopes, both bucks and does, are occasionally seen and a few have been shot.

Four-horned Deer. Small Deer with four horns, Tetraceros quadricornis, as well as

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another variety, Cervulus aureus, with two horns like those of a doe are found in small numbers in the Gir forest. They are rarely shot. Both kinds are indiscriminately called *guntra*.

Wild Animals. *Gazelle.*

The Indian Gazelle, *chhinkáráh*, Gazella bennetii, like the antelope, formerly abounded, but is now comparatively rare. The horns of the buck reach fourteen inches in length, and those of the doe are very graceful when polished. It gets its name from its habit of snorting or sneezing called in Gujaráti *chhink*. Its small restless black tail gives it the name *kálpunchh* or black tail. *Chhinkáráh* venison is dry and inferior in flavour to antelope venison.

Wild Ass.

The Wild Ass, *khar gadh*, Equus onager, stands from twelve to thirteen hands at the withers. The colour is a pale roan turning to white on the belly, breast, and inside of the limbs. The muzzle also is white. A chocolate stripe runs along the back, which becomes very broad over the croup and again gets markedly narrower towards the tail. There is also a stripe on the shoulder and the legs are barred. It is tolerably plentiful in the Lesser Ran and a herd of ten or twelve is not uncommon. In the hot and cold weather it lives during the day in the Ran, feeding on the coarse grasses and plants which are found sparingly here and there. At night it comes inland to feed and returns early in the morning. During the rains the asses retire to the islands in the Ran where they breed, and where they feed on the grass which springs at that season. In the cold and hot weather they return to their haunts on the shores of the Ran. Wild asses may always be seen at Tikar, Khod, and the neighbourhood. When captured young they become very tame. It seems probable that in former times mares were put to the he-asses, and that this is perhaps the meaning of the passage in the story of Sindbád, which tells of the grooms of king Mihráj (Mahárái) and the mares tethered for the horse which came out of the sea. The dun colour and the marking of the true Káthiáwár horse, the bay and other shades being due to the Arab cross, closely correspond with the colour and marking of the wild ass of the Ran. A Káthi horse with two stripes on the withers, and a chocolate list like the wild ass's, broader on the croup and narrower near the tail, and with barred legs, won the prize for three-year olds at Colonel Keatinge's horse-show at Rájkot in 1864. The wild ass is very swift and untiring, only very good horses can get near them.

Snakes.

Snakes are fairly plentiful throughout the province. The chief kinds are the Indian Python, *ajgar*, Python molurus; the cobra, *nág*, Naja tripudians; the *phursa*, Echis carinata; the Whip-snake, Passerita mycterizans; the *dhámaṇ*, Ptyas mucosus; and the *andhi* or as it is commonly called the two-headed snake, Eryx jonii.

Land Tortoise.

The Land Tortoise is common, and all rivers abound in fresh water Turtle. These turtles are universal scavengers and are the tyrants of the rivers, in which they grow to a large size. In the river Machu near Mália, a wounded alligator has been seen surrounded by these creatures, which tore out his entrails while he was still alive, enlarging the original bullet wounds with their horny beaks. In his dying agony the alligator managed to reach the shore, where

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he was found dead half in and half out of the water and surrounded by turtles. On another occasion, in the Shatrunji river near Talája, an alligator was shot dead through the head and sunk. Two or three days after his dead body was found surrounded by turtles.

Birds.

The chief Game Birds are the Peacock Pavo cristatus, Bustard Eupodotis edwardsi, Grey Partridge Artigarnis pondiceriana, Painted Partridge Linus pictus, Painted Sand Grouse Pterocles exustus, Common Sand Grouse Pterocles fasciatus, Common Snipe Gallinago gallinaria, Jack Snipe Gallinago gallinula, Painted Snipe Rhynchœa bengalensis, the Wild Grey Goose Anser cinereus, and a darker kind, as well as the *nukta* or Spurwinged Goose Sarkidiornis melanonotus, and the ordinary kinds of Duck and Quail. The Green Pigeon Crocopus chlorigaster, Hornbill, and other birds are found in the Gir forest, as well as most of the ordinary Indian species.

Fish.

In the gulf of Cutch fish are chiefly caught in stone enclosures built on the muddy or sandy shore. After the tide has ebbed the fish are left stranded, or in small pools within the enclosures, where they are easily taken by hand nets. Larger fish are caught in bush or thorn enclosures made further out, not far above low-water mark. These enclosures are principally made of *bával* branches staked firmly in the sand and secured by stones. In these thorn enclosures very large saw-fish and sting-ray, and occasionally a dugong Halicor indicus, are caught. Sharks of all kinds are common. Pomphlet are caught in the thorn enclosures, but rarely enter the stone ones. Smaller fish, such as the *rous* and *bhoi*, are caught in the stone enclosures. Another very valuable fish is the *gol machhi* from which isinglass is made. It is caught principally from boats, but is also found in the thorn enclosures. The local names of the chief fish caught in the stone enclosures are *seri, bária, gordia, kaku, kachki, sarvar,* and *khetar,* and, in the thorn enclosures, *surmai, girial, kurli, gol, kolmi, musi, chichan, samra, hovati, chhuri, málár, pránjri, jhánjhani, dai,* and *dantio.* Oysters, both pearl and common oysters, are found in large quantities.

Of these fish the following are specially worthy of notice :

Káthiáwár Fishes.

No.	English Name.	Local Name.	Scientific Name.
1	Torpedo	*Jhánjhani*	Raia radiata.
2	Skate	*Samra*	Raia chagrinea.
3	Saw-fish	*Chhuria*	Pristis cirratus.
4	A species of Siluroid	*Gol*	
5	Dugong	*Málár*	Halicor indicus.
6	Walrus *	*Pránjri*	Trichechus rosmarus.

* This is conjecture. It is probably some larger variety of dugong, but the fishermen describe it as being larger than the dugong and as being like a horse.

The pomphlet and sole, and a species of whitebait called *bárik* or *kur,* as well as the *bhoi* and *konga,* are delicious eating. Several kinds of sharks or *magras* are also caught. One of the most valuable fishes is the *gol,* a speces of siluroid. The swim-bladder

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d and largely exported for the manufacture of isinglass, ladder being worth 3*d.* (2 *as.*). Oil is made from the dugong, , saw-fish, and skate, and is sold at about six quarts for e. 1). The fishermen are much afraid of the torpedo and no use of it. Shields are made of walrus skin, and the nen make shoes of the skins of the skate and saw-fish which ear when fishing on the oyster-covered rocks. The shark fins t and dried, and sold to Navánagar traders at the rate ut four pounds for 2*s.* (Re. 1). The fishermen dry three of fish, prawn, the whitebait or *kur*, and the *kolmi* another fish. None of these are salted, and the prawn is boiled it is dried. Other fish are salted and sold by the fishermen neighbouring towns and villages. Traders of different parts em ready-salted on the spot at the rate of forty pounds for . 1). The Ran fishes are of inferior quality and are sold either spot or close by. They have an earthy flavour and are than the gulf fishes. The principal kinds are *bhingáru, káthia, urakho, jarko, popri, sonia, pála, seti, khumla, chori,* and *a.* On the shores of the Indian ocean, especially at Porbandar, ol, and Verával, the fishermen are very skilful in catching nets from boats. The state levies a cess of one or more every boat-load. Pomphlet, sole, *bhoi, pálva* or *pála,* and e the prevailing kinds, but numerous other species abound. cold weather large numbers of fishing boats come from the coast, Daman, and Bassein, and catch fish on the south etween Velan and Jáfarabad. They dry the fish on the employing a large amount of local labour. They stay for three months, and then leave taking the fish with them. The d chief levies a trifling due from these foreign fishermen. gulf of Cambay, little attention is given to the fisheries, excellent fish are found all along the coast, especially the which is common from Bhávnagar to Háthab. Fish are used nure in the cocoanut plantation at Mahuva, and in mango ls along the coast.

fresh water fish are inferior in flavour. The *marel* is by onsidered good, but most of them have an earthy taste. urtles are caught all round the coast, but no use is made of lls and the fishermen usually boil them down to make oil.

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CHAPTER III.

POPULATION[1].

Chapter III. Population.

Census Details.

The earliest date for which population figures are available is 1842. In that year the population of the whole peninsula under the Political Agency was estimated at 1,475,700. The 1872 census showed an increase from 1,475,700 to 2,318,642 or 57·12 per cent.[2] The 1881 census showed an increase of 1·08 per cent, the total population of the province amounting to 2,343,899 or 113 to the square mile.

Of 2,343,899, the total population of the province, Hindus numbered 2,038,799 (males 1,060,857, females 977,942) or 86·98 per cent; Musalmáns 303,537 (males 156,973, females 146,564) or 12·95 per cent; Christians 605 (males 457, females 148); Pársis 489 (males 285, females 204); Jews 145 (males 80, females 65); and there were 324 (males 151, females 173) Others. The percentage of males (1,218,803) on the total population was 51·99 and of females (1,125,096) 48·00.

Of the total population, 2,250,727 or 96·02 per cent were born in the province. Of the 93,172 who were not born in the province, 60,629 were born in Gujarát and 14,679 in other parts of the Bombay Presidency. Of the rest 5749 were born in Bengal and the Central Provinces, 4265 in Rajputána, 4753 in the North-West Provinces Panjaub and Oudh, 241 in Madras, 2583 in Arabia Afghanistan and Beluchistan, 78 in the United Kingdom, and 195 in Africa.

Age.

Of the total population 942,976 or 40·23 per cent were below fifteen years, 754,181 or 32·17 per cent between fifteen and thirty, 491,165 or 20·95 per cent between thirty and fifty, and 155,577 or 6·63 per cent above fifty.

Marriage.

Of 1,218,803, the total male population, 578,533 or 47·46 per cent were married, 571,011 or 46·85 per cent were never married, and 69,259 or 5·68 per cent were widowed. Of 1,125,096, the total female population, 573,719 or 50·99 were married, 385,228 or 34·23 per cent were never married, and 166,149 or 14·76 per cent were widowed.

Education.

Of 1,218,803, the total male population, 1,052,777 or 86·37 per cent were illiterate, 131,324 or 10·77 per cent were instructed, and 34,702 or 2·82 per cent were under instruction. Of the 1,125,096 females 1,121,356 or 99·66 per cent were illiterate, 2692 or 0·23 per cent were instructed, and 1048 or 0·09 per cent were under instruction.

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[1] Contributed by Colonel L. C. Barton, Political Agent, Káthiáwár.

[2] Two attempts were made, in 1807 and in 1831, to estimate the population of the province. In 1807, excluding Jáfarabad Okhámandal and Bábriávád, the population was estimated at 1,975,900 souls and in 1831, excluding Okhámandal and Jáfarabad, at 1,759,280 souls, but the results were considered untrustworthy. Gov. Selec. XXXVII. 2. The large increase, nearly 850,000, found at the 1872 census shows that the 1842 returns were not even approximately correct.

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Chapter III. Population. Census Details.

The number of infirm persons was returned at 9317 or 0·39 per cent of the population. Of these 645 or 6·92 per cent were of unsound mind, 1651 or 17·72 per cent were deaf and mute, 6500 or 69·76 per cent were blind, and 521 or 5·59 per cent were lepers.

Occupation.

Of the male population 52,445 or 4·30 per cent were engaged in state service, learned professions, literature, and art; 9144 or 0·75 per cent in domestic service; 43,404 or 3·56 per cent in trade and commerce; 435,221 or 35·70 per cent in agriculture; 176,073 or 14·44 per cent in crafts and industries; 502,516 or 41·23 per cent, including children, in indefinite and unproductive occupations.

Distribution.

The following are the chief census details of the four administrative divisions or *pránts*. SORATH, with an area of about 5220 square miles 1205 villages and 175,534 houses, has a population of 639,780 or 27·29 per cent of the population of the province; HÁLÁR, with an area of about 7060 square miles 1227 villages and 194,727 houses, has a population of 684,327 or 29·19 per cent; GOHILVÁD, with an area of about 4208 square miles 993 villages and 154,632 houses, has a population of 580,163 or 24·75 per cent; and JHÁLÁVÁD, with an area of about 4392 square miles 702 villages and 140,188 houses, has a population of 439,629 or 18·75 per cent.[1]

Introductory.

Little is known of the early history of Káthiáwár, and the origin of the earlier tribes is lost in romance and fable. Káthiáwár was probably originally inhabited by a few wild Kolis and Bhils, over whom the Áhirs or shepherds gradually gained control.

RAJPUTS.

According to the 1881 census the Rajput population was 129,000 of whom 67,600 were males and 61,400 females. The rock inscription at the base of the Girnár mountain shows that more than 2000 years ago (B.C. 225) the great Gupta king Ashoka ruled over Suráshtra as well as over Central India.

Chávdás.

The **Cha'vda's** (382) were probably the first of the great Rajput clans to invade the peninsula. They came from Gujarát, and established themselves at various places on the coast, notably at Dvárka, Pátan, Somnáth and Diu. Though their political power has long passed away, Chávdás are still found here and there as upper landholders or *girásiás*.

Chudásamás.

After the Chávdás came the **Chuda'sama's** (2775), an offshoot of the Samma tribe, which reigned at Nagar Thatha in Sindh.[2] This

[1] The area details are taken from the return supplied by the Topographical Survey. The population and village details given above at pages 6 and 7 are from the 1872 census; the details in this para are from the 1881 census.

[2] It is doubtful at what exact period the Chudásamás entered the province, but it was probably in the seventh or eighth century. Their name is commonly derived from Chuda Chandra, who is said to have been their chief when they entered the peninsula. Their first seat of government was Vámansthali, the modern Vanthli, and they seem to have had great ascendancy in the peninsula. In later times, owing or nominally owing allegiance to the kings of Anhilváda-Pátan in Gujarát, they ruled for at least seven if not eight centuries after the fall of Anhilváda, and, though Ahmad Sháh (1440) humbled the Ra of Junágad, it was not until the time of Mahmud Begada (1470) that their rule was finally overthrown. Even then, if we are to believe Diván Ranchodji's Fárikh-i-Sorath, their descendants lingered as tributary landlords holding an estate under the sultáns of Gujarát, until the final conquest of Gujarát by Akbar in 1583. Colonel J. W. Watson.

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Chapter III. Population.

RAJPUTS.

Chudásamás.

tribe established itself at Girnár in the heart of the peninsula, and ruled Sorath until, in A.D. 1472, Junágad was taken by Mahmud Sháh Begada of Ahmadabad and the last of the local rulers, Ra Mándlik, surrendered himself to the conqueror and forsook the faith of his fathers. Sorath became Moslem territory, and Ra Mándlik, after living a dishonoured life at Ahmadabad, was on his death raised to the rank of a saint under the title of Khán Jahán. Though few Chudásamás are left, the daughters of the clan are held to be fit brides even for royal houses.[1]

Jethvás.

The next clan to invade the province were the **Jethva's** who in 1881 numbered 1603. Their origin is obscure, but they probably came from the north, and first established themselves near Morvi. Thence they spread westward along the coast, captured Dvárka from the Chávdás, and then, moving to the south-west, established themselves in the strip of land between the Barda hills and the sea. They never passed far inland. Their first capital was at Ghumli. From Ghumli they moved to Chháya, and, in the decline of Musalmán power, established themselves at Porbandar. This has since been their capital, and, though the tribe is comparatively small, it is distinguished from the other ruling races of Káthiáwár by being united under one head. The Jethvás, who, according to the last infanticide returns, have a population of 694, claim a distinguished origin. Makaradhvaj, the founder of their clan, was, they say, the son of Hanumán, the monkey-god, and of a female alligator, and, until recently, it was said and believed that as a mark of their descent the Jethvás were born with tails.

Solánkis and Válás.

The **Solanki** (506) and **Va'la** (906) tribes of Rajputs also claim to belong to Káthiáwár. But their claims rest on slight foundations, and they have almost entirely disappeared or merged into newer and more powerful tribes. Whatever may have been their claims to sovereignty, the Chudásamás and Jethvás appear for several centuries to have divided between them all the west of the peninsula. They not only carried on wars against each other, but were subjected to frequent incursions from the fierce Tártár hordes which poured down from Central Asia and overran Hindustán. In A.D. 1024, the great temple of Somnáth was captured and pillaged by Mahmud of Ghazni, in spite of the gallant resistance of the Chudásamás, the Chávdás, and other Rajputs who flocked from near and far to defend their sacred shrine.

Vajás and Vádhels.

The **Vaja's** (259) and **Va'dhels** (236) who are branches of the great Ráthod clan, entered the province about the thirteenth century from Rajputána. The Vádhels treacherously drove out the Chávdás from Dvárka and Bet, and established themselves there, while the Vajás settled on the south coast, their leader Vejo founding Vejalkot on the Rával river in the south of the Gir. From Vejalkot

[1] The landlords or *girásiás* of Dholera are now the principal representatives of this ancient royal race. The Sarveyás, Ráijádás, Ráhs, and others are also probably offshoots. They claim to be of the Lunar race from which Krishna sprung, and of which the Bhátis of Jesulmer and the Jádejás are branches. (Colonel Watson). The Thákors of Chorvád and Kesod also claim to be descendants of the Chudásamás.

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they conquered Una, and spread their rule east to Jhanjhmer and the Manári river. Later on, they were much harassed by the *girásiás* and sought the protection of Bhávnagar, where they are now found as small landholders.

Jhálás.

The **Jha'la's** (17,914) were probably the next to invade Káthiáwár. Their ancestor Hirpál belonged, it is said, to a Makvána family of Cutch, who in the thirteenth century moved to Gujarát, and took service with Karan Ghelo, the last Vághela prince of Anhilváda Pátan.[1] That chieftain probably gave Hirpál a grant of territory on the east of the Ran of Cutch, and he established his residence at Pátdi. The next capital of the clan was at Kuva, whence being driven by Mahmud Begada of Gujarát, in 1488 they established themselves at Halvad, and in 1800 again moved the seat of government to Dhrángadra.[2] The common derivation of the name Jhála is fanciful. Hirpál's sons were in danger of being trampled by an elephant, when their mother snatched them up and carried them to a place of safety. From this they were called Jhála or caught up. The tribe has maintained itself in east Káthiáwár, and, from the parent stem of Dhrángadra, besides other small estates, have sprung the independent chiefships of Vánkáner, Wadhwán, Limbdi, Chuda, Lakhtar, and Sáela.

Jádejás.

Close on the heels of the Jhálás came the **Ja'deja's**. This tribe, with a strength, by the 1881 returns, of 29,258, is, like the Chudásamás, an offshoot of the great Samma race that ruled in Sindh and claimed descent from one of the four Jádavs.[3] The Sammás ruled in Sindh for many years, and were probably driven south by the incursions of the Tártárs from Central Asia. They established their rule in Cutch, and thence penetrated into Káthiáwár.[4] It is said that about A.D. 1313, Bahmani Samma led a band as far as Ghumli in the Barda hills, then the capital of the Jethvás, and destroyed it, but did not gain a permanent footing in the country.

In 1537 Cutch was divided between two Jádeja chiefs, Jám Hamirji and Jám Rával. Rával treacherously killed Hamirji and seized on his dominions. Hamirji's son Khengár fled to Ahmadabad,

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[1] Hirpál Dev rendered great services to Karan Ghelo the last of the Anhilváda sovereigns (A.D. 1290) and received a large tract of country from that ruler. This tract was called Jhálávád, and included not only the portion of Surashtra so called at the present day, but most of Viramgám and part of the Chunvál, including the towns of Viramgám and Mándal. Ahmad Sháh of Gujarát conquered and annexed Viramgám, and the Jhálás retired to Pátdi, thence to Kuka or Kua, and finally to Halvad. Colonel J. W. Watson.

[2] Under the Moghals, the present possessions of the chief of Dhrángadra were held by a Muhammadan noble named Nagar Ali Khán, and Halvad itself was named Muhammadnagar. Colonel J. W. Watson.

[3] The four Jádavs escaped from the destruction of Somnáth-Pátan on the south coast of Káthiáwár in the fabulous ages, and took refuge with Hingláj Máta in Sindh. One of them whom she hid in her mouth, was called Jádeja, from *jáda* the mouth, and ruled over Sindh. Government Selections, XXXIX. 207.

[4] Lákha Phuláni is supposed to have completed the conquest of Cutch in A.D. 1320. He was succeeded by his nephew Punvaro, and on Punvaro's death his widow sent to Sindh for Lákha the son of Jáda. From this time the Sammás called themselves Jádejás.

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Chapter III. Population. RAJPUTS. *Jádejás.*

and ingratiating himself with the reigning Sultán, was allowed to settle at Morvi in Káthiáwár, and was honoured with the title of Ráo. From Morvi Ráo Khengár attacked his uncle Rával, and finally, in 1548, drove him from Cutch. Jám Rával sought refuge in Káthiáwár, established Navánagar, and gradually spread his power over the whole of north-west Káthiáwár.[1] Since Jám Rával established himself in Káthiáwár, Dhrol, Rájkot, Gondal, Virpur, and several minor estates have sprung from the parent stem. In addition to these, the states of Morvi and Mália are ruled by Jádeja chiefs, but they are offshoots from Cutch and not from Navánagar. The Morvi and the Mália chiefs are direct descendants of Ráo Raváji of Cutch, who was killed in 1697 by his younger brother Prágmalji. Raváji's son Kányoji established himself in Morvi, and Kányoji's son Morji separated and became chief of Mália. The Jádeja tribe has thus acquired nearly one-third of Káthiáwár, and Navánagar, Gondal and Morvi are among the richest and most considerable states in the peninsula.

In former times the Jádejás were noted for the practice of female infanticide. The origin of this unnatural custom is enveloped in the cloud of romance and fable which usually enshrouds rites handed down from time immemorial. The received account is that a Rajput chief of the Samma tribe had an only daughter who was very beautiful and accomplished. Wishing to find her a suitable match, he sent his family priest to travel in search of a youth who should be the girl's equal, not only in rank and age, but in beauty of person and in mental accomplishments. The Bráhman travelled in vain and returned unsuccessful, reporting to his master that such a paragon was not to be found. The chief was in despair, for among Rajputs a grown-up unmarried daughter is a disgrace. He consulted the Bráhman, and the Bráhman advised him to put his daughter to death. This advice the chief very reluctantly followed, and thenceforward the Jádejás adopted the practice of female infanticide.

Whether or no this story is true, it is a fact that when the British Government first interfered in the affairs of Káthiáwár, the practice of infanticide was universal among the Jádeja, Sumra, and Jethva tribes of Rajputs. Their only excuse for so barbarous a crime was the plea of custom; and in the eyes of the surrounding population custom was considered a sufficient excuse. Bráhmans who would not destroy the most hurtful reptile, and Jains, who cover their mouths that they may not injure the smallest insect, looked on with apathy from generation to generation, never raising their voice in behalf of the helpless creatures, who, year after year, were sacrificed at the shrine of superstition and pride.

It is probable that the Jádejás, before they were driven from

[1] After the Moghal conquest of Gujarát the Jáms became tributary, and Navánagar was more than once occupied by the forces of the Ahmadabad viceroy. In the reign of Aurangzeb (1658-1707) Navánagar was conquered by the governor of Junágad and made an imperial district or *khálsa sarkár*. It was afterwards restored to its native rulers. Colonel J. W. Watson.

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Sindh and while struggling with Muhammadan invaders, were cut off from intercourse with their kindred tribes in Rajputána, and were thus debarred from marrying their daughters. Under these circumstances, they may have resorted to the expedient of killing their daughters rather than face the shame of leaving them unmarried. When once established in Cutch and Káthiáwár the necessity for so revolting a practice ceased. But by that time the custom had become universal, and, as the practice saved much trouble and cost, the voice of nature was stifled, and for hundreds of years scarcely a daughter was reared in the tribe.[1]

This monstrous evil did not escape the British authorities when they began to examine the condition of Káthiáwár, and Colonel Walker turned all the resources of his vigorous mind to suppress, and, if possible, root out the practice. He reasoned with the chiefs and people, he pointed out the enormity of the crime, and quoted the passage in their sacred books. 'To kill a Bráhman is equal to killing a hundred cows, and to kill a woman is equal to killing a hundred Bráhmans, to kill a child is equal to killing a hundred women, to kill a hundred children is an offence too heinous for comparison.' His exertions triumphed over all obstacles, and twenty-eight of the principal Jádeja chiefs signed an agreement, in which they promised to renounce infanticide. But the growth of centuries could not be at once suppressed. It took years of trouble to root it out and it was mainly owing to the exertions of Mr. Willoughby, when Political Agent in Káthiáwár (1831-1835), that infanticide ceased. That officer gave rewards to those Rajputs who kept their daughters alive, he punished with severity all who were caught breaking the law, and he appointed censors, who yearly visited all families in the tribes given to the practice, and recorded all births and deaths. At first the excess of boys over girls was astonishing, but year after year a more healthy result was obtained, and now the annual returns show an equality of births. Fines levied from those who broke the rules are credited to a fund called the Infanticide Fund, and, out of this, dowries are assigned to the daughters of those who are too poor to betroth their children without assistance.[2]

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[1] It is not necessary to describe the mode of killing the unfortunate children. There were several methods. It is not difficult to kill a newborn child. What labour is there in crushing a flower? said a Jádeja chief on being asked what means were employed. The crime was formerly so universal, that directly a female infant was born it was killed by the women of the house, unless the father had given express orders beforehand that it should be spared, and such an order was rarely given. The father never saw the infant himself; he always pretended to be unconscious of the whole affair, and, if any one ventured to ask him the result of his wife's pregnancy, the answer was "nothing." The event was always passed over in silence, and even when a girl's life was spared, there was no rejoicing. It was rarely indeed that a Jádeja Rajput spared his female offspring. Colonel Walker could only discover five cases, and of these two only appear to have sprung from natural affection. In one of these the father was a professed robber, a barbarian in manner and appearance, yet he must have had a gentle and brave heart, for he saved his daughter against the custom and orders of his tribe.

[2] Some such means were necessary in consequence of the importance attached by a Rajput to his daughter making a good match. It has always been an object of ambition for the tribe to marry their daughters into higher families than those from which they take their wives. To gain this object they have as a rule been obliged to give dowries much beyond their means. They are now becoming more sensible;

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Chapter III. Population.

Rajputs. Gohils.

The **Gohils** (7453) are the fourth great division of the Rajput race which still holds sway in Káthiáwár. This tribe claims descent from Shálivához, a contemporary of Vikramájit, who died fifty-six years before the Christian era. The tribe lived in Márwár for many hundred years, and, at length, about A.D. 1290, were driven out by their rivals the Ráthods. They passed into Gujarát under a leader named Sejak. Sejak married his daughter to the eldest son of Ra Kavát, the Chudásama sovereign of Sorath, who gave him a few villages in the east of his dominions. Here Sejak established himself, and built a town which he named after himself. Sejak left three sons Ránoji, Sárangji, and Shaháji. Ránoji the eldest succeeded to his father's estate, and, in addition, received the district of Umrala from the Ra of Junágad. Ránoji is the direct ancestor of the house of Bhávnagar, Sárangji of Láthi, and Shaháji of Pálitána. Ránoji's son Mokhraji conquered the island of Perim and spread his power to the south coast of Káthiáwár. He was defeated and slain at Perim by the emperor Muhammad Toghlak (1325-1351), but was succeeded by his son Dungarji, who was captured by the Muhammadans and reinstated by them.[1] The younger son Semarsingji fled to Gujarát and afterwards became Rája of Rájpipla. Many small estates in Gohilvád are offshoots from the parent stem, but in addition to those mentioned the only important estate is Vála,[2] whose capital is the ancient city of Vallabhipur.[3]

Parmárs.

The **Parmárs** (6977) do not appear to have invaded Káthiáwár in force. According to the Rás Mála, at some remote period 2000 Sodha Parmárs came from Párkar during a famine, and established themselves near Sáela. The Vághela, who then ruled at Wadhwán, employed Mujo their head, to attack the Bhil chiefs Aho and Pháto who lived on the banks of the Sábarmati, hoping that the attempt would end in disaster. But the Sodhás were successful, and the Wadhwán chief gave them the four districts of Muli, Thán, Chotila, and Chobári. Of these, at present the estate of Muli alone is held by Parmárs.

Other Tribes.

In addition to the clans mentioned above, members may be

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they are curtailing marriage expenses, and are agreeing to receive husbands for their girls from those tribes from which they have been accustomed to take wives.

[1] The Muhammadan conquest of Gujarát and Káthiáwár deprived the Gohils of much of the land they had acquired, but at the collapse of the Moghal empire they recovered their old possessions and much besides.

[2] It is probable that the Vála tribe of Rajputs, the head of which is now represented by the *girásiás* of Dhánk, are remnants of the Chávda rulers of Vallabhipur.

[3] The Válás claim to be of the Sun-born or *Suryavanshi* branch of Kshatris. Their bards and local historians are excessively ignorant, but there seems reason to believe that they have claims to this honour, and that they are the original stock of the famous Sisodia house of Udepur. It is possible that they may be descendants of Noshzad son of Noshirván, who, as Muhammadan historians notice, came to India. Noshzad was subsequently slain in battle with an army led by his father's minister, but his descendants may have survived and come south, and either founded or destroyed the kingdom of Vallabhi. If the Válás be descended from the daughter of the last Sassánian Vazdagard, who is said to have come to India after her father's death, they would still probably have retained the worship of the sun, if not of fire also, and being of such exalted lineage would in all probability have claimed the sun as the origin of their race. They claim to have founded Vála. When expelled from Vála they reigned for many years at Talája and Bhadrur, and gave to that part of the peninsula the name of Válák (Vál Kshetra). Colonel J. W. Watson.

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found of all the great Rajput tribes and sub-tribes, Vághelás, Chohán, Makvánás, Dábhis, Solankis, Ráthods, Bhátis, Jádavs, Padhiárs, Moris, Rehvars, Ghelots, and Narodás.[1] The intertribal subdivisions, which generally take the name of an individual, as Mayánis from Maya, Jethánis from Jetha, are very numerous and perplexing, and in some cases have been obscured by lapse of time. No Rajput can marry a woman of the same family stock or *gotra*. The Jádavs are all of one stock, and members of that great house, be they Jádejás, Chudásamás, or Bhátis, cannot, or rather ought not, to intermarry. A Jádeja should not marry a Chudásama woman, although the tribes separated in prehistoric times. Many of the divisions of a tribe take their surname from some distinguished ancestor. Thus the descendants of Lákha are Lakhánis, of Deda Dedánis, and so on. This adds another element of confusion to a subject, which is sufficiently intricate, even though the great tribal distinctions are alone kept in view.

Rajputs. Other Tribes.

Patrimony.

At present the ruling Rajput houses in Káthiáwár are the Jádejás, Jhálás, Gohils, and Jethvás. The Jethvás alone have continued the headship of the tribe in one individual, the Rána of Porbandar. In the others, cadets of the reigning houses have established themselves as independent chiefs. It has always been the custom in Rajput houses for each son to receive a certain portion of land as his patrimony. In accordance with the rank and position of the chief, the number of his sons, and their relations with him, the share has varied from a district to a village. A favourite son is rewarded with a large estate, while a rebellious or distasteful one comes badly off. As these sons have again to divide their lands among their sons, a rapid breaking up of estates would have taken place, if the law had always been followed. But the chiefs were always at warfare with their neighbours, and, in the confusion that followed the break-up of Muhammadan power (1707), and the incursions of the Maráthás (1736), many of the most enterprising younger branches enlarged their borders, not only at the expense of their feudal lord and brethren, but at the expense of neighbouring tribes. The weak and timid either lost their lands or assigned most of them to some powerful neighbour, keeping enough for subsistence, and putting themselves under the protection of the chief to whom they had assigned their lands. This class were denominated *mulgirásiás*, in contradistinction to the *girásiás* who still kept their lands and the jurisdiction belonging to them.

Bháydás.

The male members of the family of a reigning chief are called the *Bháyád* or brotherhood, and the property to which they succeed is called *girás* or share.[2] Owing to the constant changes in landed property, the holdings were most confused when Colonel Walker appeared at the beginning of the present century. Whole tracts were in dispute and the only remedy was to recognize the

[1] Many representatives of these ancient races have been reduced to menial service. Others are humble peasant proprietors with scarcely land enough to support their families.

[2] This is generally called *kapál girás* or skull share, that is, the patrimony written on the forehead when the child is born.

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possessions of each chief as they stood at the time. This principle has been adhered to ever since. No chief can claim land held by another, on the score that it was in his possession before the date of Walker's settlement in 1807, and no one can be dispossessed of land which he can show was in his hands at the time of that settlement.

Mulakgiri.

This was the basis of the famous arrangement made by Colonel Walker to supersede the practice of collecting the Marátha tribute by military force. The chiefs agreed to pay the Gáikwár a fixed yearly tribute through the British Government, and to respect each other's and their under-holders' possessions. But this agreement was not observed, and a few years later it became necessary to establish a direct supervision over the peninsula. In 1820 an officer of Government styled a Political Agent was placed in Káthiáwár. In spite of his efforts to maintain order, Káthiáwár, for many years, was one of the most lawless countries in the world. The chiefs sought every pretext of harassing and oppressing the under-landholders, and the under-holders, when they found redress denied them, went into

Bahárvatia.

outlawry.[1] Abandoning their villages and taking refuge with some neighbouring chief, they thence sallied forth, and did as much mischief as they could to the lands and subjects of their oppressor. They burnt whole villages, murdered and mutilated women and children, and carried on these barbarities until they forced their chief to come to terms, and restore them the lands of which they had been dispossessed, or to which they laid claim. This going into outlawry, or *bahárvatia* as it was termed, was a recognized institution. The outlaw and his followers might be killed in fight, and this was a chance for which they were always ready. But, if he lived, he in the end gained his purpose. Whatever crimes he might commit, his lands were never forfeited and he was always regarded as a hero, not as an assassin. The right of asylum was claimed and recognized by all landholders in the province, and at last, so universal did the custom become that a man would go out for the most trivial cause, a squabble about a woman or about ornaments, or a dispute about a cow or a buffalo. Between 1850 and 1864 thousands of these outlaws roamed over the country, striking villages, and working all sorts of mischief. At length it was

[1] The right of revenging personal wrongs is maintained by all, and where the parties from their infancy imbibe all the prejudices of their caste, we may expect it is often exerted. The right of affording protection to fugitives and criminals is also another remarkable feature in this society. It is a principle of honour which induces them to afford protection, and that protection is seldom or never violated. The certainty of finding protection wherever they may take refuge, joined to the dishonour to their caste and profession of submitting to any personal wrong or injury without revenging it, are powerful incitements to the Rajputs or *girásids* to resort to outlawry or *bahárvatia*. This term is derived from *bahár* without and *vát* a road, and implies that the person acts improperly. It consists in making their dependants quit their native village which is suffered to remain waste, while the landlord with his brethren retires to some asylum whence he may carry on his revenge and depredations with impunity. Being well acquainted with the country, and the redress of grievance being a common cause with the inferior members of every family, he has little to fear from those who are not in the immediate interest of his enemy, and he is, in consequence, enabled to commit very extensive mischief, until he may be extirpated or his principal forced to compromise the dispute. Walker in Government Selection XXXIX. 96.

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determined to suppress them, and forces were organized to hunt them down. They were called on to surrender, and state their grievances, and all states were forced to refuse them shelter. At the same time it was felt that the large landholders were much to blame, and that it was their denial of justice and their usurpation of land that had driven a large proportion of the outlaws to a course that had become intolerable. After much discussion it was resolved, with the consent of the leading chiefs, that a tribunal called the Rájasthánik or Landlord's Court should be established as a final court of appeal to which all *girásiás* and *mulgirásiás* should resort in the event of their not obtaining justice. This court has now (1882) been in existence for nine years, and has done great good in permanently settling the rights of subordinate landowners.

Disturbed State.

At the beginning of the present century, owing to the confusion caused by centuries of misrule, the limits of the various chiefships were undefined. Rival chiefs claimed whole villages, nay whole districts, and savage and bloody boundary fights were matters of such common occurrence as to be regarded with indifference. Districts and single villages were shared by two or more chiefs, and the distribution of the crops gave rise to endless quarrels. Up to 1863 Káthiáwár continued a hot-bed of dissension and land squabbles, and the claimants were kept from open war only by the personal influence of the Political Agent and his assistants. Since the introduction of the new policy, all or nearly all land claims have been settled. Joint interests have been divided, the limits of every estate have been fixed, the rights of landholders are respected, and border frays are unknown.

Distribution.

From the above it will be gathered that a large proportion of the landed proprietors of Káthiáwár belong to Rajput tribes, which have invaded the province one after another, and have settled within more or less defined limits. The number of Rajputs given in the 1881 census is, as has been noticed, 129,000 or about 5·50 per cent of the population. It is not possible to estimate the strength of the different clans. The Jádejás are the most numerous, then the Jhálás, and after them the Gohils. Formerly Rajputs were noted for their headlong bravery, for feats of strength and endurance; they were bold riders and skilful swordsmen, they delighted in all manly and martial exercises, and they preferred death to dishonour.[1] With peace and order many of these characteristics have disappeared. The Rajput no longer maintains his position by the strength of his right hand. He is not liable to be summoned to serve his lord at a moment's notice. He does not sally forth with his men to fight a neighbour on the boundary, or to make a foray on his enemy's village. He carries his sword, it is true, but he never draws it from the scabbard in anger. Martial bearing is seldom affected, and manly exercises, as a rule, are avoided.[2]

Character.

[1] The *páliás* or guardian stones found at the entrance of almost every village in Káthiáwár attest the valour of previous generations.

[2] Owing to the extension of made roads and the introduction of carriages, Rajputs of rank nowadays are seldom seen on horseback.

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Chapter III. Population. RAJPUTS. *Dress.*

The chief and *bháyád* are always handsomely, and, on great occasions, brilliantly dressed. Their turbans are usually of some bright colour enriched with cloth of gold; those of the Jádejás and Jhálás, composed of endless yards of cloth, rise high above the head ending in a one-sided conical peak. They are exceedingly heavy and irksome to wear. The sash or *kamarband* is also composed of rich materials freely bespangled with gold. It is worn very broad at the back, reaching almost to the inside of the knee, and is tied in front in voluminous folds. The hilt of a jewelled dagger generally shows among the folds, and, besides the dagger, some chiefs carry quite an armoury of small weapons. The drawers are worn tight to the leg, the material being generally fine white calico. The coat, on ordinary occasions, is of similar material, but, in state ceremonies, it is usual to wear an overcoat of velvet, or silk, or brocade, lavishly adorned with gold embroidery or rows of seed pearls. This is surmounted by a gorgeous necklace of diamonds, emeralds, or other precious stones; ear-rings too are worn, and the hands of the chief generally sparkle with magnificent jewels. Lower in the social scale, upper landholders or *girásiás* dress more or less richly according to their means. Men past middle age generally wear white turbans, and are otherwise plainly dressed. The younger men are given to finery, especially in the matter of gorgeous turbans and waistcloths, gilt-handled daggers and swords.

Rajput Women:

Rajput women are, as a rule, carefully hid in the women's quarters or *zenána*. They love rich clothes and ornaments, and are fond of displaying them among themselves. Polygamy is allowed and widely practised. A chief of high rank has seldom fewer than eight wives, who lead lives monotonous and dreary beyond conception. As the proverb has it, they are married to the state and not to the chief, and when the excitement of the wedding is over they are immured for life. Scarcely, if at all, educated, they have nothing to occupy their minds beyond the petty quarrels, the gossip and the scandal of the women's apartments. They have lands, but they are obliged to leave them in the hands of stewards. A favourite wife may be consulted by the chief, and at times women of intellect have exercised considerable influence in state affairs. But their lot is generally miserable. Those who have children are deadly rivals, and are looked on with jealousy by those who have none. None are allowed even to prepare food for their lord, or to eat with him. Should they do anything to displease him, they are punished by being deprived of their attendants, and their allowance and even their food is curtailed. They have no redress against petty tyranny, and must suffer in silence any indignity put on them. In large states the guards inside the *zenána* are eunuchs. There is a guard of Arabs at the entrance to the apartments, and the rooms swarm with female attendants and their children. These serving-women are called Golis or Vadhárans, in other words household slaves. They are born and brought up in the *zenána*, and are married at the will of the chief to the Khavás or male slaves. Their marriages are very casual. Should the chief dismiss a Khavás, he is not allowed to take away his wife with him. She and her family remain,

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and she may be handed over to another Khavás, or may be sent with one of the daughters of the chief as part of her dowry. The Khavás are brought up in the palace and are personal attendants of the chief and of his children. Some become favourites, and with a weak chief gain much power.[1] They amass wealth, build splendid houses, and wear rich dresses; but they may be stripped of everything at their master's caprice.

Appearance.

The Rajput tribes are generally well featured. The nose is straight or hooked; the eyes in youth are large and lustrous, the mouth small, and the face oval. The men wear whiskers and the moustache, which they cultivate with care, and dye long after it has lost its colour. In youth they are lithe, spare, and active, but seldom robust or tall. A life of ease and indolence soon tells on them, and they become worn-out and effete. Since the establishment of the Rájkumár College in Rájkot a marked improvement has taken place in the physique, intelligence, and activity of the younger chiefs. Hitherto boys had been brought up in the *zenána*, in effeminate ways and habits, and in a tainted moral and physical atmosphere. A healthy school life, with its regular habits and out-door exercises, has developed emulation in mind and body, has made those who have come under its influence self-reliant, manly, and honest, and has created thoughts and aspirations hitherto unknown.

Daily Life.

But these influences are confined to a small circle, and the Rajput characteristics are still, to a great extent, unchanged. A Rajput loves ease, indolence, and pleasure. He loves to gossip with his neighbours and his friends, sitting in his own courtyard, watching his dependants go through their daily work in an easy listless purposeless way. He loves to entertain strangers, to pass round the pipe or the opium bowl, to examine his horses or cattle, to fondle his children, to go on visits or pilgrimages, and to idle away life. Business he hates. The smallest landowner has his agent or *kárbhári*, a shrewd Vánia or needy Bráhman, to whom he leaves all his affairs. He does not object to a law suit or two; they add to his dignity, but he hates to be troubled about them. His affairs are generally involved. He is a kind and generous landlord, and does not press for his dues; on the other hand he is a spendthrift, and pays much larger sums than he can afford on his children's marriages and other social occasions. After his sons have grown up, he is often at feud with them as regards the division of his property, and his relations with his wives are generally the reverse of cordial. He has very little morality as far as love affairs go, nor is it considered disreputable for him openly to keep a mistress. His religion consists in

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1 The most notable instance is that of Meru Khavás of Navánagar. This man was originally a palace slave at Dhrángadra, and accompanied a daughter of that house on her marriage to Jám Lákha of Navánagar in A.D. 1760. He soon acquired such influence with the Jám that he became his minister, and for many years was absolute master of Hálár. He made peace and war, concluded treaties, and persuaded his weak sovereign to adopt two children not of Rajput blood. When his influence was on the wane, he persuaded the Jám to assign him the districts of Jodiya Balamba and Ambran. His descendants still hold Ambran, an estate of twenty-four villages, under the Jám. The twenty-one villages of Jodiya Balamba were restored to the Jám in 1815.

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making daily obeisance to his tutelary goddess, or, in fulfilment of a vow, in making a pilgrimage to Somnáth, Dwárka, or Bechráji, or on special occasions to the Narbada, to Násik, or to Benares. He is superstitious, and believes in spells and omens, and, above all, he is a stickler for etiquette in all ceremonies and social customs. On the birth of a son, an astrologer is summoned to cast his horoscope. On the sixth day, a mixture of flour, clarified butter, and molasses, known as *lápsi*, is distributed to relations and friends, and the mother performs the *chhathi-ni-puja* or sixth day worship. Offerings are made to the goddess of a pen and some red powder, with which the fate of the infant is supposed to be written in red or fortunate characters. A Bráhman performs the adoration and recites prayers for the mother to repeat, and is paid partly in uncooked food partly in cash.

On the twelfth day the child is swung in a cradle, his name is pronounced by his father's sister, and molasses and boiled wheat are distributed to relations. No ceremonies take place on the birth of a daughter.

Marriage.

When a girl is betrothed, her relations send the intended bridegroom a cocoanut by a confidential messenger, who delivers the cocoanut and distributes molasses to the people in the house. Girls are married before they come of age and boys from fourteen upwards. When the time for the marriage has come, and the dowry and other preliminaries are settled, a deputation is sent from the bridegroom's house to wait on the bride. The deputation consists of a female slave, who goes in a covered four-wheeled bullock cart, escorted by as many mounted retainers as the bridegroom can muster. On their arrival at the bride's village, they alight at the place appointed for them, and, when the family priest announces that the auspicious moment has come, the slave proceeds to the bride's house, bearing in her hand the bridegroom's sword, enveloped in his waistcloth. The bride takes hold of one end of this cloth and follows the slave three times round the room, the family priest, generally a Rájgor Bráhman, sitting in the middle muttering prayers. The slave then leaves her hold of the waistcloth which remains with the bride. On the appointed day, they set out for the bridegroom's village, the bride and the slave in the chariot, accompanied by relations and friends and dependants, with drums and fifes. Near the bridegroom's village the girl takes leave of her friends, who depart amid a noisy show of grief. The procession then goes on close to the gates of the town or village, and a message is sent to the bridegroom, who sallies forth with all his friends to meet the bride. The friends make it a point of honour to race to where the chariot is standing. The first to arrive receives a cocoanut and a silver coin, and the others sweetmeats in succession. When the bridegroom approaches he calls to the slave to give up her place to him. She refuses, and he offers her money. When she is satisfied she dismounts, and the bridegroom takes her place. The covering of the cart is thrown open, and the pair drive through the town, side by side in full view. Arrived at the house of the bridegroom's father, they dismount and

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RAJPUTS.

Marriage.

enter a place built for the occasion in front of the house. Here the family priest is in attendance, sitting in the centre with a pot of incense by his side. The bride and bridegroom walk slowly round him, and the bride's brother or near relation places in the vessel the amount of her dowry. Part of the marriage ceremony consists in knotting the end of the bridegroom's shouldercloth or waistcloth to the bride's veil or *chundadi*, and these are always loosened before the goddess. A feast concludes the ceremony. Widow marriage is not allowed.

Sometimes the bride, instead of bringing a dowry, receives a sum of money from her husband's father, and, in cases where the bride is of high rank, it is customary for the bridegroom, instead of being married by the sword as described above, to travel to her father's house and there marry her and escort her back.

Pregnancy.

In the seventh month of pregnancy the ceremony called *kholo bharvo* is performed. The husband gives a feast to all his relations and friends, and the lady's parents make her a present of clothes. She then walks from one room to another on cloth stretched for the purpose.

Death.

A Rajput, on the point of death, is moved from his cot to the ground, which has been fresh plastered with cowdung. Curds and gold are put in his mouth. After death the body is borne in a litter to the funeral pile and burnt. It was formerly the custom for the wife or wives of a Rajput to burn with him.[1] This custom which was universal at the beginning of the century, has now been entirely suppressed.

Religion.

Rajputs worship Shiv and Vishnu and their tutelary goddesses. The following are the *mátás* or mothers of the different clans. The Jádejás worship Áshápuri the hope-fulfiller, whose principal shrine is in Cutch. The Jhálás adore Shakti[2] whose shrine is at Halvad. The Gohels worship Khodiad Máta, whose chief shrine is at Rájpara near Sihor. The goddess of the Jethvás is Vindhvásni, whose original shrine is on the Nágmáta river close to Navánagar, and whose chief temple is at Chháya near Porbandar. The Parmárs worship the goddess Mandavri whose temple is at Muli. All Rajputs visit their Máta in company with their brides directly they are married. Shrines are generally kept in every Rajput house of consequence, and there are attendant Bráhmans to perform the daily service.[3]

[1] In 1807 Colonel Walker wrote: The practice of *sati*, or of a woman burning herself with her husband's corpse, is, as in other parts of India, very frequent in this country, and this act is commemorated by the erection of a memorial stone bearing a suitable inscription and the figure of a woman's hand and arm. This custom is not peculiar to the widows or wives of any caste. In Jhálávád it is claimed chiefly as the privilege of the lowest castes, and among the Jádejás this proof of affection is claimed and practised by the mistress.

[2] Shakti is supposed to have aided Hirpál, the founder of the family, in acquiring the territory now possessed by the Jhálás. Karan Vághelo (A.D. 1290) who ruled at Anhilváda-Pátan, promised him all the villages whose gates he could bind with garlands in one night. With Shakti's aid he bound the gates of 2300 villages.

[3] A figure of the goddess Áshápuri is set in the mint at Navánagar, but, although she keeps a watchful eye on the workmen, she cannot prevent peculation.

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Chapter III. Population.

In addition to the pilgrimage which every Rajput makes to the shrine of his clan goddess, each, according to his own convictions, visits one or more of the more famous places of pilgrimage in Káthiáwár.

KÁTHIS.

The **Ka'this,** 28,500 strong, form one of the most curious and interesting races in the peninsula. Like many Rajput tribes, they entered Káthiáwár from Cutch, but whence they came is uncertain.[1] The cradle of their race is unknown, but there is no doubt that they came from more remote regions than the Rajputs, and it is probable that they were wanderers in Central Asia, and were driven down to the delta of the Indus by the tide of Muhammadan invasion. They do not appear to have had any fixed habitation in Sindh, though Colonel Walker relates that they established themselves in the desert between Sindh and Cutch. It is probable that their only occupation was that of graziers, for it is said that they first entered Káthiáwár about the year 1400 in company with a band of Chárans on the occasion of a famine. A party of them, under the leadership of Umro Pátkar, penetrated to Dhánk, then, as now, ruled by a Vála Rajput. Umro had a beautiful daughter named Umrábái with whom the Dhánk chieftain, Dhan Vála, fell in love. When Dhan asked her in marriage, Umro agreed on condition that they should eat together. To this Dhan submitted, and his brethren, considering him degraded, drove him out. He became the leader of the Káthis, and, by Umrábái, had three sons, Vála, Khumán, and Kháchar, whose descendants bear their names and are considered the three noble tribes of Káthis. They are called Shákháyats while the descendants of the original Káthis are called Avartiás or inferior.

Dhan Valo's Káthis seem to have returned to Cutch, and

[1] The Káthis themselves date their origin from the times of the Mahábhárat which relates how the Pándavs or five royal brothers fought for their hereditary dominion of Hastinápur, which had been usurped by their cousin Duryodhan and his ninety-nine brethren. The Pándavs had gambled with Duryodhan, and lost their wager, and the penalty was that they should remain in concealment for twelve years. After seven years of wandering they came to Gujarát and took refuge in the town of Virát now called Dholka. Duryodhan heard rumours of this, and leaving Hastinápur marched upon Virát attended by a large army. He was unable to obtain admittance, or even to discover if the Pándavs were within the walls. In this dilemma his minister, Karan, suggested that they should drive off the cattle of Virát which would have the effect of calling forth all the braves of the town to the rescue. It was however considered disgraceful for a Rajput to stoop to cattle-lifting, so Karan struck his staff on the ground and produced a newly created man who was called Khát (the vernacular for wood), and, who, in return for his carrying off the cattle, was to be granted immunity to commit theft, especially of cattle, in all future time. Khát carried out the wishes of Karan, and his descendants, the Káthis, give this legend as a proof of their right to commit robbery. In Forbes' Rás Mála (I. 295), it is stated that the Káthis were vassals of the Sumri king of Sindh and lived in Pávar land. Once on a time a female dancer ridiculed the king as she performed before him, upon which she was condemned to banishment. The Káthi chiefs called the actress to their quarters, and amused themselves by causing her to sing the song which had offended the king. The chief being informed of this behaviour, issued sentence of expulsion against the Káthis. At that time a Rája of the Válo race ruled at Dhánk near Dhoráji in Sorath. The Káthis flying from Sindh, took refuge in his dominions and became his followers. The Shákháyats invariably marry the daughters of Avarthiás, or Áhirs, or Bábriás, and the Avarthiás, including the Áhirs and Bábriás, marry the daughters of Shákháyats.

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afterwards the whole tribe quarrelled with the ruler of Cutch and murdered him for dishonouring one of their women. They fled from his successor, who pursued them to Thán, but was defeated in a pitched battle. Probably because they could no longer hope to be allowed to go back to Cutch, the Káthis seized Thán and Chotila from the Sodha Parmárs. Thán they made their head-quarters and built a temple to the Sun. They grazed large herds of cattle in the wide plains round Thán, and issued thence to plunder the neighbouring Rájás. The three sons of Vála, Khumán Kháchar and Harsur Vála, settled at Chotila, Mithiali, and Jetpur. For many generations the Káthis thought more of making their living by plunder than by the acquisition of territory. They despised husbandry, all they cared for was a fastness to which they could retreat when hard pressed, and in which they could keep their spoil. Hence, though their name was a terror to the country, they were not large landowners during the first 150 years of their residence in Káthiáwár. Only when the Muhammadan power began to show signs of breaking up, did their earth-hunger begin. Then they spread themselves through the heart of the peninsula, taking Jasdan and other districts from the Jádejás, and Álag Dhánáni from the Junágad chief. They penetrated to the neighbourhood of Amreli, and settled at Kundla and other places on the borders of Bábriávád. The Sarvaiás ceded Chital to them, and many other Rajputs followed their example.

When settled, by slow degrees they became more respectable, but their reformation was gradual and partial. In 1808, Colonel Walker wrote: The Káthis are distinguished only for rapacious habits and robbery. To this mode of life they attach neither disgrace nor reproach. On the contrary they boast of their devastations and rapine, and, without seeking to cloak the matter, call themselves plainly thieves. Without property, and frequently without a fixed place of residence, the Káthis despise and brave the resentment of states who are much more powerful than themselves. They pursue their licentious habits without restraint. The disorder and misery that arise from this state of perpetual hostility is easily traced throughout this country.

In marked contrast to this state of things Colonel Walker describes the establishment of order in the now flourishing district of Jetpur-Chital, under the sway of the Válás. These he designates reformed Káthis. They acquired Chital from the Sarvaiás about A.D. 1735. Soon after, a wealthy merchant of Amreli annoyed by the exactions and oppression of the officers of the Junágad Nawáb sought refuge at Chital. He offered the Káthis half of whatever portion of his property they could recover for him. The Káthis made a raid on Amreli, and recovered the merchant's property, and then resolved to put him to death and keep it all for themselves. They were dissuaded from this by one of their women, and not only gave the merchant back all his goods, but refused to take the share which he had promised them. They had their reward, for not only did the merchant settle at Chital, but others, attracted by the report of such generosity, established themselves there also. The neighbouring proprietors put themselves under the protection of the

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Chapter III. Population. Káthis.

Káthis, and in A.D. 1760 the Nawáb of Junágad ceded to them the important districts of Mendarda, Bhilka, and Jetpur. The Káthis, finding that honesty was the best policy, gave up plunder and soon gained a great name for good government.

The Káthi chief of Jasdan was not long in following the example of his brethren of Jetpur-Chital. About the middle of the last century, Jetsur Kháchar, the chief of Jasdan, was a notorious freebooter. By his skill and daring he had assumed the leadership of his family, and had led them in many a foray, and established a claim to blackmail in Limbdi, Dhandhuka, and Rámpur. He met his death during one of his raids, and was succeeded by his nephew Vadsar, who managed to put together a compact estate of thirty-two villages, and, ceasing from his predatory habits, set up as a model landlord.

Some of the most daring and troublesome of the Káthis established themselves in the Gir hills, and, sallying from their fastnesses, became the terror of the whole country. In the end of the last century the districts of Visávadar and Chhelna were in the hands of some Vála Káthis. These districts covered a large area, but were thick with forest and almost devoid of inhabitants, and, as the Káthi proprietors were unable to guard their possessions, in 1782 they wrote over one-half of the revenue to the Nawáb, reserving the other half and a maintenance to themselves. In 1794 the Nawáb bestowed his share as a marriage gift on the chief of Bántva. The latter soon began to harry and oppress the Káthi proprietors, who fled into the Gir, and became outlaws. The Bántva chief subsequently handed over the half share of the district of Visávadar to one of the Káthis, Vála Raning, who was at feud with the rightful owner Vála Mátra. The latter was the friend and companion of the rebel Gáikwár Malhárráv, who was betrayed by Vála Raning. Vála Mátra immediately laid waste Visávadar, and, in spite of his friendship with the Gáikwár authorities of Amreli, drove Vála Raning from Dhári. He was however reinstated, and Vála Mátra died soon after in outlawry, leaving an infant son named Hársur Vála. Colonel Walker called upon Vála Ráning to surrender his hereditary estate to Hársur, upon which Ráning also became an outlaw, and died leaving a son called Báva Vála.

This Báva Vála became a renowned freebooter, and his name is still celebrated, in consequence of his having in 1820 seized a Captain Grant of the Indian Navy and kept him in confinement in the Gir for four months. The unfortunate gentleman commanded the Gáikwár's navy, and having been summoned to Amreli on business, was travelling through the Gir, when he was caught by Báva Vála. He went through great hardships, of which some account is given in a foot-note.[1] Báva Vála was killed in 1824, and the

[1] 'I was forced,' writes Captain Grant, 'to remount my horse and gallop off with the gang who took me into a large forest called the Gir, where I was kept prisoner on the top of a mountain for two months and fifteen days. During the whole of this time two armed men with drawn swords kept guard over me. I laid amongst the rocks, drenched with rain night and day, with the exception of two nights when the

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whole of the ancestral possessions of the tribe, except a bare maintenance to the surviving members, passed into the hands of the Nawáb of Junágad. A song composed in honour of Báva Vála is still sung by the Káthi women, a translation of which is given below.[1]

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gang forced me to accompany them, and we stopped in a friendly village. In this expedition I was occasionally allowed to ride, but always surrounded by a strong band that made all attempt to escape impossible. In one village where the people favoured Báva Vála, the women took my part and upbraided him and his men for my cruel treatment. Towards unfriendly villages it was the custom of the band to ride up to the gates and chop off the heads of little boys at play, and then go off laughing and rejoicing at their cursed exploits. When they returned to the encampment after a day's murdering forage, the young Káthis used to boast how many men they had killed, and one day I heard the old fellows questioning them rather particularly, whether they were sure they had killed their victims. Yes, they said, they had seen their spears through them, and were certain they were dead. 'Ah,' remarked an old Káthi, 'a human being is worse to kill than any other animal; never be sure they are dead till you see the body on one side of the road and the head on the other.' At times the chief Báva Vála, in a state of stupor from opium, would come and sit by my side, and, holding his dagger over me, ask me how many stabs it would take to kill me. I said 'I thought one would do', and I hoped he would put me out of misery. 'I suppose you think,' he would answer, 'that I won't kill you; I have killed as many human beings as ever fisherman killed fish, and I should think nothing of putting an end to you. But I shall keep you a while yet, till I see if your government will give me back my property; if so, I will let you off.' When not plundering, the gang slept most of the day. At night the halter of each horse was tied to his master's arm. When the animals heard voices they tugged, and the men were up in an instant. Occasionally they would inform me how many people they had killed, and the method they pursued when rich travellers refused to pay the sum demanded. This was to tie the poor wretches to a beam across a well by their legs, with their heads touching the water, and then to saw away at the rope until the tortured victims satisfied their demands; then the Káthis would haul them up, get from them a *hundi* or bill on some agent, and keep them prisoner till this was paid. Sometimes the men told me of their master's intention to murder me, which was not pleasant. He and his men had many disputes about me, as hopes or fears of the consequences of my imprisonment prevailed. I can never forget one stormy night when they were all sitting round a great fire. I lay behind them. Lions and wild beasts roared around us, but did not prevent my hearing a debate upon the subject of what should be done with me. The men complained that they had been two months in the woods on my account. Their families were in the villages very poorly off for food, and that they would stay no longer. Their chief replied, 'Let us kill him and flee to some other part of the country.' To this they objected that the English would send troops, and take their families prisoners and ill-use them. So in the end it was agreed to keep me for the present. My release was effected at last through our Political Agent, Captain Ballantine, who prevailed on the Nawáb of Junágad to use his influence to get another Káthi who had forcibly taken Báva Vála's district to restore it to him; and Báva Vála thus having gained his object let me free. My sufferings during confinement were almost beyond endurance, and I used to pray in the evening that I might never see another morning. I had my boots on my feet for the first month, not being able to get them off from the constant wet until I was reduced by sickness. Severe fever with ague and inflammation of liver came on me, and with exposure to the open air drove me delirious, so that when I was let go I was found wandering in the fields at night, covered with vermin from head to foot. The fever and ague then contracted continued on me for five years, and the ill effects still remain, my head being at times greatly troubled with giddiness, and I have severe fits of ague. My memory is much affected, but I can never forget the foregoing incidents, though it is now upwards of fifty years since they occurred.' Low's Indian Navy, I. 281-283.

[1] Song in honour of Báva Vála;

Oh! Báva, son of Ráning, incarnate Rája and preserver of the country, thou sittest at Visávadar, and Báva, Báogyo is thy village. Thy skill as a swordsman, O Báva Válo, has caused thy name to be remembered. Oh! son of Ráning.

Báva Válo had a brother called Mátro. They were indeed a noble pair. They went with the army of Dhan Kotila as chiefs of the force. Oh! son of Ráning.

When the troops of Bákar Sidhi sounded the drum, the people of Dedan became afraid; suddenly Báva, son of Ráning, appeared, and the Sidhi force fled. Oh! son of Ráning.

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pter III. pulation. KÁTHIS.

Towards the close of the last century, the most warlike clan of Káthis in the south-east of the peninsula were the Khumáns. This tribe had appropriated to themselves the rich district of Kundla, and, for a long series of years, carried on their depredations in Bhávnagar and defied the power and authority of its chief. At length, dissensions arose among them, and they were completely subdued by the genius of Vakhtsingji. In 1796 they gave up the district of Kundla to him, reserving portions for their maintenance. In like manner, Vakhtsingji subdued the Khácher Káthis of Botád and Gadhda. Under a settled government the power of the Káthis has entirely succumbed. Except the large estate of Jetpur-Chital, and the small compact estate of Jasdan, there are no Káthi possessions of any consequence. Those that are left with a show of independence, as Bagasra, Chotila, Bábra, and Paliád, are divided among a number of shareholders, and must in course of time be broken into fragments.[1] This is due in great measure to the law of equal inheritance which they strictly observe. The Káthi proprietors themselves perceive this, and there is reason to hope that, before long they will adopt the system of primogeniture which prevails among the Rajputs. As a pastoral roving tribe, the Káthis were always fond of animals. They still have large droves of cattle, and pride themselves on their breed of horses.

Religion.

The Káthis worship the sun, and use it as a symbol on all their

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Báva Válo had twelve horsemen with him; he himself the swordsman was the thirteenth; may he perish who killed this brave warrior. Oh! son of Ráning.

The merchants cried that they had lost their wealth, they have closed their shops; when alive money was scattered from thy garments, and now that thou art dead, see the red powder flying in cart-loads. Oh! son of Ráning.

Mr. Grant and Álam Mia were going to Amreli; Bávo looked out and said, 'certain scribes are coming along the road.' Oh! son of Ráning.

He seized the hat-wearer, he took him to the hills, he kept him imprisoned for four months; the news went to England. Oh! Báva Válo, preserver of the country. Oh! son of Ráning.

You gave him food when he asked for it, you treated him with honour; You could not find fans so you gave him *khákhar* leaves. Oh! son of Ráning.

The Nawáb of Junágad called Báva Válo to appear before him; He said, 'I will not trust thee except Kesarbái be given as a hostage.' Oh! son of Ráning.

Thy house grieves, thy mansion grieves for thee, thy friends mourn for thee, thy young mare laments thee, where art thou, Oh! Rider. Oh! son of Ráning.

Thy bed laments thee, thy bedstead grieves for thee, thy furniture mourns for thee, thy gardens and thy flowers lament thee, tears flow from their eyes for thee. Oh! son of Ráning.

They hewed a stone seat for Bávo Vála to repose in; they painted it with vermilion that the whole world might make a pilgrimage to it. Oh! son of Ráning.

A star came from the north to call the warrior Báva Válo. When they had offered thee incense, thy body was left by thy spirit. Oh! son of Ráning.

When Vithoba Diván at Baroda heard of thy death, he refused to eat; the universe was plunged into grief at thy death. Oh! son of Ráning.

No priest or merchant, no bard or poet, has sung thy praises; but Dhánáni Vedar has thus celebrated thy name for ever. Oh! son of Ráning, keeper of the country.

[1] In 1807, Colonel Walker, wrote: Their peculiar mode of inheritance and the perpetual subdivision of property are perhaps greater obstacles to the improvement of the Káthis, than their licentious manners. This custom forms a continual check to the accumulation of individual property and the augmentation of territorial possession; it perpetuates a great number of small and independent communities, which are without the means of protection against internal injuries, and contain the permanent seed of internal disorder.

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KÁTHIS.

Religion.

deeds. The symbol has much resemblance to a spider, the rays forming the legs. But that there may be no mistake, underneath it is always written: "The witness of the holy sun." It is said that their first temple was at Thán, but they do not worship there any longer, and both temple and image have been appropriated by the Parmárs of Muli, who call the god Mandavri.[1] The Káthis adore the sun and invoke its protection and aid in all their undertakings. Their contact with Hindus has gradually instilled into them some respect for the ordinary Hindu gods and for Bráhmans. They are exceedingly superstitious, and believe in omens, placing the greatest reliance on the call of a partridge to the left. At funeral ceremonies, instead of feeding crows they feed plovers and have a strong friendly feeling towards them. The Káthis are exceedingly hospitable, and are always sociable and friendly. They are illiterate and indolent, spending their time in gossip and social entertainments, and rarely troubling their heads about their affairs. They have adopted the Hindu feeling about the holiness of the cow, otherwise they are not particular as to their food or liquor.

Custom.

Their women are proverbially handsome, and bear a high character. They are on a social equality with their husbands, and are treated as companions. A Káthi seldom marries more than one wife, though they are not limited in this respect. Widow marriage is allowed, but it is seldom practised, except in the case of a husband dying and leaving a younger brother. In such cases the rule is peremptory that the younger brother must marry his brother's widow.

History.

The following historical sketch of the Káthis by Colonel J. W. Watson differs in some respects from the account usually received. It is valuable as confirming the theory that the tribe came from some part of Central Asia.

There are two more or less plausible accounts of this famous tribe, which in modern times has given its name to the whole peninsula of Saurásht̃ra. According to one account the Káthis had their original seat in Kurdistán in Asia Minor, whence they were driven by Tigláth Pileser I. of Assyria, who, according to Rawlinson, ascended the throne about B.C. 1130. In the Assyrian inscriptions they are described as Khatti, and, in the Old Testament, as Hittites. In the wars of this monarch, distinct mention is made of the Cománi (Khumáns). Rawlinson mentions that at this time the chief city of the Khatti or Hittites was Carchemish, an important place, and he says that the Cománi could bring into the field an army of 20,000 men. At this period the Khatti, or Hittites, appear to have been remarkable for their fondness for horses and chariots, to have been incapable of settled government, and to have been fond of serving as mercenaries.

After the time of Tigláth Pileser the Khatti appear to have

[1] The Sanskrit inscription on the pedestal of the deity is nearly illegible, and would betoken an earlier period than that fixed for the immigration of the Káthis. Sir George LeGrand Jacob.

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joined Benhadad king of Damascus in warring with Shalmáneser II. of Assyria, and to have finally been subdued by him. Sargon of Assyria is mentioned by Rawlinson as having warred in Kurdistan, but whether with any branch of the Káthis is not mentioned. But Rawlinson specially notices that Sargon in all his wars largely followed the custom of wholesale deportation of conquered nations. Whether in his time or afterwards, when the kingdoms of Media and Persia were paramount in Asia, the Káthis appear to have gradually travelled eastward until we find them opposing Alexander the Great at Sangála, three days march from the river Hydraotes. It is notable that Arrian, in his short description of the Káthis, describes them as roving tribes, not under the authority of any Indian sovereign, and speaks of them as associated with other free Indians. That they were recent invaders seems clear, for Arrian specially mentions that Porus and Abissares, both Indian kings, had united against them, and had called in the aid of many other Indian princes besides, but had been unable to effect anything against them. Though gallant and warlike they were defeated with great loss and driven from Sangála, and we may be sure that Porus and the other Indian kings took care that they never returned to their dominions.

After A.D. 1168, during the reign of Shálivâhan of Jesalmir, according to the Bháti annals, the Káthis were dwelling as far south as between the city of Jálor and the Árávali mountains.[1] Their own annals are untrustworthy before the fourteenth and fifteenth centuries, because they show traces of having been concocted by bards in comparatively modern times. But it seems probable that they lived in Málwa for some time and thence came to Cutch, whence they entered the peninsula of Káthiáwár. It is however possible that they came to Cutch direct from the neighbourhood of Jálor.

It is difficult to say at what date the Káthis first entered the peninsula. On the whole it seems probable that the Válás were established before the arrival of the Kháchars, and that the Bábriás were probably earlier than the Válás. The Khumáns also are either earlier than, or coeval with, the Kháchárs. Regarding the Avartiás or miscellaneous Káthis it is impossible to say anything certain, except that the Dhándhals, the most celebrated among them, took their rise about the time or just after the arrival of the Kháchars. Of the other tribes many doubtless are earlier than and many as early as the Kháchars, but, except the Dhándhals none are later arrivals.

The arrival of the Kháchars can be calculated within a few years, and may roughly be fixed at A.D. 1400. Their first settlement was at Thán, and their next seat was Chotila where they are still found. From these two seats they spread all over the Panchál, and it was they who by their daring forays, in later times, drew on themselves the vengeance of the imperial governors of Gujarát, and

[1] Tod's Rájasthán, II. 222.

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subsequently they proved no less troublesome to the Maráthás. The earliest known mention of a Káthi, occurs in the Mirát-i-Sikandri where Loma Khumán of Kherdi is spoken of as having sheltered Sultán Muzafar of Gujarát in about A.D. 1583. The first mention of Káthiáwár as a sub-division of the peninsula of Saurashtra is believed to occur in the Mirát-i-Ahmadi, which, in its notice of Azam Khán (about 1635-1642), mentions that he marched to Káthiáwár and chastised the Káthis who were continually ravaging the Dhandhuka district. In another passage the same author notices that Azam Khán made such excellent arrangements that travellers could pass safely through Jhálávád, Káthiáwár, the country of the Jám of Navánagar, and Cutch. Another mention of the Káthis occurs in the same work in the notice of the viceroyalty of Kártalab Khán, who had been ennobled by the title of Shujáat Khán. This officer, about A.D. 1692, stormed Thán and dispersed the Káthi plunderers who had made that place their head-quarters. The Válás seem to have been settled in Káthiáwár before the Káthis as the Tárikh-i-Sorath speaks of a battle between Shamsud-din Amir Khán the viceroy of Sultán Feroz Tughlak and Vála Chámpráj, whose capital was situated at Kileshvar in the Barda hills. This must have been between A.D. 1351 and 1387.

According to bardic tradition Verávalji, a Vála Rajput of the Dhánk house, married the daughter of Vishálo Patgar, an Avartia Káthi, and from her sprung the tribes of Vála, Khumán and Kháchar Káthis, called from their high birth Shákháyat or those of the branch; other tribes are called Avartia, from *avar* other. Thus the modern Káthis divided themselves into two great clans, the Shákháyat or those of the branch who are the offspring of Verávalji, and the Avartia or other or miscellaneous clans.

This account is far from satisfactory for the following reasons. The Válás of Dhánk were a branch of the great Vála house of Vála Chamárdi, who reigned also at Talája Bhádrod, indeed over the whole sub-division of Gohilvád called Válák or Válákshetra. When Verávalji married the Káthiáni about A.D. 1350 at the earliest, there must have been at least 500 Vála Rajputs alive. Now we are asked to believe that the offspring of Verávalji alone has increased to a greater extent than the offspring of the 500 Vála Rajputs then in existence. At the present day there are at least ten Vála Káthis for one Vála Rajput in the province, and yet Váloji, after whom they profess to take their name, was only one of the sons of Verávalji. Another objection is that the name Kháchar is unknown as the name of a man, though it exists as the name of a tribe, yet if Kháchar was really the name of the founder of this sub-tribe many of his descendants would have been proud to bear it. The same objection applies in a less degree to Khumán. The name Khumánsing, though rare, is not unknown among Rajputs, but is never heard among Káthis.

The most probable explanation seems that tribes more or less akin to the Bábriás and Jethvás passed into the province in early times, and were followed by a tribe of Válás. Of these the Jethvás managed to get themselves recognized as Rajputs, as did

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the Válás of Vála Chamárdi. This singular fact remains that the annals of the Jethvás show that they formerly intermarried both with Bábriás who do not pretend to be Rajputs and with Válás, and that the Dhánk house of so called Vála Rajputs intermarries with them to this day. Strangely enough, though the Dhánk chieftain is supposed to be a Vála Rajput and not a Káthi, the Porbandar records show that the Dhánk lady is always styled the Káthiáni Bái or Káthiáni Ma, and their residence in Navánagar is called the palace of the Káthi lady. Though they are unable to give the reason, this fact clearly proves the Káthi origin of the Vála Rajputs. The truth probably is that the Jethvás and one or two branches of the Vála Káthis managed to get recognized as Rajputs, and that the rest of the tribe continued to be called Káthis. An excellent instance of the process of conversion from a lower caste into a Rajput occurs in the case of the Vághela chieftain of Thara Jámpur in Kánkrej in north Gujarát. This family was originally Koli, but by steadily marrying into Rajput families, it has, within the last hundred years, acquired the Rajput status, and, though their origin is known to their immediate neighbours, they are Vághela Rajputs to persons at a distance.

By the second account, the Káthis came from Nepál, the capital of which place is still called Káthmandu. Wherever the Káthis have come, they have had a Mándu; thus Mándu in Málwa is said to have originally been named after the Mándu in Nepál, and the Káthis are said to have made a long stay in Málwa. According to this theory a branch of them went to the Panjáb and settled at Thán or Multhán, the modern Multán. When they appear in Káthiáwár, they bring with them both Mándav and Thán. Thán being an old seat of theirs, and the Mándav hills being close to the town, the districts of Málwa near the Reva Kántha are still called Káti. It is difficult to say whether the Káthis originally entered Káthiáwár from Málwa or from Multán. On the whole it seems probable that while the Vála Káthis, afterwards styled Rajputs, came from Málwa, the Khumáns and the Kháchar Káthis came from Multán by Jesalmir, Ábu, and Cutch.

Subdivisions.

Each tribe of Káthis consists mainly of two separate classes, Shákháyats who do not intermarry either with clansmen of their own tribe or with Shákháyats of other tribes; and Avartiás who intermarry with Shákháyats and with whom Shákháyats intermarry, but who do not intermarry amongst themselves. The Shákháyats include five tribes, Válás, Khumáns, Kháchars, Hátis, and Jogia Khumáns. The original Káthis consist of seven tribes or, according to some, of eight, Mánjariás, Tohriás, Narads or Játvadás, Garibás, Guliás, Pádvás, Nátás, and Patgárs. The Avartiás include over 100 tribes. There is also a connecting link between Káthis and Áhirs, namely the Bábriás or Barbars who marry with Shákháyat Káthis and also with Áhirs. The three chief tribes of Bábriás are, Kotilás, Dhánkdás, and Varus. These sub-tribes do not intermarry in the same tribe, but each with the other. Thus a Kotila cannot marry a Kotila nor a Dhánkda a Dhánkda, but a Kotila may marry a Dhánkda or a Varu, and a Varu

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a Kotila or a Dhánkda. But a Kotila, Varu, or Dhándka may marry either a Shákháyat Káthi or a common Bábria or an Áhir. In brief, Bábriás, with the exception noted above, can marry not only among themselves but with Shákháyat Káthis and Áhirs. It seems probable that the reason of their not marrying with the Avartia Káthis springs not so much from any objection on their part, but from scruples of the Avartiás who look on them also as Avartiás.

Then comes the cognate tribe of Áhirs. They have no objection to intermarriage among themselves or among Bábriás and Shákháyat Káthis, but they do not marry with Avartia Káthis, probably for the reasons which forbid the Bábriás allying themselves with these tribes.

The affinity of the Káthis and the Áhirs was noticed by Abul Fazl in his Áin-i-Akbari (1590). Of the district of Sorath, he wrote: 'In the seventh division are Vághelás. They have two hundred horse and the same number of foot. And there are many Káthis in this country whose caste is that of Áhir. These people rear and train horses. They have a force of 6000 horse and 6000 foot. Some persons consider the horses to be of Arabian blood. They are of knavish conduct, but hospitable, and they eat food cooked by any sect. They are very handsome. When a *jágirdár* goes among any of these tribes, they first exact a promise from him not to levy fines from them on account of the unchastity of their men or women. There is a tribe of Áhirs dwelling near the Káthis, on the banks of the river Dondi, who are called Borichás. They have 3000 horse and a like number of foot. These are constantly at war with the Jám.'

The Káthis, who, for distinction, have been called the ancient Válás, have no doubt been in the province for at least a thousand or twelve hundred years, as they are mentioned in the earliest records of both the Jethvás and the Chudásamás. But the modern Válás and Khumáns have not been in the province for more than twenty or twenty-two generations, say about 500 years. The Kháchars seem to be even later comers, and not to have crossed from Cutch before the middle or the end of the fifteenth century. Thus when Jám Rával entered the province about the middle of the sixteenth century, he warred with the Káthis and drove them as far south as the river Bhádar. The next historical mention is of Loma Khumán of Kherdi who sheltered Sultán Muzafar about the close of the sixteenth century. Then follows Abul Fazl's account in the Áin-i-Akbari, quoted above, and finally the mention of the storming of Thán and the expulsion of the Kháchars by Shujáat Khán in A.D. 1692, in the Mirat-i-Ahmadi. Lastly we have the excellent local history of Diwán Ranchodji, who too distinguishes between ancient and modern Káthis, that is between Kháchars and Khumáns. He says: 'The Káthis consist of thirty tribes or clans, who came from Khorásán, and some from Pávar which is one of the cities of Sindh. The Válás are of the stock of the Rajput Válás, the lords of Dhánk, through the marriage of one of them with a Káthi damsel. This chief was expelled from his caste owing to his marriage with an inferior tribe and entered that of the Káthis. From her sprung two sons named Khumán and Kháchar, to whom the ruler of

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Junágad granted a small territory. When this region became populous, it was called Káthiáwár. It is also related that Shams Khán[1] having slain the Vála chief in battle, conquered the town of Kileshvar which is in the Barda hills. Afterwards he conquered the district of Okha and overturned the temple of Jagat, and having turned it into a mosque, returned. At this time he heard that Chámpráj, the son of Ebhal the Káthi, had a beautiful daughter, and became enamoured of her from the description of her charms, though he had not himself seen her. He therefore demanded her in marriage. But Chámpráj refused to give her saying he could not ally his daughter to a chief of another religion. Shams Khán therefore led an army against him, and Chámpráj after putting his daughter to death, was slain together with 1800 gallant horsemen.'

'One Vera Vála with the permission of the Nawáb Bahádur Khán built the fort of Jetpur. The Káthis pay much tribute to Junágad, and the ruler of Junágad also takes yearly a horse from them. These Káthis exist by freebooting. The beauty of their women is famous, for it was formerly the custom of the Khumán Káthis to carry off such handsome women among the lower classes as they could lay their hands on. But in these times the Káthi women are like ogres or demons. The Káthi race is brave gallant and hospitable, and there are in Káthiáwár the fortresses of Jetpur and Mandarda Bilkha, Bagasra, Kundla, Jasdan, Chital, Sudámra, Ánandpur, Bhádla, Dhándhalpur, Páliád, and others, but some of these are not strongly fortified.'

BÁBRIÁS. *Settlement.*

The **Ba'bria's,** who inhabit a small district in the south of Káthiáwár, have been erroneously styled Káthis. They come from an entirely different stock. Their first establishment in Káthiáwár was at Thán. Whence they came is not known, nor is it known whether they held Thán before or after the Parmárs.[2] One of their traditions speaks of their being turned out of Thán by the Jhálás, and that they migrated to Bagasra, Amreli, and Kundla, and were driven thence by the Káthis. The district now known as Bábriávád was then in the hands of the Vála Rajputs. These were gradually driven out by the Bábriás and the allied tribe of Áhirs, and the lands were parcelled among a number of petty proprietors.

In spite of their small numbers, the Bábria clan has no less than seventy-two divisions. It will be necessary to notice only the three principal divisions Kotilás, Dhánkdás, and Varus, under one or other of which the others are included. The Kotilás claim descent from a Jain Bráhman of Sihor by name Trikam. According to the story, Trikam killed his brother and fled from Sihor. As he was

[1] This is Shams-ud-din Anwar Khán, viceroy of Sultán Firoz Tughlak (1351-1388).

[2] The Tuár Rajput tribe reigned at Delhi for five generations, and, being driven thence, about the time of the Pándavs, Mánpál Tuár came to Thán and there reigned. He supported all the people who flocked thither. In consequence of a great famine the men left in search of work leaving their wives and children at Thán. These were of different castes and were hence called Báber or Buber which in the local dialect signifies mixed. They afterwards left and established themselves in the south of the peninsula, hence called Bábriávád. Sir George LeGrand Jacob.

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resting at Talája, an Áhir's daughter named Deva Dorela fell in love with him.[1] At that time Ebhal Válo, the ruler of Talája, was distributing dowries to the maidens of his realm, and, hearing that Deva Dorela was suffering from unrequited love, he persuaded the Bráhman to marry her, promising that his son should be chief among the Bábriás. Trikam's eldest son was called Kotila, presumably from the father's forehead mark or *tila*. He married a Bábria, and his descendants are said to have settled at Thán. As Ebhal, the Válo chief, ruled at Talája in the fourteenth century, the introduction of his name shows that this branch had its rise about 500 years ago.

The Dhánkdás and Varus claim an earlier origin. The Dhánkdás state that they are descended from the Pándavs of Hastinápur, one of whom took refuge at Anhilváda-Pátan, and, in the third or fourth generation, the representative of the family, called Bábria, migrated to Thán. His great-grandson was named Dhánkdia, a term thenceforth assumed as the patronymic of the clan. The Varus call themselves Jethvás and claim descent from Hanumán through Nagjan the father of Jethvo, the ancestor of the present Rána of Porbandar. Nagjan's other son Halman had a son called Mek, who was united to a Dhánkda woman named Mál. Among the children of this marriage was Varu, from whom came the patronymic of the clan.[2] As the Dhánkdás and Varus are both more numerous than the Kotilás, it is probable that they are older races. But, beyond tradition, there is nothing to fix the date of their entrance into Káthiáwár or of their settlement in Bábriávád. They are now an effete race, having fallen to the rank of peasant proprietors, and owning only thirty-four villages. Four of these belong to one set of proprietors, the Kotilás of Dedan; the rest are divided among a number of shareholders. For some time before and after Colonel Walker's settlement, the Bábriás lived almost entirely by plunder, and whatever independence they had, was destroyed by Parbháshankar, the Diwán of Junágad, in 1792. For long after this they were fugitives. Their villages, sparsely scattered over the country, were mere collections of mud huts, and they levied blackmail on any traffic that passed through their limits. They gave free asylum to outlaws, and cherished their blood feuds more inveterately even than the Káthis.[3] They happened

History.

[1] According to the bard when Trikam was driven from Sihor, he rested near Talája and prepared his food. Deva Dorela, the daughter of a Talája Áhir and her sister-in-law, passing to fetch water saw the stranger clumsily trying to cook. Deva Dorela said 'This handsome Bráhman seems in trouble.' The sister answered in jest, 'You are a maiden, cook for him.' Deva Dorela replied 'I do as you bid, you are my eldest brother's wife, and to me as a mother.' She filled her pitcher at the well, and as she passed the Bráhman she said, 'I am your wife and you are my lord,' but he answered not. Then she said, 'If you say no I kill myself.' So the Bráhman agreed.

[2] Varu is said to have been born when the Jethvás ruled at Ghumli, and Ghumli is said to have been destroyed by Jám Bámnioji in the fourteenth century.

[3] In 1863, Mr. Coulson, First Assistant Political Agent, wrote: Only three years ago a village, not three miles from the Thándári station, was deserted by all its inhabitants through dread of a gang of outlaws headed by a relation of the proprietor of the village, who had gone out as an outlaw. No one remained but the proprietor himself, his wife, his son and daughter, and one attendant. A night attack was made

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to be settled in a little frequented part of the country, in a border land open to the feuds and rivalries of the Muhammadans of Junágad and the Rajputs of Gohilvád. They never came in contact with the British authorities, and thus kept their barbarous habits long after the people of the more open districts had settled into quiet and orderly ways. They gradually passed under the protection of the Nawáb of Junágad, and in 1864 the district was formally annexed to his dominions.

Customs.

Since 1864 the law of equal division of property, which is held by the Bábriás in common with the Káthis and other tribes, has tended to weaken and break this tribe. They marry their daughters to Káthis, and take in marriage the daughters of Áhirs.[1] They are not restricted as to the number of wives, marrying as many as they are able to maintain. Their chief idols and Mátás are Ghátrár, Khodiád, Chávand, Bhut Bhaváni, and notably the image called Shámji Maháráj, which presides over the hot springs of Tulsi Shám.[2] This idol is a four-armed figure supposed by some to represent Vishnu. In their rites and ceremonies the Bábriás conform to the usage of the Áhirs and Káthis.

ÁHIRS.

Áhirs, 46,620 strong, are closely allied to the Bábriás. They claim to be older and say that the Bábriás are an offshoot from them. 'The Bábriás, Áhirs, and Rabáris,' says Colonel Walker, coupling them as kindred tribes, 'are the aborigines of the country.' He traces the word Áhir to the Sanskrit word *Ahairi* signifying hunting.[3]

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on the village. The proprietor was wounded, his son was killed, and his wife, wounded in several places, gave birth that night to a child which died before the night was over. The attendant also was killed, and the daughter was the only one of the party who escaped uninjured. There was no pursuit.

[1] The dowry is taken by the parents of the bride and is regarded by them almost as purchase money.

[2] Tulsi Shám, or the goddess Tulsi, that is Lakshmi and her spouse Shám or Krishna, is situated in Bábriávád. Here are hot wells, which are held sacred by Hindus who perform pilgrimages for the purpose of bathing in them. The temple of Tulsi-Shám is very picturesquely situated in the heart of the large Gir, and is only accessible by very rough roads. The hot spring is received in a large rectangular cut-stone basin, or *kund*, divided into seven portions by walls, so that different castes may bathe in it.

[3] According to the bards, in the country of Sindh a king named Sumra had five sons, the first Vag, the second Kamlio, the third Kaltiar, the fourth Marmal, and the fifth Arodra, who settled in the Barda country. Vag's race was as follows: Pálan Jaetho Vasa, to whom were born three sons, Jaso, Lákho, and Dyo. Jáso's generation was Aso Sahir, Sátho, and Vero, who received his share in Nesraphali in the Rámpara district. Sátho's second son Ryo received half Rámpara, and his third Khoko had three sons; the eldest Mujo received Jámpodar and from him sprang the Jámpoda tribe; his second Vago received Jolápur, and from him sprang the Jolapari tribe; his third son Ráno had also his share in Jolápur and his issue mingled with the others; the fourth son was Rákho, who received Ganjavadar and Sájanvao which last is under Bhávnagar; the fifth son Kálo received Vijuka which is the same as Deoka now under Rajula. * * The Lakhnotra and Rám tribes are descended from the Solanki Rajputs. Arjup Solanki reigned over Diu, the eldest son Lakhnotra married into the Sorathia Áhirs and his descendants are termed Lakhnotra; the second son Jonto married into the Nepál Áhirs. Lakhnotra's son Lihuro had three sons; of them Desur the first received Kovaga, Jhálo received Morgalo and Dantari, and Khuvat the third received Untiavadar and Targam which last is under Una.

From the Vála Rajputs sprang Valuji who had five sons. The first was Pinjur who married into the Áhirs and from him sprang the Pinjur tribe, who received Harmatin, Malania Vadar, and Kumbano now under Bhávnagar. The second

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ÁHIRS.

They claim descent from the Sumra dynasty of Sindh, and state that they married with the Solankis of Diu, with the Válás of south Káthiáwár, and with the Parmárs of Ujain. According to another account they accompanied Krishna when he came to Suráshtra, and settled in the vicinity of the Girnár hill, and were thence called Sorathia Áhirs. There is no doubt a close connection exists between the Áhirs and the Yádavs.

The subdivisions into which the tribe has broken may be grouped under the two heads of Gujar Áhirs who live in towns, and Nesak Áhirs who live in hamlets or *nes*. The Áhirs have gradually given up cattle-herding, and are now mostly husbandmen and small landholders. They profess to have ousted the Vála Rajputs from Bábriávád, and it is probable that they entered the south of the peninsula in company with the Bábriás. They are closely allied to that race and give their daughters to them. The legend that Áhir Devaiyat gave his son to be killed instead of Ra Noghan of Junágad (A.D. 1100) shows that the Sorathia Áhirs were established in the land three or four centuries before the Bábriás and Áhirs obtained a footing in Bábriávád.

The Áhirs are a tall active race, and their women when young are not bad-looking. Like the Bábriás they reverence Tulsi-Shám in the Gir and a number of local goddesses. In their religious ceremonies they follow the Hindu ritual. They are free livers, eating mutton, venison, and other game, but not beef, and drinking spirits in moderation. The widow of an Áhir marries her late husband's younger brother.

BHÁTS.

Bha'ts or **Ba'rots**, (in English Bards), 4327 strong, are a very ancient race. They claim to have sprung from Mahádev, and some derive the word Bhát, from *bhál* the forehead and *alta* born, in allusion to their being produced from the sweat of Mahádev's brow. The Bháts are divided into Brahma Bháts and Sorathia Bháts. Those of the latter who are genealogists are called Dongrás. Brahma Bháts forbid widow marriage and wear the thread. They cannot dine or marry with other Bháts and they will not eat with Chárans. Sorathia Bháts allow widow marriage and only occasionally wear the sacred thread. They eat and marry with other Bháts, and do not object to eat with Rajputs. By profession they are bards and genealogists, and by rights they should live on charity, but they have long given up austerities, and as a class are well-to-do. Some of them are engaged in banking and moneylending, others till their own lands. At the beginning of the century they were in general request as securities, and no deed or transaction was considered valid until it had been countersigned by a Bhát. All the security bonds taken by Colonel Walker from the chiefs

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Valoji of this race had four sons, the eldest Vaghosi from whom the Vanar tribe is descended. The second Vavrio from whom came the Vávriás; the third Kinkar from whom came the Kinkariás; the fourth Chovar whose descendants are called Chovár Vanar. Their share was originally in Bagasra, afterwards in Rájpara in the Bhávnagar country, subsequently in Deoka, Vadar, and Jutes. The Pátal tribe sprang from the king of Ujáin, Vikram Parmár, by a woman of another caste. The issue was Parmár Dharvo, and his son was Patál who married into the Áhirs.

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of Káthiáwár in 1807 were signed by Bháts or Chárans. They were also largely used as treasure escorts, for their persons were held sacred, and the mere threat of a Bhát that he would wound himself was enough to scare any band of robbers, and to preserve valuable goods untouched.[1]

Every Rajput chieftain and land proprietor has a Bhát attached to his family, and each Bhát has a certain round which he goes every year. He is welcomed on arrival at the chief's house, and is entertained during his stay. He brings his book of chronicles, and from it recites all the memorable deeds of the clan, and traces their genealogy to the heroes of old. He also enters in the family record any birth, marriage or death that has taken place since his last visit. They receive a fee for all the entries they make, and a yearly present according to the liberality of the chief. Many of them own small plots of land in every state they visit.

The Káthiáwár Bháts are generally a respectable class, differing in this from the Bháts of Márwár and Rajputána, who are bold robbers, carrying off camels and horses with much cleverness. There is also reason to suppose that they are extensively engaged in kidnapping girls and selling them as household slaves to Rajput chiefs.

CHÁRANS.

Cha´rans, 15,370 strong, also claim a divine origin and say that the first of their race was created by the god Shiv as a grazier, which the word Chárən means. They are closely allied to the Káthis and Áhirs, and a band of them is stated to have accompanied the first troop of Káthis, who, according to local tradition, were driven by famine from Cutch into Káthiáwár about A.D. 1400. They probably roamed over the country, like other pastoral tribes, in search of grazing grounds. But they always kept their connection with the Káthis. They keep Káthi genealogies, and recite their praises and the exploits of their forefathers, and like the Bháts, they used to stand security and enforce the execution of agreements by self-wounding or *trága*. To judge by the monumental stones scattered over the country, instances in which members of this class, both men and women, preferred death to dishonour were not rare.[2]

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[1] The custom of self-wounding, or *trága*, has now died out. It was once very common, and the knowledge that a Bhát security would wound and, if necessary, kill himself or one of his family, prevented many an act of bad faith. The following instance of *trága* is related by Colonel Walker: 'The Jádeja chief of Mália had furnished a Bhát as his security but failed in his engagement. The Bhát endeavoured to obtain his point by fasting, but without effect; and as his character was at stake he resolved on putting himself to death. From this he was dissuaded by another Bhát, who insinuated that, as others depended on his life, it would be better that the speaker should die. An affecting debate took place between them, and at length the object of the sacrifice was changed to the youngest daughter of the original security. The two men spent the night in fasting and prayer, and, in the morning, the little daughter, six years old, was brought out and told she must die to save her father's honour. She was led to a proper spot, where she voluntarily sat down, and adjusted her long hair to prevent its interfering with the fatal stroke which was given by the hands of her parent.' Bom. Gov. Sel. XXXIX. Part I. 227.

[2] In almost every part of Káthiáwár, in the open, near the entry of the villages, are to be seen stones like tomb-stones. These are called *páliás* or guardians and are raised in memory of Chárans, both men and women, who have killed themselves to prevent

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Chárans.

Chárán women have always been more bigoted in asserting their claims to special honour and sanctity than the men, and in consequence they are highly respected and many of them are worshipped as mothers or Mátás.[1]

Chárans are scattered all over Káthiáwár, and in some parts hold grants of land, sometimes of whole villages. They are poor cultivators, and depend chiefly on charity, their fees as genealogists, and the produce of their cattle. Some employ large numbers of pack bullocks in the carrying trade between Káthiáwár and Rajputána. Others engage themselves as servants, or enlist in the irregular forces kept by chiefs. Their profession as securities and their consequent sacredness have died out, and with the change Chárans have lost much of their respectability. Of late years they have taken to cattle-lifting, and many of them joined in the Vágher (1858 to 1868) disturbances. They are a tall, good-looking, light-skinned race, both men and women. They observe Hindu customs but allow widow marriage. They worship the Khodiár and Áshápura Mátás, but Bhaváni is their chief deity.

Rabáris.

Raba'ris, a class of cowherds, 48,150 strong, though scattered over the peninsula are chiefly found near the Barda and Gir hills. Colonel Walker ranks them among the early tribes, but they themselves state that they came from Márwár.[2] They breed cows and are particularly fond of camels, tending them in the large salt marshes which fringe the peninsula. Their droves of cows and buffaloes are kept inland, feeding during the cold weather and spring in the plains, and being driven into the Gir and Barda hills when fodder is scarce. The Rabáris make their living chiefly from the sale of clarified butter. Their main article of food is camel's milk, and on this they thrive. They live in the meanest wattle huts in small hamlets called *nes*. They are a quiet contented kindly people, wandering over the land in search of pasture, and when pasture fails, moving to Cutch or north Gujarát. They seldom work as husbandmen. In Barda a class of Rabáris has attached itself from time immemorial to the Jethvás, and like the Mers can be called on for military service when required. In return for this they have to pay fewer taxes than others and a sum of £10 (Rs. 100) is paid to the heirs of any one who is killed in the chief's service. They are a hardy active race, dark-skinned, and well built. They practise polygamy, and

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carrying off or to recover the cattle of the village from the predatory Káthis. The name of the Chárun, the date, and the object are written on the stone, while a rude sculpture shows the way in which the sacrifice was performed. Men generally killed themselves on horseback with a sword or spear; women by running a dagger or *kattár* through their throat.

[1] Some Chárun women, says the legend, were travelling from Salkhánpur to a neighbouring village, when the Kolis attacked and plundered them. One of the women named Bahuchara snatched a sword from a boy who attended her, and with it cut off both her breasts. She immediately perished. Her sisters But and Balál also committed suicide and they as well as Bahuchara became Devis. Shri Bahucharáji is worshipped in the Chunvál, But Máta at Arnej near Kot, and Balál Devi at Bakalkna about fifteen miles south of Sihor. Forbes' Rás Mála, II. 90.

[2] Col. Walker wrote in 1807: 'Every traditional account that I procured seemed to show that the Bábriás, Ahirs, and Rabáris are the aborigines of the country.' Bom. Gov. Sel. XXXVII. 279.

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Chapter III. Population.

widows marry their deceased husband's brother. They are Hindus, worshipping Mátás, and performing the usual marriage and other ceremonies.

Bharváds.

Bharva'ds, 66,600 strong, are shepherds, leading much the same life as Rabáris, but living in larger communities. Their flocks of sheep and goats are kept in the outskirts of villages, and are driven out to graze by day and brought back at night. They claim descent from Nand Mer, Krishna's foster-father, and state that they came to Káthiáwár from Gokal Vandrávan near Delhi. They worship mothers or Mátás, and observe most of the ordinary Hindu customs. They are an abstemious race, living chiefly on milk and millet cakes, and are generally poor and of low social position. The men are swarthy and well built, better looking than the women. They celebrate their marriages every ten or twelve years, and all the marriages take place on one day and in one place. The ceremony is called milk-drinking or *dudhpino*, from the quantity of milk or clarified butter that is used. The butter has a very exciting effect on the women, who become frantic, singing obscene songs, breaking down hedges and spoiling the surrounding crops. They buy a piece of ground from a landowner upon which the marriage ceremonies are performed. This ground cannot be used a second time for the same purpose, but is thenceforth kept as pasture, and an ornamental wooden post called the marriage pillar is set up in it, and preserved to show the purpose to which the ground has been applied. Widow marriage is allowed, the younger brother of the deceased husband having the first choice. Bharváds do not eat animal food.

Mers.

Mers, 23,850 strong, are a race which has attached itself from time immemorial to the Jethva Rajputs. They call themselves Rajputs, though this claim is not admitted by the Jethvás, and say that they are descended from one Randhirji, a Jethva, who held twenty-four villages in the Barda district.[1] They are a kind of feudal militia, liable to military service. They hold their lands on a service tenure,[2] and in common with the Rabáris, are allowed many privileges and immunities. They do not pay rent for their lands but a hearth tax, and, if they cultivate, they pay a small sum as plough tax. They also pay a quit-rent or *sukhdi*, for the village assigned for their maintenance.[3] If they breed horses or camels they are bound to give the males to the Rána. Their military service has now ceased, but in former times

[1] They are probably the same as the Mheds, Mers, or Mánds, who were the most powerful tribe in Lower Sindh at the time of the Arab conquest (A.D. 712). (Elliot and Dowson, I. 128). The legend of their origin is that when Rám built the bridge between Hindustán and Ceylon, and crossed over it with his army of monkeys, he created a man from a hair from the back of his neck, and left him to guard the bridge. He called him Keshvála Mer, from *kesh* hair. When he returned from Ceylon he married this Mer to a Rákshas or demon whom he had brought back with him. Their descendants married into Rajput families and were the origin of the tribe. Walker says they were called Mer from their being on terms of friendship *mher* with the Jethvás.

[2] A Mer can never be induced to maintain himself by labour. When his patrimony is too small to support his family, he becomes a charge on the Rána. Bom. Gov. Sel. XXXIX. 168.

[3] For every Mer slain in action the Rána pays his heirs £10 (Rs. 100) and some additional income.

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they were the great stand-by of the state. They could turn out three or four thousand strong, and, though they obeyed the Rána generally, they were under captains chosen by themselves from among their own number. The Mers are divided into four clans, the Keshválás, Rájsukhás, Gohils, and Adidrás (descendants of a Sumra Rajput). They intermarry and allow widow marriage, but in other respects conform to Rajput customs. They are a fine race, strong and tall, brown-skinned and well featured; they are abstemious in their habits, seldom eating meat, but living on millet bread and curds. They are frugal and hospitable, simple and kindly, but not free from thievish propensities. Their disputes are settled by a meeting of elders. Many of them joined the Vághers during the revolt of that clan, with which they have many sympathies.

MERS.

Mahia's, 2000 strong, claim a Rajput origin. One account states that the name of the clan is derived from their ancestor Maya, while according to another account they came from the neighbourhood of the Mahi river, and hence were called Mahiás. They are chiefly found in the district of Sorath, in certain villages of Junágad, Jetpur, and Bántva, and are generally included under the name Koli. They are a turbulent, excitable tribe, and at times have given much trouble. In 1867 they were in open revolt, and established themselves in the Gir hills. Afterwards on being recalled, certain lands were made over to them on service tenure. They were disarmed in 1873 and since then have quieted down.

MAHIÁS.

The tribe has no subdivisions, and the members intermarry. They keep images in their houses, and have priests called Mankhetria Bráhmans, who are Audich Bráhmans long settled in Mankhetra near Mángrol. The Bráhmans are divided into two sects called Márgipanthis who are Vaishnavs, and Mátápanthis who worship Káli, many of them eating animal food and drinking spirits. They are poor husbandmen and have more of the soldier's instinct than of the labourer's. The men are tall and strong, with bronzed skins and aquiline noses. They dress like ordinary Rajputs, and in the main follow Rajput customs. They are very ignorant and set their faces against education or any handicraft.

Kolis, who are scattered all over Káthiáwár and divided into numerous tribes, number 330,850. They assert that they sprang from Yuvanáshva and remained for many generations on the sea shore in the delta of the Indus. At length they were removed to the country near the Nal by the goddess Hingláj. They were then called Mers, as well as Kolis, and Sonang Mer was their leader. Sonang had twelve sons each of whom founded a clan. The etymology of the word Koli has never been determined. According to Mr. Kinloch Forbes[1] they had an ancestor whose name was Koli. He was brought up in the forest by a sage, and always lived a wild life, whence it happened that his descendants, though in the towns they are of

KOLIS.

[1] Rás Mála, 103.

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little importance, are lions in the forests.[1] Káthiáwár Kolis belong to five leading divisions: Talabdás, Chunváliás, Valakiás, Khánts, and Ghedias; and these are again subdivided into numerous branches, and merge into the allied clans of Mers, Mahiás, and Rásvaliás. The Talabdás hold the highest place amongst Kolis. The word means local, and there is little doubt that members of this tribe are the oldest remaining inhabitants of Gujarát and Káthiáwár. According to Bishop Heber they and the Bhils were the original inhabitants of Central and Western India, and were driven to their fastnesses and desperate and miserable life by the invasion of the tribes, who profess the Bráhmanical religion.[2] Their subdivisions at the present day are Jádav, Sarviya, Chudásama, Dábhi, Makvána, Ráthod, Jhála, Gohil, Mángalia, Katasra, Baraya, Chohán, Chávda, Solanki, Jethva, Parmár, Khásia, Kámlia, Vághela, Mer, Shiál, and Kachhela. These include the names of nearly all the best known Rajput clans.[3] It is probable that the present representatives are partly degenerate Rajputs, partly Kolis, who have attached themselves to a particular Rajput house and followed its fortune as in the case of the Mers and Jethvás. Whatever their origin, it is certain that the Talabdás as a body enjoy a higher rank and greater consideration than the Chunváliás and other subdivisions of the tribe.[4] They intermarry only among Talabdás, but will not allow marriages between members of the same subdivision, thereby following the example of Rajputs. Rajputs, who are not landholders, will sometimes marry the daughter of a Talabda, but, as a rule, such marriages are disallowed. Nor can a Rajput eat with a Talabda openly, though they secretly eat food cooked by Talabdás. At the beginning of the present century the Kolis were a much despised race. In 1804, Colonel Walker wrote: 'Most Kolis are thieves by profession, and embrace every opportunity of plundering either public or private property. It is these habits, contrasted with the obsequious character of the rest of the inhabitants, that has given rise to the names of Rásti or peaceful and Mehvás or faithless.' These observations referred principally to the Chunvália Kolis. The Talabdás have always been more peaceable and, in Káthiáwár, have

[1] Colonel J. W. Watson is inclined tothink that Koli is derived either from *kol* a boat, seafaring, being a distinctive occupation of Kolis, or else that Dr. Wilson's suggestion that Koli means clansman is correct.

[2] In these times, says the bard, there was not so great a population in Gujarát, but the Bhils and Kolis lived in security. They were doubtless then, as now, hereditary and professional plunderers, 'soldiers of the night' as they describe themselves. Rája Karan Solanki was the first ruler of Gujarát who devoted his attention to curbing these wild tribes, a task which has caused more or less anxiety to all his successors. According to Mr. Kinloch Forbes when the Chávda dynasty under Vanráj established itself at Anhilváda (A.D. 746) north Gujarát was destitute of any inhabitants but the wild original tribes.

[3] These Rajput chiefs heading tribes of aboriginal descent afford parallel to the foreign leaders of Highland clans in Scotland. Rás Mála, II. 94. It seems that the Celtic people, energetic, brave and enduring as followers, required, like some oriental races, the leadership of captains belonging to races better fitted to organize and command. Burton's Life of Lord Lovat.

[4] Among Talabda Kolis, Jádav Chudásamás and Surviyás are most esteemed. Both the Dábhi and Makvána tribes, whether of Rajput or Koli origin, are of great antiquity, and probably entered the peninsula with the Chudásamás, and, from their long residence, enjoy a high degree of consideration. Colonel J. W. Watson.

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always borne a good name. They are for the most part husbandmen though many work as day-labourers or are employed as sepoys and watchmen. They are generally strong and well-made, thrifty and well-to-do, and as husbandmen are inferior only to Kanbis.

The name of some Koli subdivisions is essentially local. The Shiáls, formerly noted pirates but now settled to a quiet life, are called after the island of Shiál on the south coast. The Khásiás are named from the village of Khás in Dhandhuka which was the portion of their reputed ancestor Visoji Gohil. The Chunváliás take their name from the Chunvál, or forty-four villages, in east Káthiáwár. Chunváliás are altogether a wilder and less tractable race than Talabdás, and at one time were the terror of north Gujarát. Under the Maráthás they were in chronic revolt, living by a system of organized plunder, which took many years and many sharp punishments to abolish. Under their chiefs or *máhardárs*, they levied contributions on the country round. Idle and thriftless, they scorned to make their living by tillage and preferred the excitement and adventure of a life of plunder. They laid their plans with great skill and method, and carried them out with boldness and cunning. Some of them, though unwillingly, have taken to husbandry and other callings, but in most the old turn for thieving has by no means disappeared. They have twenty-one principal subdivisions,[1] and intermarry among their own class alone, but not among members of the same subdivision. They do not eat with other tribes such as Valakiás. Their subdivisions are named partly from Rajput houses, partly from local associations. Thus the Jhinjhuvádiás are named from that town, which, with some subordinate villages, is held by a number of Chunvália Thákarda shareholders.[2] The Thákardás having married into good families are good-looking and fair like the Talabdás, but most of the Chunváliás have more of the features and characteristics of the Bhil, than whom they are only a little higher in social position and intelligence. They are excellent trackers, examples of the time-honoured proverb 'set a thief to catch a thief.'

The Valakiás, who take their name from the Káthiáwár district of Valak, inhabit the south-east of Káthiáwár and have a stronger strain of Bhil blood even than the Chunváliás.[3] Formerly they were noted pirates; they now live almost entirely by labour. They marry solely in their own class.

The chief of the Khánt tribe claims descent from a Bháti Rajput;[4] the leading families are known by the title of Mer, which is said to

[1] The names are: Abaania, Adhgáma, Baroga, Basukia, Dábhi, Dhámedia, Dhandhukia, Gohil, Jandaria, Jhinjhuvádia, Kaneja, Liláputa, Makvána, Palegia, Parmár, Piplia, Rábria, Sádria, Solanki, Vadhiakhia, and Vághela.

[2] They are Makvána Kolis descended from Kesar Makváno.

[3] They are no doubt the offspring of the Bhils, who together with Kolis frequented the southern and south-western coasts when piracy was almost universal. There and in the history of the Vája chieftains of Kejalkot, Jhanjhmer, and Uncha Kotda, a race which openly practised piracy in ancient times, special mention is made of their Bhil allies. Colonel J. W. Watson.

[4] The following is the verse regarding the marriage of the Khánt maiden by Pátoji Bhati: *Jaj kuhe Jesalmer, atali bal utat parno Bhil Padmani; Khatri Pátal, Khánt;* that is The world-famous Jesalmer, of exceeding great strength, married the Bhil Padmani, Khatri Pátal (married) the Khánt. Colonel J. W. Watson.

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KOLIS.

mean elder or chief, and to be derived from the old Gujaráti word *mer* meaning the largest bead in a necklace. But it seems probable that these families have a strain of late Koli, that is Mhed, Mand, or Mer blood. One of their early leaders Dhándh Khánt was the son of Sonang Mer and is said to have conquered Dhandhuka, and to have founded Dhándhalpur in the Panchál. Another leader Pátal Khánt is said to have conquered Petlád. But their most famous leader was Jesa or Jesing, by whose help the emperor Muhammad Toghlak (A.D. 1330) took Junágad from Ra Khengár.[1] In return for their help the emperor is said to have bestowed on the Khánts the hill of Girnár and the twenty-four villages of Bilkha Chavisi. A century later when Mahmud Begada conquered Junágad (A.D. 1472), he found the Khánts dwelling in the Girnár.[2] The Khánts are most numerous in Sorath, but are found in all parts of the province. Their Mers, or leaders, are good-looking men, and so are the mixed races of Gohil, Khásia, Jhála, Sarviya, and Vála Khánts, sprung from the union of Khánts with those tribes. The lower orders are worse-looking than the generality of the Talabdás, and are much given to thieving. They marry in the tribe, and the widow of a man marries his younger brother.

GEDIÁS.

The GEDIÁS are supposed to take their name from the town of Gedi in Cutch. They are said to have accompanied the Jethvás when they invaded Káthiáwár. They resemble the Mers of Barda in their manners and dress. They are more respectable than other Kolis, live chiefly by tillage, and have given up their predatory habits. They are a good-looking race, and live in houses, not, like most Kolis, in huts. They eat no meat, but live on fish, vegetables, millet, and fruit. Their women invariably wear a coin or two as ornaments; they are considered the highest tribe of Kolis and only marry in their own class. Kolis worship the ordinary Hindu gods, and respect Bráhmans, whom they employ in all their ceremonies. Some respect certain Mátás or belong to the Sváminárayan sect. As a rule they are fond of spirits, but not so fond as Gujarát Kolis. They can marry more wives than one, but seldom do so. Their marriages are arranged by their parents. It is a point of etiquette that the father of the bridegroom should pretend to search for a wife for his son, and, after he has found her and arranged with her parents, that he should stumble over the threshold on his departure.

KANBIS.

The KANBIS of Káthiáwár, 197,000 strong, differ little from their brethren in other parts of Gujarát. They are divided into the two

[1] The following verse commemorates these achievements: *Dhándhe Dhandhuko lidho, Pátale lidho Petlád; Jasie Gadh Juno lidho, Maheri Mihar Ráṇ;* That is, Dhándh took Dhandhuka, Pátal took Petlád; Jasie took the ancient fortress; Mer Rána took Maheri. Colonel J. W. Watson.

[2] The author of the Mirát-i-Sikandri thus describes this incident: 'Its valley is twelve *kos* in extent, and this valley is a dense forest of interlaced trees, so that a horse cannot pass through it, and there are no men there nor aught save wild animals and birds, except a tribe of Káfirs whom they call Khánts, whose customs resemble those of wild beasts, and they dwell on the slopes of that mountain, and if any army marches against them, they flee and hide in the caves and in the forests.' Colonel J. W. Watson.

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classes of Levás and Kadvás, and there is also a small proportion of Ánjnás. The word Kanbi is traced to the Sanskrit *Krishmi* a ploughman, while the popular explanation of the name is *kan* grain and *bi* seed. The Káthiáwár Kanbi upholds the high name of the Gujarát Kanbi for hard work and skill. His lands are always the best tilled; his cattle are in the best condition; he is honest thrifty and hardworking. He is in his fields at dawn and toils patiently until nightfall. He is not given to any vices, and rarely commits a crime. In his domestic relations he is a good son, husband, and father, and only on the occasion of a marriage is he guilty of extravagance. Káthiáwár Kanbis are generally only tenants of the land they till, not landholders, as in Gujarát. Only two families of Kanbis have gained the rank of landed proprietors, the Desáis of Pátdi, and of Dhasa Rái and Sánkli. Pátdi was obtained by grants from the Maráthás in lieu of rights previously enjoyed in Viramgám. It was at one time in the possession of the Jhála Rajputs, who were dispossessed by the Muhammadans. Dhasa formerly belonged to some Káthi proprietors who made over their rights to a Kaira Desái in 1861; the same family obtained the villages of Rái and Sánkli in 1808 from a younger member of the Limdi family. The Leva and Kadva Kanbis, as a rule, worship Amba Bhaváni, but of late an increasing number have joined the sect of Sváminárayan. They allow widow marriage. They are chiefly cultivators, but some of them, who came from Gujarát and have settled in Dhoráji and Navánagar, are gold and silver thread workers.[1] The Ánjna Kanbis are descendants of Rajputs, and in their food and dress keep many Rajput customs. Their widows marry, and their women, like those of other Kanbis, work in the fields. In religion they are principally Vaishnavs.

The other classes engaged in husbandry are SATHVÁRÁS, KÁCHHIÁS, BHANSÁLIS, MÁLIS, and RAJPUTS. The Sathvárás (37,450) are chiefly found on the south coast near Pátan. They, the Káchhiás, and the Mális (3250) raise vegetables, fruit, and flowers for temple use, and are generally found near large towns, especially at Junágad. The BHANSÁLIS (1301) claim a Solánki origin, and state that they took to husbandry instead of soldiering in the time of Sidhráj Jaysing and so became a separate caste. Most of them are cultivators but some are traders. They are thrifty and hard-working, and are followers of Vishnu, their tutelary goddess being Mahámáya. They allow widow marriage and betroth their children at a very early age. Rajput husbandmen form a large class, recruited from all the tribes that inhabit the peninsula. They dress like Kanbis but in manners and customs differ in no way from other Rajputs. They are poor husbandmen, lazy, unthrifty, fond of opium and gossip, and not allowing their women to work in the fields.

BRÁHMANS.

Bra'hmans according to the 1881 census numbered 146,630 of whom 76,662 were males and 69,968 females. They belong to three

[1] This art is confined to a few families. The most expert of them draw out the gold and silver wire from small ingots into the most delicate threads, 700 or 800 yards to the *tola* of silver, while others, mostly women, spin these threads on other equally fine threads of silk. These threads are then woven into the heavy cloth of gold called *kinkhab*.

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Chapter III. Population. Bráhmans.

chief divisions: Nágars (7500), Audichs (92,000), and Shrimális (5700). The original seat of the Nágar Bráhmans in Gujarát was Vadnagar, one of the oldest cities in the province, the foundation of which has been assigned by tradition to the race of Kanaksen. When Visaldev Chohán built Visalnagar in A.D. 1043, he performed a sacrifice, which was attended by many Vadnagar Bráhmans. These refused to receive alms from the king, but Visaldev, resorting to stratagem, forced some of them to accept grants of land. They were excommunicated by the rest of the caste, and founded the Visalnagar Nágar sect. Similar occurrences at Sáthod and other places produced the Sáthodra, Chitroda, Prashnora, and Krashnora Nágar Bráhmans. Among Nágars there is a division called Bárads composed of persons, who, unable to procure wives in their own caste, have taken them from other castes. Though much despised, and compelled to quit their native village, this subdivision continues to increase.[1]

Nágar.

The Nágar Bráhmans in Káthiáwár belong almost exclusively to the Vadnagar tribe, but there are some families of Prashnorás in Bhávnagar and Central Káthiáwár, who practise as native doctors and as Purán readers. In 1842 there were 1263 families of Nágars found in most of the large towns, chiefly at Junágad, Bhávnagar, and Navánagar. Nágars have played a distinguished part in Káthiáwár politics. They are astute, pushing, and fond of power, and have gained and kept a leading influence in some of the larger courts. In the end of last century, Umarji, a Nágar of Mángrol, was all-powerful in Junágad, and his sons succeeded him when he was assassinated.[2] Mr. Gavrishankar Udeyshankar has for many years been the leading spirit of the Bhávnagar administration, and has now been succeeded as Diván by his nephew. In the time of the Maráthás a Nágar family succeeded in entering the circle of the landed aristocracy of Káthiáwár, by acquiring the estate of Vasávar from the Káthis. Members of this class are found in almost every state, in Government employ, and as pleaders. In every department their shrewdness and intelligence stand them in good stead. Members of this class who follow secular pursuits are called Nágars, in contradistinction to the Nágar Bráhmans who perform religious offices and live on alms, but the two classes are of the same caste and eat together. A Nágar will not take food from any other Bráhman, and is very strict in his observances.[3]

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[1] Rás Mála, II. 233.

[2] Karan Ghelo, king of Anhilváda (A.D. 1300), had two ministers Mádhav and Keshav, who were Nágar Bráhmans. Rás Mála, I. 278.

[3] Of these the most strict is an observance of the Nágar Bráhmans called *naven* or purity in regard to food. Having bathed, he dresses himself in silk or woollen clothes, or if he is required to use cotton garments, they must be dipped in water, wrung out, and dried in some place where nothing impure can touch them. Thus habited he sits down to dinner, but he must preserve himself from numerous accidents which would render him impure, and compel him to desist from his meal. If he touch an earthen vessel he is defiled, unless the vessel have never contained water. The touch of a piece of cotton cloth, or of a piece of leather or paper, which he may accidentally have sat down upon, renders him impure, but if Hindu letters have been written on the paper they preserve him from defilement because they represent Saraswati. If, however letters be written on cloth or leather,

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Audich Bráhmans were so named, because they came from the north in the time of Mulráj Solanki, who died about A.D. 997. About 1000 came on the king's invitation to Sidhpur. A number settled at that place, and were called Sidhpuriás. To others the king gave Sihor, and their descendants are Sihoriás. A few rejected his gifts for a time, but he persuaded them at last, and gave them Cambay with twelve dependent villages. They were called Tolakiás and form a separate caste. In course of time many Audich Bráhmans, through poverty or other reasons, became family priests of Kolis, Kanbis, and Mochis, and losing position formed other subdivisions. Others again settling in new districts or towns, became known as Sorathiás, Márvádis, and Gohilvádis. Others are followers of Shiv, and those not employed in priestly offices are husbandmen, astrologers and beggars.[1] The Audich Bráhmans of Hadiána in Hálár are notable for the power they have gained by exorcising evil spirits, fortune-telling, and muttering incantations. The Audich Bráhmans claim descent from Gautam the sage, and Gautam is said to have been the offspring of a hare.

Bráhmans. *Audich.*

The Rájgor Bráhmans are an offshoot of the Audichs, but are looked on as inferior, as they eat food cooked by Vániás. They are the family priests of the Rajput and Káthi chiefs, and in consequence enjoy several privileges. At marriages and other social ceremonies they are the ministering priests and receive large gifts, especially on the death of a chief or of a member of his family.[2]

Rájgor.

The Shrimális, like the Audichs, claim descent from the sage Gautam. They say that Shrimál was given to their ancestor by Lakshmi the wife of Krishna. In time there was a division in the caste, the original stock of Shrimális migrated to Anhilváda, and thence over Káthiáwár and Cutch, while the dissenters established themselves at Pushkarkshetra and thence were named Pushkarnás or Pokarnás. Of these again a large number adopted the Jain religion, and having dined with some Osvál Vániás, were called Bhojaks or eaters, and formed a separate subdivision. The Shrimális again are subdivided into the followers of the Yajurved

Shrimál.

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they remain impure. Thus if the Gita, or any portion of scripture be required for use at the time, it must be bound with silk and not with cotton; leather must be avoided, and instead of a common paste of flour and water, the binder must employ paste of pounded tamarind seed. A printed book will not answer his purpose, because printing ink contains impure matter. Some think that the touch of deer or tiger skin does not defile. Raw cotton does not render him impure, but if it has been twisted for the wick of a lamp, by a person not in a state of *naven*, it does, and again if it has been dipped in oil or clarified butter it does not. Bones defile, but women's ivory armlets do not, except in those parts of the country where they are not usually worn. The touch of a child of the same caste, who has not learned to eat grain, does not defile, but if the child has eaten grain it does. The touch of a donkey, a dog, or a pig defiles; some say that the touch of a cat also defiles, others are inclined to think that it does not, because in truth it is not easy to keep the cat out. If a Bráhman who is in *naven* be eating, or if he have risen from eating, the touch of his person defiles another Bráhman who is in *naven* but has not begun his dinner. Rás Mála, II. 258.

[1] They marry as many as five or six wives.

[2] Audich Bráhmans are said to have been employed as family priests by the Sammás of Nagar-Thatta.

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BRÁHMANS.

and of the Sámved, each of which has seven subdivisions. They are priests of the Shrimáli Vániás, and also act as cooks. Some are husbandmen and others live on alms. As a class they are well-to-do.

Pokarna. Girndra.

The POKARNÁS, 850 strong, act as priests to Bhátiás and are chiefly settled in Hálár. The GIRNÁRÁS state that they were settled on Girnár by Krishna, when he rose from the Dámodar reservoir in the bed of the Sonárekha river. A number of them are still found near Girnár. But they are scattered all over Káthiáwár, and are specially strong in Mádhavpur, a sea-port under Porbandar. They are followers of Vishnu and have four subdivisions, Bardáis from the Barda hills, Ajekiás from Ajekin, Chorvádiás from Chorvád, and Panaís from Panai. Some of them are priests in Vaishnav temples; other are traders, moneylenders, cooks, and husbandmen, while others make their living by begging.

Sompura.

The SOMPURÁS, 860 strong, are the descendants of the priests that used to minister in the famous temple of Somnáth. They are followers of Shiv, and some of them are still attached to the temple built by Áhalya Bái (1800) in the place of the one destroyed by the Muhammadans. They are now scattered and poor, depending on alms and on the charity of pilgrims. The same

Gugli.

may be said of the GUGLIS, the attendant priests at the temples at Dwárka and Bet. But in consequence of the influx of wealthy pilgrims to those shrines, the Guglis are able to drive a good trade. No pilgrim can bathe in the Gomti, or visit the temples at Bet or Dwárka, before he has satisfied the attendant Bráhmans, and these always drive the hardest bargain they can. The legendary origin of their name is that, when they were first sent to Dwárka they were opposed by a demon, whom they drove away by offering a sacrifice of aloes or *gugal*. They are followers of Vishnu.

Sárasvat.

The SÁRASVATS, 3100 strong, are the priests of the Lohánás and Bhansális. They are by faith Shaivs, worshipping the goddess Sarasvati, and are by no means orthodox. They derive their origin from the Sarasvati river in north Gujarát, and in addition to their priestly calling many of them are traders, servants, and clerks. They allow widow marriage.

Aboti.

The ABOTIS state that they were introduced into Dwárka by Krishna, and are mostly found there as temple attendants. They are Vaishnavs, and those who are not temple servants live by begging. A few are found as cultivators in the Barda district, where

Kandolia.

also are a few Thankis. KANDOLIÁS are priests of the Sorathia and Kapol Vániás, so called from the village of Kandolia where is their tutelary goddess Sámudri. They are Vaishnavs by religion.

Modh.

MODHS take their name from the village of Modhera in Paránti whence they are said to have sprung. The caste has six subdivisions, Chaturvedi, Trivedi, Jethimal, Dhinoja, Tándalja, and Agiárasa. They are priests to Modh Vániás and are by faith Shaivs. The Jethimals are professional wrestlers.

WRITERS.

Of **Writers** besides Nágar and other Bráhmans, Vániás, Pársis, and Muhammadans, there are two small classes Brahma-Kshatris and Káyasths. Brahma-Kshatris came into the province

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from the north through Cutch. They claim to be Suryavanshi, and to have escaped from the north of Hindustán at the time of Parshurám's persecutions. They are mostly found in Junágad. They are landholders, and hold grants from the emperors of Delhi. Their family goddess is Hingláj and their family priests are Sárasvat Bráhmans.

TRADERS.

Under **Merchants, Traders,** and **Shopkeepers** come the three great Hindu divisions of VÁNIÁS, LOHÁNÁS, and BHÁTIÁS. The VÁNIÁS are divided into two leading sects, the Shrávaks (96,150) and Meshris (63,400). The Shrávaks are by far the more numerous; there is scarcely a village of any size that has not two or more Shrávak families. The origin of the Jain faith is involved in obscurity. It seems as old as, if not older than, the Buddhist faith. Both were opposed to the religion of the Vedas and to the Bráhmans, and of both the fundamental doctrine is that tenderness to life comprehends all moral and devotional duty. The Jains assert that there are six ages or *árás*, corresponding with the four *yugs* of the Bráhmanical Hindus. In the third *ára* lived Nabhi Rája of the race of Kashyap the sage. His wife was Máru Devi and their son was Rishabh Dev or Ádináth, the first of the Jain pontiffs or *tirthankars*. Of the twenty-four *tirthankars*, the last, Mahávir Svámi, became incorporated with the divine essence in the year 470 before Vikram that is B.C. 526.

Vánids.

In Káthiáwár there are two famous places of pilgrimage to which Shrávaks, or laymen of the Jain faith, resort in crowds. The first is the sacred hill of Shatrunjaya[1] close to Pálitána; the other is the Girnár mountain which towers majestically over Junágad. The first is dedicated to Ádináth the first, and the second to Neminath the twenty-second of the Jain saints. The view of the Shatrunjaya hill top is exceedingly curious and interesting. Hundreds of temples of every shape and size are crowded together each in its own square, and the whole are surrounded by massive walls, with guarded gates. The temples are exceedingly rich, and are profusely adorned with gold and precious stones. In each of them are one or more figures of Ádináth or of the other hierarchs marble and with jewelled ornaments, sitting in the orthodox Jain fashion with crossed legs and staring round eyes.[2] No Shrávak spends the night on the hill. They are forbidden to touch food on it or even

[1] The holy mountain of Shatrunjaya, sacred to Ádináth, the first of the twenty-four Jain hierophants, rises nearly 2000 feet above the plain. The pilgrim approaching it passes to the base of the mountain through the town of Pálitána and along a road, on either side of which rows of banyan trees afford him a cloister-like shelter from the heat of the sun. After a toilsome ascent of from two to three miles up the shoulder of the mountain, over a path marked on either side by frequent resting places, supplied with wells and pools of water, and adorned with small temples whose altars are impressed with the holy feet of the hierarchs, he at length arrives in sight of the island-like upper hill, formed of beautifully coloured rocks on which stand the shrines of his religion. Rás Mála, I. 6.

[2] The Jains wash their images in water, brush them, smear them with sandal, and adorn them with jewels. The Shrávaks, and particularly the women of that faith, carry with them when they go to worship a handsome bag containing rice. Near the idol is set a box with a hole in the lid, into which they drop the rice. This box is opened every eight or ten days, that its contents may be thrown to the pigeons or otherwise disposed of before life is generated.

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Chapter III. Population.

TRADERS.

Vánias.

to spit. All pilgrimages must be completed in the day time, and to go round all the temples requires ninety-nine pilgrimages.

The temples on Girnár are clustered on the plateau just underneath the peak nearest to Junágad. They are not so extensive or so rich as those of Shatrunjaya, but they are held in high esteem, and no pilgrimage is complete which does not include a visit to them, and the ascent is so much more rugged that additional merit is obtained by overcoming its difficulties.[1]

The officiating priests in Jain temples are generally Bhojaks or some equally low caste Bráhmans. They may be of almost any caste, except a Shrávak, who is not eligible.

Jains are of two leading sects *Digambars* or air-clad, the images of whose saints are naked, and *Shvetámbars* or white-robed, the images of whose saints are clothed. Socially Shrávaks are divided into three classes, Shrimális, Osváls, and Porváds. The Shrimális again are subdivided into Visa and Dasa, literally twenty and ten.[2] The former do not worship images, while the latter do and assimilate more in other respects to Bráhmanical Hindus. The family priests of both are Shrimáli Bráhmans, and they claim to be derived from the same town.[3] Kandois, sweetmeat makers, are an offshoot of the Dasa Shrimális, though they have separated and become a different caste. The Osváls and Porváds state that they came from Párkar and have settled chiefly in the sea coast towns of Káthiáwár. They too have their subdivisions of Visa and Dasa, and there is a subdivision of the Dasás called Pánchás who allow widow marriage. Taken as a body the Shrávaks are shrewd men of business. They are bankers, merchants, moneylenders, and shopkeepers, and many of their class have within the last few years entered government and state service. But the bulk are engaged in trade, and are found in every situation of life, from the millionaire banker to the village grocer.

Meshri or Bráhmanical Vániás are chiefly of three classes, Modhs, Sorathiás, and Kapols. They are much less numerous than Shrávaks, and are mostly found in Gohilvád and Sorath. The Modhs claim to have come from Modhera in Paránti, and have three divisions, Goghvás, Adáljás, and Mándaliás. These again are subdivided into Visa and Dasa. They are Vaishnavs and are allowed to marry more than one wife. The Sorathiás

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[1] From the gate of the city of Khengár following the river Sonárekha towards its source, a pathway, worn by the foot of many a pilgrim, leads to the summit of Girnár. At the foot of the mountain the stranger passes by the venerable rocks which are hallowed by the name of the just and benevolent Ashoka. Thence, by a winding and rugged ascent of about a mile, he reaches the point where the western spur or shoulder of the mountain ends at the foot of the scarp. For the rest of the ascent, the sacred mountain rises, an immense bare, black, and isolated granite rock, presenting all the gigantic masses peculiar to its formation, on the summit of which, occupying a small ledge or tableland, surrounded by a fort whose wall is built on the very verge of the scarp, stand the temples of the Jain *tirthankars*. Rás Mála, I. 158.

[2] The disputes between the two sects, called locally Dhondiás and Tapás, are very bitter and they have frequently come into collision when the idols have suffered severely. Instances of this kind have occurred at Gondal, Vánkáner, Chuda, and other places.

[3] See above, Shrimáli Bráhmans.

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follow the same tenets as the Modhs, and, as their name implies, claim their origin from Sorath in Káthiáwár. The Vániás of the sea-coast towns, Porbandar, Mángrol, Verával, Jáfarabad, and Diu, are remarkable for their enterprise. From ancient times they have been in the habit of making voyages to Zanzibár and Arabia, going in their youth and returning to their native town with the fruits of a life of industry and toil. On their return they generally marry. They are called Bakhais, probably from Mokha in Arabia. The Vánia brokers, known as Chhápriás in Bombay, are generally from the Káthiáwár coast. Kapols are not divided into Visa and Dasa like other Vániás. They dine with other Vániás but marry only in their own class. Their principal places of residence are Delváda, Mahuva, Amreli, and Sihor. Their family priests or *gors* are Kandolia Bráhmans, who take their origin from Kandola near Thán. Their family goddess is Sámudri whose shrine is at Sundri, a Dhrángadra village twenty miles north of Thán.

TRADERS. *Vánida.*

LOHÁNÁS, 55,000 strong, are found in most parts of the province. They state that they take their name from the port of Loha in Sindh, but Burton says that they came from Lohánpur near Multán, and that they were driven south by the Muhammadans.[1] They entered Káthiáwár from Cutch or Márwár, probably in the train of one or more of the Rajput tribes that invaded the province in the fourteenth and fifteenth centuries. The wealthier are dealers in grain, and the poorer are husbandmen, masons, labourers, and vegetable sellers. They are Vaishnavs, but eat fish and flesh and drink spirits. They also reverence the Daria Pir or the Indus Spirit. Very few of them venture on long voyages. They allow widow marriage, and may marry more than one wife.

Lohánás.

BHÁTIÁS, 5300 strong, are a wealthy and enterprising class, who are found chiefly at Khambhália in Hálár. They claim descent from the Bháti Rajputs of Jesalmir. They were probably forced by the Muhammadans from the Panjáb into Sindh; from Sindh they moved to Cutch, and from Cutch made their way to Káthiáwár. They are stricter in their tenets than the Lohánás, and are Vaishnavs by religion. They do not allow widow marriage and are divided into Dasás and Visás.

Bhátiás.

DEPÁLÁS are an offshoot from the Lohánás, and are chiefly found in Dhrángadra, where is the temple of their god Narsingji. They are stone masons. Of other traders Bhansális are described under husbandmen, and Bohorás, Khojás, and Memans, under Musalmáns.

Depálás.

MANUFACTURERS.

Almost all classes of **Artisans** and **Craftsmen** claim descent from the Kshatris, who, under various disguises escaped destruction by Parshurám, the son of the Bráhman sage Jamadagni.[2]

[1] Burton's Sindh, 314.

[2] The legend is that there were two sisters, one of whom married the Kshatri king Sahasrárjun, and the other Jamadagni the Bráhman sage. Jamadagni's wife insisted on the sage asking the king and his retinue to dine. He did so, much against his will, and the king finding that the sage fed them all from a never-failing cow and pitcher, carried away both and maltreated the sage. The wife committed suicide from grief, and their son Parshurám swore to destroy the race of Kshatris, and, with the exception of a few fugitives, succeeded.

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Chapter III. Population.

MANUFACTURERS.

Goldsmiths.

Gold and Silversmiths, *Sonis*, 16,500 strong, are mostly of the Vánia Soni caste. A few are Parajiás,[1] so called from the village of Parjáv under Junágad. The Parajiás are inferior workmen and use their talents principally as forgers of base metal. The Vánia Sonis are generally well-to-do. They claim to be the descendants of Vániás, who took to working in the precious metals. None of them have any special style, like that of the Cutch Sonis; their work is confined to ordinary country-made ornaments. Some of the Amreli Sonis however are celebrated for plain burnished work. Their family goddess is Vágheshvari. But many of them are Vallabhácháris and Sváminárayans, while others reverence Mátás. Goldsmiths are in pretty good condition, their earnings, about £30 (Rs. 300) a year, being enough to meet their expenses. Their women do not help them, but their sons do. They work twelve hours a day and have one holiday a week, besides the days on which they attend caste meetings.

Coppersmiths.

Coppersmiths, *Kansárás*, 3800 strong, are found all over Káthiáwár. In some places, notably in Sihor, there are remarkably good workmen in both brass and copper. In addition to the ordinary household vessels, they turn out delicately carved ornaments, such as penholders, inkstands, betelnut-boxes, idols, lamps, and bells. They claim a Kshatri descent and reverence Mahákáli as their chief deity. They allow widow marriage. Coppersmiths are poor, and generally in debt, their average earnings being £15 (Rs. 150) a year; the members of the family help the men to burnish pots and work the lathe. They work twelve hours a day, and have one holiday a week, besides days of leisure at caste ceremonies.

Carpenters.

Carpenters, *Sutháre*, 26,750 strong, are of two classes, Gujars and Márvádis. The Gujars claim descent from Vishvakarma, the framer of the universe. The Marvádis state that before the time of Parshurám they were Kshatris. In addition to ordinary village carpentering, some of them are clever wood-carvers, showing their skill not only in the woodwork of houses, but in the more delicate carving of blackwood and sandalwood boxes. Sandalwood carving is a specialty of the Mángrol carpenters, who supply Bombay with much carved work.[2] They have no settled belief as a caste. Each

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[1] Parajia Sonis are divided into two branches, Garáva and Pátani. Gango the founder of the former branch, established himself at Girnár. His descendants are found in Hálár, Sorath, and Bhávnagar. There may be 500 houses of them altogether. Nando, the founder of the Pátani branch, went to Pátan in the time of Sidhráj. He is said to have astonished the king by his skill. The goldsmiths of the town manufactured some gold-fish which were able to swim, while Nando by the aid of his goddess made a golden goose which swallowed the fish. Sidhráj was so pleased that he promised Nando to give whatever he asked. Nando asked to be allowed to reign in Pátan for three and a half days. During the three days he remitted all taxes and set free all prisoners, and for these charitable actions his descendants claim immunity from giving anything to beggars. There are 2500 houses of Pátani Sonis, chiefly in Mahuva, Dátha, Pálitána, Bhávnagar, Bagasara, Kundla, and Amreli.

[2] The Sihor *Sutháre* are also famous for making large wooden chests, exceedingly massive and lavishly ornamented with brass. No wedding outfit is complete without one or more of these chests.

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division or family has its peculiar mother or Máta; some are Vaishnavs, others follow Shiv, and many have adopted the tenets of Svámináráyan. Carpenters earn about £25 (Rs. 250) a year which is enough to maintain them and their family. Their women do not help them in their work. They work eight hours a day and have one holiday a week in addition to caste holidays.

Blacksmiths.

Blacksmiths, *Luhárs*, 26,200 strong, are found all over the province. Some are skilled workmen, turning out good swords, daggers, matchlocks, and other weapons. These, as also the locksmiths, come mostly from Cutch. Bhaváni is the blacksmiths' family deity, but they are also members of one of the Hindu sects. They allow polygamy and widow marriage. Blacksmiths are generally poor, earning about £15 (Rs. 150) a year. Their women do not help them in their work. They work eight hours a day and have fifty-two holidays in the year besides days of caste ceremonies.

Tailors.

Tailors, *Darjis*, 29,350 strong, are found in every town and in most of the larger villages. A few are good embroiderers and skilful in other fine work, but most do not go beyond ordinary hemming and stitching. They claim Kshatri descent, their forefathers escaping the wrath of Parshurám by becoming tailors. Their family goddess is Hingláj; but they worship other Mátás, and follow the sect and teacher that pleases them best. They allow widow marriage. Tailors earn on an average £20 (Rs. 200) a year and pay their way. Their women and children help in their work. They work twelve hours a day and have twenty holidays in addition to days of caste ceremonial.

Masons.

Masons, *Saláts*, 2650 strong, find constant employment owing to the richness of Káthiáwár in building stone. They earn about £25 (Rs. 250) a year and are well-to-do. Their families do not help them in their work. They work eight hours a day and have one holiday a week in addition to the days occupied in caste ceremonials. The Porbandar oolitic lime-stone is well known in Bombay, and the sand-stone of Jhálávád is not only an excellent building stone, but at Dhrángadra is worked into articles of domestic use and ornament, such as filters and water bottles. The trap rocks of Central Káthiáwár are extensively quarried. The public works and buildings that have been constructed in the last fifteen years have demanded the labour of more masons and bricklayers than could be locally supplied. The quarrymen are most expert, detaching very large rectangular blocks with the greatest skill. The Depálás of Dhrángadra, who have been noticed under the head of Lohánás, are the principal quarrymen of that locality. Párvati is the tutelary goddess of the stone-masons; they generally belong to one or other of the Hindu sects. They allow widow marriage. Some Navánagar masons have a talent for portrait painting, their skill in catching the expression being marred by laughable mistakes in drawing and perspective.

Potters.

Potters, *Kumbhárs*, 85,120 strong, are a despised class, and, though very useful, are held in little esteem. They live by making earthen vessels, and are attached to every town and large village. Many of them hold service lands, under condition of

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MANUFACTURERS.

furnishing chiefs and guests with earthen pots. Chávan Máta is their family goddess. Some Káthiáwár Kumbhárs live entirely as husbandmen, particularly in Navánagar. Potters earn on an average £15 (Rs. 150) a year which suffices for their expenses. Their women and children help them in bringing clay and water and doing other miscellaneous work. They work during the eight fair-weather months, resting twenty-eight days during the busy season.

Khatris.

Calico-printers and Dyers, *Khatris*,[1] 13,000 strong, also weave silk and cotton, while some of them are calenders. Cloths are dyed all through the province, but those of Navánagar are most prized. The robes, *sállás*, printed by members of the craft at Porbandar, Navánagar, Sihor, and Rájkot, are much sought after. At Navánagar and Porbandar members of this class manufacture silk from raw material brought from Bombay. Their *bándhni* or knot-tying of *sádis* and silk cloths is very superior. In this work they are helped by their wives. They claim to be Kshatris by descent, and allow widow marriage. Khatris earn about £15 (Rs. 150) a year, which suffices for their maintenance. Their women add as much to the family earnings as the men. They work eight hours a day for eight months in the year. During the rainy months they only knit. They have twenty-eight holidays in the eight months in addition to the days passed in caste meetings.

Bhávsárs.

Bhávsárs, 400 strong, are dyers and calico-printers all through Jhálávád; in other parts of Káthiáwár they are *dhobi* or washermen. They claim to be Kshatris and state that they became calenders to escape the persecution of Parshurám. They reverence Choal Máta as their family goddess, and follow the tenets of one or other of the Hindu sects. They allow widow marriage. Bhávsárs are badly off, earning on an average about £15 (Rs. 150) a year. Their women work as much as the men. They have a holiday once a week. Those who are dyers do no work during the rainy months.

Vánjhás.

Weavers, *Vánjhás*, 3990 strong, are found principally in Amreli and in Bagasara and Porbandar. They weave mixed silk and cotton, *mashru*. Some of them are tailors. Many of them claim supernatural powers, and impose on the ignorant by casting out evil spirits. They claim descent from the Kshatri king Sahasrárjun who was destroyed by Parshurám. They allow polygamy and widow marriage, and reverence Hingláj Máta. Weavers earn about £10 (Rs. 100) a year and are poor. Their wives prepare the thread, bobbins, and starch and do other miscellaneous work. They work ten hours a day and have twenty-five holidays in the year, besides days spent in caste meetings.

[1] To Khatris also belong the turners, Sanghádiás, and bracelet-makers, Chudgars. The former work in wood, bone, and ivory, and produce many quaint children's toys, scent-boxes, and legs for cots and cradles, coloured in stripes with lac. The Chudgars make bracelets of wood and ivory. The wood bracelets coloured with lac are worn by the higher classes of Hindu women. The lower classes wear bangles of wood and bone, and frequently of coloured glass.

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Káthiáwár has always been famous for its **Sailors.** In times of unsettled government, when every man's hand was against his neighbour, the coasts of Káthiáwár have swarmed with pirates, who, from the shelter of every creek and headland, took toll on all merchandise that was carried on the Arabian seas. Along the southern coast the leading pirates were Kolis, while, in the gulf of Cutch and near Dwárka and Porbandar, from an early date, Vághers, Miánás, and Sanghárs made their names a terror to merchants. In time Muhammadans joined the local pirates, and roamed the seas with their Hindu allies.

In the time of the Anhilváda kings (746-1297) the sailors of the gulf of Cambay were so famous that a square in the chief city was set apart for them. About 1326 Mokhráji Gohil took the island of Piram from the Baria Kolis, and levied tribute from every ship that passed, till his power was destroyed (about 1340) by Muhammad Toghlak Sháh. Subsequently the Vája chieftains of Vejalkot and Jánjhmer openly practised piracy; and in the beginning of the present century the excesses of the Vághers and Sanghárs of Okhámandal ended in their suppression by the British Government.[1] Before this time, Vakhtsingji of Bhávnagar (1772) wrested Talája from the Nawáb of Cambay, and, establishing his authority over the district of Válák, brought the coast of south-east Káthiáwár to order, and reduced the predatory tribes who had hitherto made a living by piracy. Since then the seamen of Káthiáwár have gradually abandoned piracy and are now known as the best sailors in Hindustán.

They are divided into Khárvás, Bhádelás, Miánás, and Vághers. Khárvás are of three classes, Rájput, Koli, and Musalmán. The first claim to be descended from Rajputs, and call themselves Solankis, Ráthods, Jhálás, and Gohils. They probably date from the time of the Anhilváda dynasty. They eat with Rajputs and follow many Rajput customs. They belong principally to Verával, Mángrol, and Porbandar. The Koli Khárvás are descendants of the pirates that used to infest the southern coast, and have a strong infusion of Koli blood. They assume such local names as Shiáli and Talájia. They do not differ from Kolis in their ways. They are found chiefly at Bhávnagar, Mahuva, Talája, and Jáfarabad. The Musalmán Khárvás belong principally to Gogha, where they are called Kasbátis. Their origin is obscure. They call themselves Patháns, but they are probably a mixed race with Hindu and Arab blood in them. The island of Piram was assigned to them by the Delhi emperors, and they also hold rent-free lands in Gogha. Bhádelás are Musalmáns by religion, and are said to be settlers from Arabia. They are found principally in Jáfarabad, Jodiya, Diu, Saláya, Dwárká, and Bet.

All the above are skilful and intrepid seamen. They man the native craft that visit Zanzibár, Aden, and the whole coast of Hindustán, eastward as far as Singápur; and they are employed in steamers plying between Bombay and London, in some cases forming the entire crew.

[1] Rás Mála, II. 313.

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Chapter III. Population.

The Miánás and Vághers are not so enterprising as the Khárvás, and confine themselves principally to coasting craft. They are inhabitants of the sea-side villages in the gulf of Cutch, chiefly Jodiya, Vavánia, Bedi, and Saláya.

Fishers.

The sea fishermen belong to all the above classes of seamen. On the south coast they put boldly to sea and secure their fish by trawling. They sometimes harpoon porpoises and let their boats be dragged by them for considerable distances. When the porpoise is exhausted he is secured to the side of the boat and his liver taken out and placed in earthen pots. The oil is used as varnish to protect the sides and bottoms of the boats. In the gulfs of Cutch and Cambay, and in the many creeks that indent the shore they use stake nets and also catch fish in walled enclosures or *vádás*. These enclosures fill with water at high tide, and at ebb the fishermen pick up the fish that have been stranded. Fish of all sorts, soles, pomphlet, and mullet, are caught in these enclosures. A kind of fish is also caught from which isinglass is made. The fishing trade might be much developed, especially in the gulf of Cutch. With good management it could yield a considerable revenue, but as yet it has not attracted much attention. During the fair weather, boats are employed all round the coast in catching and salting fish. They sail with a supply of salt, and use it for curing the fish as they catch them, putting back to their original port when loaded, or when their supply of salt and provisions fails.

Máchhis and Bhois are fresh-water fishermen, who are found only near large towns. The Máchhis are generally river boatmen and ferrymen, and the Bhois porters, house servants, and water-carriers. They catch fish with a casting net or hook, and sometimes, though rarely, with the drag net. The power of the Shrávaks in most of the large towns prevents these classes from carrying on their calling and they have, when possible, taken to agriculture.

Beggars.

The sacredness of Káthiáwár brings into the province swarms of devotees and religious beggars on their way to Dwárka, Pátan, Girnár, Shatrunjaya, and many other places of smaller note.

The general term for all classes of devotees is Sanyási or anchorite. Sanyásis are for the most part persons who have lost their property, or their children, or suffered some other calamity, too grievous to bear. The recluse arranges with a spiritual guide to take him into some religious order, and, when the stars have fixed the proper day, breaks the sacred cord if he is one of the regenerate classes, removes the hair of his head, assumes the monastic dress, and with alms and prayers receives initiation. Sanyásis are sometimes consecrated at an early age. A person who despairs of having children not unfrequently vows to consecrate one son if two be granted to his prayers, and, among the Jains, where disciples are scarce, the monks purchase children for the purpose of initiating them.

Atits or Gosáis are generally found as officiating priests in Shiv and Devi temples. They are vowed to celibacy and poverty, and many among them lead a wandering life and subsist on charity.

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Others take to secular callings, serving in military and civil employ, gathering wealth as bankers, and, taking advantage of their supposed holiness, giving themselves great license in food, drink, and women. Others are great landholders, the heads, *mahants* or *bávás*, of the monasteries of Gorakhmadhi, Tarnetar, Sitha, Singtada, and Gopnáth, owning large estates. They admit recruits from all classes and dress in orange tawny clothes. The sectarian mark *tilak* on their foreheads is horizontal. There are two sects among them, those who live in monasteries *mathdháris*, and those who live in houses *gharbáris*.[1]

Vairágis are officiating priests in Vaishnav temples, and wear a white dress and an upright brow mark. Sir George LeGrand Jacob has given the following account of the monastery of Gorakhmadhi:

"The Báva Pirnáth of Gorakhmadhi, a venerable man of sixty-two, enjoys several villages in the neighbourhood of the sacred Sarasvati, which first feeds the holy reservoirs of Práchi, and, after washing the walls of the Bává's palace, empties itself into the equally sacred Triveni, about seven miles from his residence. Gorakhnáth, the *guru* of Rukmibái the wife of Krishna, is the deity of this monastery. His shrine lies deep underground in the village of Gorakhmadhi, to which he has given his name. Here the Báva has his state cushion or *gádi*, and is surrounded by about forty brethren, who are all distinguished by the custom of slitting the central cartilage of both ears, whence ear-slit, or *kánpháta*, has become the name of their class. Gorakhmadhi is said to be the centre of the brotherhood, and Báva Pirnáth the head of the sect. This establishment, like the monasteries of the west, holds everything in common, and its members are under vows of celibacy. The Báva alone is free from this vow, in order to keep up the succession. Failing issue he adopts a spiritual son or *chela* from among his flock. The ceremony of initiation is performed in youth. They receive disciples from most Hindu castes, not being particular about parentage, but ostensibly they neither accept Muhammadans or Dheds. The ear is slit down the centre to the length of an inch, and the wound kept open by a stick of *nim* wood, wrapt round with the soft downy feather of a peacock's quill, and kept wet. When sufficiently healed, large light rings of lacquered earthenware are inserted, and, after a year, these are exchanged for rings of wood, horn, or hollowed metal, silver or gold. These rings they consider the symbol and stay of their faith, and the *Báva* informed me that no Kánphata ever survived their loss.[2] The Kánphata's only object of worship is Gorakhnáth; but

[1] There are upwards of a score of persons called Gosáinji Maháráj, the heads of the Vallabháchári sect of Vaishnavs, and the descendants of the famous saint and religious teacher Vallabh, a Tailanga Bráhman, who (1500) started a new form of Vishnu worship and was received as a god. Besides four stations or *thánaks*, at Junágad, Amreli, Navánagar, and Porbandar, where they reside, these high priests visit the peninsula periodically in great state, like pontiffs, to receive adoration and money from their flocks.

[2] Sir George LeGrand Jacob mentions the case of a Kánphata whose companion had been killed and his own earring cut off by an outlaw. The abbot tried to persuade him to let the ear be sewn and the ring replaced. But the sufferer was deaf to all entreaty, 'All things happen by God's command, and this is God's sign that I and my brother should die together.' They were buried in the same grave.

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BEGGARS.

they acknowledge the Hindu gods. They are under no restraint in matters of food. Except that the cow is held sacred and the hog unclean, they eat freely of fish, flesh and fowl. Travellers are freely received and fed, hospitality being part of their religion. Their religion otherwise appears to consist in worshipping their idol morning and evening. The rest of the day is passed in amusement or in indolence, except at stated times for meals, when they meet together to feast with such strangers as may wish to join them. Twice every day provisions are distributed to all who may ask for them. When the provisions are cooked a servant of the abbot's goes to the bank of the Sarasvati and calls twice with a loud voice: 'Whoever is hungry come, the abbot's table is spread', whoever comes gets a meal." Their turban does not differ in shape from that worn by the Kolis of the neighbourhood but is of a special orange tawny colour.

Jain ascetics are called Jatis. They have no property, and never quit their dwellings except for food. They carry a fan of goat's hair, with which they remove every living thing from the path on which they tread, or the ground on which they sit. They wear a screen of cloth over their mouths lest they should inhale and destroy insects. Their bodies and clothes are filthy and covered with vermin.

During the rainy season some of these Jatis take a vow, called *santháru*, pledging themselves to fast till they die. As soon as a Jati has taken this vow the news is carried to all parts of the country, and large numbers of Shrávaks meet to worship him. For fifteen days the victim is sometimes able to maintain a sitting posture; after that he lies on the floor. Those who surround him dab his fevered body with moist cloths, but are careful to prevent his receiving any sustenance. From the day on which the monk has taken his vow, preparations for his funeral begin. A litter is made and ornamented with coloured paper and tinsel, on which when his last moment draws near the Jati is placed sitting. Music sounds before him as he is carried in procession, and women, who seek the blessing of a male child, strive to secure it by creeping beneath his litter, or by joining in the scramble for fragments of his clothes.[1]

Wherever the pilgrim goes in Káthiáwár he is assured of food and lodging. Besides in religious institutions, in most large towns a *Sadávarat* or eating house is kept by the piety of the chief or of some of the members of his family, or by the merchants of the town, where free gifts of food are made to all comers.

SERVANTS.

Personal Servants are of three classes, 30,000 HAJÁMS or Válands, barbers; 3500 DHOBIS or washermen; and PAKHÁLIS or Bhistis, water-drawers. There is in addition the very large class of domestic servants, who, under the name of Khavás, perform all the menial duties in a chief's house. Barbers are both Musalmáns and Hindus, the Hindus being more numerous. In large towns almost every sect has its particular barber. Even in Zanzibár and Arabia the

[1] Rás Mála, II. 332.

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Hindu merchants are careful to provide themselves with barbers from their native country. The wives of barbers generally act as midwives, and are often go-betweens in love affairs. Dhobis, both Musalmán and Hindu, like barbers, are a part of every village community. Many of the Hindu washermen are Bhávsárs. They are helped in their work by their wives. Bhistis are the same as in other parts of Gujarát. The Khavás have been already described under Rajputs.

SERVANTS.

Of **Leather Workers,** MOCHIS (23,000), shoemakers and saddlers, claim Rajput descent, and call themselves Solankis and Parmárs. Some of them, especially in Jhálávád and Gohilvád, are excellent workers of embroidered saddle cloths and horse trappings. They are on the whole well-to-do, and are mostly followers of Sváminárayan. Dabgars, both Hindus and Musalmáns, make leather-bottles for clarified butter and oil, and also stretch leather over drums and tabors. Chamárs, or curriers, belong to the depressed classes. Their occupation is to tan hides, and one or more families are found in every village. They are allowed the hides of all animals that die in the village.

LEATHER WORKERS.

Among **Depressed Classes,** besides 2150 CHAMÁRS or curriers, are DHEDS, GÁRUDÁS, TURIS, and BHANGIÁS. Even the depressed castes have their pride of birth and claim to have been originally Kshatris. The Dheds are attended by the Gárudás who are their priests, and by Turis who are their bards and genealogists. In native states members of the depressed classes are not allowed to leave their hereditary callings, nor to dress themselves in handsome clothes, nor to build houses of the better class. In former days Dheds were forced to live at a distance from the towns; they wore untwisted cotton round their heads and a stag's horn hanging from their waists, so that people might avoid touching them. In the time of Sidh Ráj (1094-1143) the king ordered that a Dhed named Mayo should be beheaded in the Sahasraling tank at Pátan in order that it might hold water. At the time of his death Mayo begged, as a reward for his sacrifice, that the Dheds should not be forced to remain at a distance from the towns, nor to wear a distinctive dress. The king assented, and these privileges were afterwards permitted to the Dheds for the sake of Mayo. In times of cholera and other epidemics Dheds and Bhangiás are always suspected of being in league with the goddess of destruction, and not unfrequently children of these classes have been surreptitiously seized and sacrificed to appease her wrath.

DEPRESSED CLASSES.

Bhangiás, numbering 21,200, are divided into six classes, who bear the illustrious Rajput names of Makvána, Parmár, Ráthod, Solanki, Vághela, and Dhori, and claim descent from one Válam who introduced sweeping about 2000 years ago. They and the Dheds who number 123,000 are found in every village community, and play an important part as scavengers, rural messengers, and guides, and in consequence are allowed to hold their lands rent-free. Dheds are also weavers of coarse cotton cloth. It is pollution to other Hindus to come into personal contact with these classes. If another Hindu chances to touch one of them he must purify himself with fire or water, and must go through the same ceremony with

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any article that the Dhed or Bhangia has touched. Wells are specially set apart for their use in every village.

LABOURERS.

Of **Labourers** and Miscellaneous Workers there is in Káthiáwár, as in other districts, a large floating population that lives entirely by day wages. This class is principally composed of Kolis, Bhils, Dheds, Vághris, and Muhammadans. In good times they find plenty of employment in field labour, and as long as there is work they keep in one place. Many of them receive a monthly wage, and are employed as runners, messengers, cattle-tenders, and house servants, but in times of scarcity the day labourers, the class that live from hand to mouth, suffer severely. As the price of grain rises and labour is less in demand, they become restless, wander in search of work, take to petty pilfering, gather in towns, and begin to beg. Their clothes are reduced to rags, they grow daily more emaciated, disease spreads among them, and they die in numbers. The wilder classes resort to the woodlands or the borders of the Nal, and live on roots and grasses. Without resource or forethought, reckless and thriftless, the task of keeping people of this class alive devolves in times of famine on the state, and, as the sources of ordinary labour are cut off, it becomes necessary to open relief works for those who are able to work, and kitchens for such as are old, infirm, or weakly.

Vághris.

VÁGHRIS are one of the early tribes. When out of work they are inveterate poachers. They snare game at all times of the year, and net hares, partridges, florican, quail, wild duck, and snipe. They arrange their nets in lines, and drive the game quietly before them. Sometimes they use hair-nooses and in one way or another they manage to do an immense amount of damage to ground game. They are also persistent thieves and beggars. They indulge freely in liquor, and eat all kinds of meat except the cow, from which they refrain only not to offend their stricter neighbours. They grow water melons in river beds, and prepare and sell *bával* tooth-brushes or *dátan*. In some places they also make stone handmills. Their women are employed to tattoo other women. They allow polygamy and widow marriage, and divorce is easy. If a woman tires of her husband she tears the end of her skirt and presents it to him. She can then take another who has to give a caste entertainment. Melri Máta is their tribal goddess; but some of them prefer the Becharáji or Khodiád Mátás.

WANDERING CLASSES. *Saránids.*

SARÁNIÁS are arms-cleaners and sword-sharpeners who travel over the country in search of work. They probably came from Márwár. They are Hindus, worshipping Kálka Máta and Hanumán. Their marriage ceremonies are performed in the open air. While the bride and bridegroom are seated together, the mother of the bride and the father of the bridegroom fasten an earthen vessel to the lower part of their stomachs, and run at each other until the pots are broken to pieces. This closes the ceremony. A woman can live with another man only after the death of her husband. Some of them burn their dead, others bury after placing a wisp of lighted hay on the corpse's face.

Ods.

ODS are professional pond-diggers. They claim to be Kshatris,

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WANDERING CLASSES.

Ods.

the descendants of Bhagirath son of Sagar. According to the Rás Mála,[1] Sidh Ráj sent for a number of Ods from Málwa to dig the Sahasraling lake at Pátan. He fell in love with one of them called Jasma, and wished to take her to his palace. She declined and tried to make her escape. He pursued her and on overtaking her slew several of the Ods. Jasma committed suicide, cursing the king, and declaring that his lake should never hold water. The curse was removed, as narrated elsewhere, by the sacrifice of Mayo a Dhed. The Ods lead a wandering life, coming to Káthiáwár for work, and returning to their homes in Márwár and Central India during the rains.

Vanjárás.

VANJÁRÁS or carriers are not natives of Káthiáwár. They visit it occasionally, bringing grain and tobacco on long strings of bullocks, and returning with salt. They have large colonies in Rajputána and Central India, and always return there for the rains. Owing to the spread of roads and railways their trade is fast dying out. They claim a Rajput origin and their chief object of worship is Kálka Máta. They allow widow marriage and burn their dead. Some are Muhammadans.

Rávaliás.

RÁVALIÁS, a branch of Kolis, are rope and tape makers. They live mostly in Jhálávád, and one of their chief occupations is to hawk salt on donkeys. They allow widow marriage and bury their dead.

Bajániás.

BAJÁNIÁS (1160) are acrobats and rope-dancers. Some are Hindus and others Musalmáns. They only occasionally come to Káthiáwár. Their recognized head lives at Rádhanpur. They allow widow marriage and divorce, and burn their dead.

Nats.

NATS (75) also live by rope-dancing, begging, and stealing. Their headquarters are in Márwár, and they visit Káthiáwár in their rounds. They are Hindus and worship Melri Máta. They allow widow marriage, and bury their dead after burning hay on the face.

Vádis.

VÁDIS are sellers of stone hand-mills, winnowing fans, and straw circlets to rest earthen pots on, but they earn their living principally as jugglers and snake-catchers. They are both Hindus and Muhammadans and allow widow marriage.

Chámthás.

CHÁMTHÁS also deal in hand-mills, and are professional dancers. Some are Hindus, others Musalmáns. The former worship Khodiád Máta, the latter believe in Bibi Fátma. They allow widow marriage and bury their dead.

Thoris.

THORIS sell bamboo brooms and salt, and grass circlets, *indhonis* and *suthiás*, for carrying water-pots on the head. Some are Musalmáns, others Hindus.

Jogis.

JOGIS are wandering religious beggars, who also make their living by selling *bával* tooth-brushes, brooms, salt, and *indhonis*, *suthiás*, and *sendonis*, a kind of pad for women's hair. They also cast out evil spirits and catch snakes, and gain their living generally by the credulity of their dupes. They bury their dead, after branding the great toe of the right foot of the corpse. They

[1] Vol. I. 177.

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respect various Hindu gods, indulge in a plurality of wives, and freely allow divorce.

WANDERING CLASSES *Bhánds.*

BHÁNDS come from Márwár, and gain their living by begging. Some of them are mimics and ventriloquists and very clever imitators of the cries of birds and other animals. They are Hindus and believe in Chaturbhuj. They allow widow marriage and burn their dead.

MUSALMÁNS. *History.*

According to the 1881 census **Musalma'ns** numbered 303,550 or thirteen per cent of the total population. The first Musalmán invasion of Saurashtra was that of Muhammad of Ghazni early in the eleventh century. He is said to have taken Somnáth Pátan in 1024. At the close of the thirteenth century, Alagh Khán again overran the province, and from that time the Musalmáns have had a more or less permanent footing in Káthiáwár. They established governments on the south coast, and, though these were temporarily removed, Sultán Muhammad Toghlak (1325-1351) again established Muhammadan supremacy, and conquered Junágad. Junágad was restored to the Rás of Sorath. But by little and little the Musalmáns encroached on the independence of these princes, who were compelled to pay tribute to the emperors, and allow the emperor's representative to be placed at the capital as a Thánádár. This official was expelled by Ra Melak, about 1400, but thirteen years later Sultán Ahmad defeated the Ra, captured Junágad, and placed his officers there to collect tribute and exact obedience from the surrounding landowners. Again in 1469 Sultán Mahmud Begada attacked Junágad, and four years later finally defeated Ra Mandlik and annexed his dominions. He changed the name of Junágad to Mustafabad, and for a short time took up his residence there. He invited Syeds and other Musalmáns to settle in the district, and gave them grants of land, and from that time Sorath was governed by a deputy of the Gujarát Sultáns. The Ghori family, as deputies, except in name, made themselves independent of their sovereigns; but, in 1591, their power was broken, and Sorath became subordinate to the imperial viceroy at Ahmadabad, who maintained a deputy under the title of Foujdár. The last of the Foujdárs, Sher Khán Bábi, taking advantage of the decay of Musalmán power at Ahmadabad, assumed the title of Nawáb of Junágad in 1748. Since then his successors have ruled the district, and the estates of Ránpur and Bántva have been assigned as appanages to members of the family. After Sher Khán's death, many Syeds and others who had received grants of land in different parts of Sorath attempted to become independent of the authority of the Nawáb, but were reduced to obedience by the firmness and talent of the Diván Amarji. The Shaikh of Mángrol also possesses an estate under the sovereignty of Junágad, which will be noticed further on. Although Musalmán power was paramount in Káthiáwár (1410-1583) under the Gujarát Sultáns, it left few permanent traces of sovereignty except in Sorath. Jhálávád was overrun by the forces of the Ahmadabad kings, who, in 1486, destroyed Kuva, the capital, and established a post there; but the only marks of the invasion were the establishment of two families of Maliks as proprietors of the estates

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of Bajána and Dasára. Hálár did not attract much notice from the Musalmáns till much later. About 1590, the Jám having espoused the cause of Sultán Muzaffar the last of the Gujarát Sultáns, was attacked and defeated by the imperial viceroy Khán Ázam Mirza. From that time Navánagar became tributary to the Moghals. In 1640 Jám Lakháji attempted independence, and withheld tribute, but was promptly brought to order by the viceroy Khán Ázam. Again in 1664 Jám Ráisingji rebelled, but was slain by Kutb-ud-din, the Foujdár of Sorath, Navánagar was captured and named Islámnagar, and it and all its dependencies were annexed to the empire. In 1673, the state was restored to Jám Tamáchi, and a few years later Jám Ráising, taking advantage of their loss of power, expelled the Muhammadan officials, and again made Navánagar the capital of his dominions.

The Gohils came into collision with the Musalmáns not long after their entrance into Káthiáwár. Ranoji, the son of Sejak, founded Ránpur, but was driven thence by the Muhammadans in 1309. His son Mokhráji moved south, and conquered Gogha from the Pathán Kasbátis, but was defeated and slain by Muhammad Toghlak in 1347.

With the rest of Káthiáwár Gohilvád came under the suzerainty of Akbar in 1583, and had to pay tribute. In the end the sagacious Bhávsingji, who may be called the founder of the present state of Bhávnagar, watching the intrigues and dissensions among the Musalmán leaders, with great address and patience played off one against the other, consolidated his lands, and ousted the posts that had been established in various parts of the country. This policy was continued by his grandson Vakhatsingji, who was shrewd enough to understand the advantage of being on good terms with the rising power of the British. This line of conduct coupled with the supremacy asserted and maintained by the Maráthás over the declining Musalmáns, destroyed any vestige of Musalmán power in Gohilvád.

On the confines of this division, in the neighbouring district of Bábriávád, is Jáfarabad one of the best ports of the peninsula. The port and an area of about forty-two miles with 9405 people and a yearly revenue estimated at £3260 (Rs. 32,600) are the property and are under the management of the Sidi chief of Janjira in the Central Konkan. In 1731 this port and small territory was handed to Sidi Hilol, then admiral of the Moghal fleet, as ransom by Turk patil and other Koli landowners and pirates. A fort was built in 1749, and, with the help of the English the Sidi's claims were confirmed in 1759.[1] The district of Barda became subject to the Gujarát Sultáns after the conquest of Junágad by Muhammad Begada in 1471, and a Moghal garrison was stationed at Porbandar. On the collapse of Muhammadan power, Rána Sultánji took possession of Porbandar in 1785 and made it the capital of his territory.

Mángrol appears to have been in Muhammadan hands from the

[1] Kolába and Janjira : Bombay Gazetteer, XI. 447.

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time of their first incursions into Sorath, and from the fact of its being a port, was considered of importance. In the middle of the eighteenth century, the deputy governor of the place attempted to make himself independent. In 1764 he was attacked by the Junágad forces, compelled to own the suzerainty of the Nawáb, and yield half his revenues to that power. Mángrol has since been a dependency of Junágad.

From the above it will be gathered that, though the Muhammadans were at one time all-powerful in Káthiáwár, they never succeeded in destroying the independence of the local chiefs, and that their possessions at the present day are limited to Junágad, Bántva, Ránpur, Mángrol, and Amrápur in Sorath, and to Bajána and Dasára in Jhálávád. In addition to this, several Syeds and other Muhammadans hold estates of various sizes in different parts of the country. This class of landholders is particularly strong on the south coast, and they are found in large numbers in Una, Delváda, Sutrapara, Pátan, Verával, Kutiyána, Bántva, and other towns. They have lost whatever independence they formerly possessed, and are now only relics of the departed grandeur of Moghal rule.

According to the 1881 census returns, of the four main divisions of Musalmáns, Syeds numbered 18,700, Shaikhs 42,200, Patháns 7700, and Moghals 600. As their names import, all claim to be partly descended from the foreigners who came in with the tide of Muhammadan invasion, and remained in the province, most of them as landholders, or soldiers of fortune. Their importance has decreased from the time of the Moghal emperors, and is still on the wane. As their numbers have multiplied their estates have become more and more subdivided, and they have, for the most part, sunk into sloth and idleness. They are far behind Hindus in intelligence or enterprise, and have no wish to educate their children. They are as indolent and self-indulgent as the Rajputs. So long as a man can boast that he is the owner of one or two fields he will not work, but spend his days in gossip and smoking. They do not differ in any marked degree from their brethren in Gujarát.

Memans.

MEMANS are a large class in Káthiáwár, numbering no less than 58,400. They are of two divisions, Cutchi Memans who are supposed to be the descendants of converted Lohánás and to have come originally from Sind, and Hálái Memans the descendants of converted Káchhiás. The Hálái have an hereditary chief or *mukhi* who lives at Dhoráji. Memans are husbandmen and in towns are dealers in groceries and cloth. As a class they are hardworking and quiet, but rather stolid and apathetic. The two classes do not intermarry; the men of both shave the head and wear beards.

Bohorás.

BOHORÁS, according to the 1881 census, had a population of 23,700. Their origin has not been clearly ascertained, but they are probably chiefly the descendants of converted Hindus. They are of two distinct classes, Shiás and Sunnis. Shiá Bohorás are well-to-do. For the most part they are traders who live in towns and trade beyond the limits of the province. In spiritual matters they follow the Mulla Sáheb of Surat. Sunni Bohorás are chiefly

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cultivators and small traders, and are of less social importance. The two sects do not marry with other Musalmáns.[1]

MUSALMÁNS. *Khojás.*

KHOJÁS are entered in the 1881 census returns at 28,650. The bulk of them are converted Hindus, followers of His Highness Ágha Alí Sháh, the representative of Jáfir Sádik, the last of the Imáms. They are a prosperous pushing set, living chiefly in sea-coast towns, and trading with places outside the province. They marry only in their own class.[2]

Momnás.

MOMNÁS (8400) are believed to be descendants of Leva Kanbis, who were converted to the tenets of Muhammad three or four centuries ago. They are by no means orthodox, and their customs are Hindu rather than Musalmán. They are scattered over the province mostly in Vánkáner, and are chiefly husbandmen.

Sipáhis.

Under the term Sipáhis, comes a large miscellaneous Muhammadan population. They include not only the Arabs, Makránis, Sindhis, Beluchis, and Patháns, who from time to time have found their way to Káthiáwár, but also the descendants of those who have settled in the province, and the very large class called Kasbátis and Maleks. The ancestors of this class originally formed the standing garrisons of the towns which were in Muhammadan possession. Some of them were of foreign origin, others were converted Rajputs or Kolis. They received grants of land, and gained considerable influence in the towns in which they were settled, and in the country round. This influence has been much reduced of late years. Two families of this class have acquired estates in the north-east of Káthiáwár, Bajána and Dasára.

In addition to these are some miscellaneous classes of Táis, Pinjárás, Matvás, and Ghánchis. The floating Muhammadan population made up of these classes is generally poor, improvident, and living from hand to mouth. A few till, others take service as messengers, others live by daily labour, and not a few by charity. All the butchers in the province are Musalmáns.

Táis.

TÁIS, or TARIÁS, are Sunnis by faith, and were converted to Islám when a Musalmán dynasty reigned at Ahmadabad. They are similar to Hindus in dress and appearance and in their way of living. They are found chiefly in Dhoráji, Navánagar, and Dhrángadra, and are weavers by profession. Those of Dhoráji are a thieving mischievous class, notorious as house-breakers, but as a rule they are quiet and hardworking, and earn enough for their livelihood.

Pinjárás.

PINJÁRÁS, or cotton-carders, are found in almost every village. MATVÁS or cowherds are found in Rájkot, Navánagar, Morvi,

[1] The Bohorás of Vánkáner and Navánagar are generally weavers. They manufacture soap in these towns, and in Dhrángadra, Limdi, and Wadhván. They are oil-pressers in Rájkot and Gondal, and grocers, iron-mongers, tin-workers, and makers of fireworks and country gunpowder, all over the province.

[2] Khojás are chiefly found in Bhávnagar, Dhoráji, Bhayávadar, Supedi, Upleta, and parts of Sorath. Many of them gain their living by parching rice and gram, and selling vegetables. Some are weavers. The people of this class who live in the Dhrángadra village of Tikar make a much-prized cloth known as *chofál*.

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Chapter III. Population. Musalmáns.

Vánkáner, and in almost all the big towns. Mirs and Langhás are beggars, maintaining themselves by playing on a kind of fiddle. These classes are poor, but not scrimped for food or clothes. They speak Gujaráti in their houses, and both men and women dress as Hindus and follow many Hindu customs.

Shetás.

Shetás are a class of sepoys who are supposed to have come originally from Sind. At one time they had considerable possessions in Káthiáwár, including Láthi, and other places. They have since become a dependent class, with the solitary exception of the proprietor of the small estate of Amrápur.

Sumdás.

Sumdás, according to the last infanticide returns, number 1485. They are found chiefly in Navánagar, Morvi, and Dhrol. They are the remnants of the Sumda tribe of Rajputs that reigned in Sindh and were converted to Islám in the time of Muhammadan supremacy. They are now labourers and sailors, and are in reduced circumstances. They are one of the tribes given to infanticide, and are closely watched.

Vághers.

Vághers, numbering 400, are partly Hindus but chiefly Musalmáns, and claim to be the earliest settlers in the district of Okhámandal, a small peninsula in the north-west corner of Káthiáwár. The legend of the origin of the Vághers dates from the time when the god Krishna sported in the sacred waters of the Gomti at Dwárka. Here he was annoyed by the demon Kashásur, and here mounted on his eagle he overcame the demon and plunged him in the bowels of the earth. From the hole thus made issued the first Vágher, and they trace their bad qualities to their unfortunate origin. Whatever may have been their origin the Vághers have undoubtedly inhabited Okhámandal for many centuries, first as fishermen, then as pirates, and then as landholders.[1] In the eleventh century the district of Okhámandal was divided between the Herol and Chávda Rajputs, and a feud having arisen between these races, they were treacherously slaughtered by some Ráthods whom both sides had called to their aid. The Herols sought an asylum among the Vághers and were received into their tribe. Some time afterwards Hamirji, a Vádhel prince of the house of Cutch, came over to Okhámandal, and fell in love with a girl of the Herols, who was being brought up amongst the Vághers. He married her, and their descendants, though classed as Vághers, took the title of Maniks, and ultimately became rulers of Dwárka and south Okhámandal. From Okhámandal the Vághers have spread along the south coast of the Gulf of Cutch, and are now found in most of the sea coast villages and towns of Hálár engaged as fishermen or sailors. They have been converted to Muhammadanism, while their brethren in Okhámandal profess Hinduism, but the latter are by no means orthodox, gladly marrying their daughters to any Muhammadan who can pay for them. They are a strong fine-looking race capable of any amount of fatigue. Like some Rajputs, Rabáris, and Chárans, they part the beard in the middle,

[1] Their habits now are as described by the Greeks 2000 years ago.

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curling up the ends behind the ears. They are restless, turbulent, and impatient of control, and have still strong predatory leanings. Those of Okhámandal are remarkably turbulent. At the beginning of this century, they were the terror of the Arabian Sea, scouring the coast from Sindh to Diu, and doing as much damage as they could to all peaceful traders. As their excesses were too great to pass unpunished Okhámandal was captured by a British force in 1816. It was handed over to the Gáikwár, but the Vághers quickly rebelled, drove out the Gáikwár's force, and re-established themselves in power. They were again subdued by a British force in 1820, and a second time handed over to the administration of the Gáikwár. But the local authorities were unable to cope with the wild restless spirits that formed the bulk of the population. They were in a chronic state of revolt, and did exactly as they pleased, till, in 1857, excited by the news of the success of the Hindustán mutineers, they drove out the Gáikwár garrison. Dwárka was again taken by a British force, and, for some time, the district was administered by British officers. It was once more handed over to the Gáikwár, and again the officers of that state were set at naught. In 1865 the Vághers overran the whole of Káthiáwár, and did immense damage before they were finally brought to order in 1873. Since then they have given no more trouble, and are supposed to have completely quieted down. The Vághers of Hálár have not, as a body, given trouble, though they sympathised with their brethren in Okhámandal during the disturbances, gave them shelter, and sent many recruits to join their ranks. They are by no means a respectable tribe, dirty in their habits, ignorant, superstitious, and averse to education. They marry among themselves, but give their daughters to Muhammadans. They have little self-respect; even a so-called chief will take a few rupees in charity.

MUSALMÁNS.
Vághers.

The SANGHÁRS are closely connected with the Vághers, not by race or descent, but by similarity of instincts and occupation. They claim descent from one Sangan,[1] who was a noted pirate in the thirteenth century. He spread his power west as far as Khambháliya in Hálár, and south into the Porbandar country. In the time of Bhimji, the son of Sangan, Mahmud Begada took Bet and Dwárka, and drove out the pirates; but Bhimji quickly returned and recovered Bet, and the Muhammadans withdrew shortly afterwards from Dwárka. This account of the Sanghárs is not consistent with the one usually received, that they are the descendants of the Sangárás described by Nearchus. There may have been a confusion in consequence of the similarity of names and pursuits. But this much is certain that for many generations the Sangárás, or Sanganis, have been known as daring pirates, and, though the Vághers were much associated with them, the Sangárás appear to have so far exceeded the Vághers in ferocity and daring that their name became synonymous with pirate along the coasts of Káthiáwár. They are Muhammadans but probably

Sanghárs.

[1] One of the villages in Okhámandal is still called Sangan Kotra, or the fort of Sangan. It is an island at high tides and used to be a celebrated resort for pirates.

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Chapter III. Population. Musalmáns. *Miánás.*

converted Hindus. They marry in their own tribe. They are now for the most part sailors and fishermen, and live in the sea-coast villages of the gulf of Cutch.

Miánás, of whom, according to the last infanticide census, the Mhowur or Mália Miánás numbered 2602, are traced by Colonel Walker to Sindh. Concerning the origin of the term Miána there are, says Colonel Walker, two opinions, one that it is not descriptive of anything and is only a family name or patronymic from one Mia or Mián their ancestor ; the other is that the original name of the Miánás was Meh, which, in the language of Sindh, signifies a mean or low caste. In Sindh, the original country of the Miánás, they are fishermen, but in Bhuj and Mália they are thieves. It appears that the Miánás had been settled in Cutch for many generations,[1] when about 150 years ago, the first chief of Mália, Morji the son of Kayáji, invited a number of them to aid him in his disputes with his brother, the chief of Morvi. They came to Mália, had lands assigned them, and aided Morji in acquiring villages from Morvi, and becoming independent. Morji's descendants have had to pay dearly for this step ; for, amongst the many turbulent tribes of Káthiáwár, the Miánás have been pre-eminent for their depredations, and their contempt of authority,[2] and the chiefs of Mália have been unable to keep them in order.[3] Tall, muscular, and active, fond of shooting and riding, and of unquestionable courage and unusual intelligence, they have the makings of excellent soldiers. It is to be regretted that their talents have been turned into bad channels, and, though they are not as bad as they used to be, they still bear an evil name as thieves, cattle-lifters, and highway and gang robbers.[4] Besides the Mália Miánás, a number of families are settled in the coast towns of the Navánagar state. Although their character for honesty stands by no means high, these Navánagar Miánás have not as bad a reputation for turbulence as the Mália and Cutch Miánás. There are as many as thirty-one subdivisions of Miánás, of which the principal are noted below. These again group themselves into clans, each of which has an acknowledged leader.[5]

During a great part of the year they live in the open country, and meet in groups of a few families in temporary huts, made for the most part of millet stalks and grass, each group of huts being called a *vándh*. From these *vándhs* they start on their forays, and after

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[1] Their ancestor Mia is said to have settled at Kantháría in the Vágad district of Cutch.

[2] The character of the Miánás of Mália may be gathered from the following story. One day while an Arab of the Gáikwár's army was at his prayers, a Miána passed by and enquired of him who he was afraid of, that he bent his head that way. The Arab replied that he feared no one but God. 'Oh ! then,' said the Miána, 'come along with me to Mália, we don't fear even God there.' Rás Mála, II. 73.

[3] From Mália the Miánás carried on a uniform system of depredation. They are principally footmen and excel in the use of the sword ; and in consequence have a great advantage in a night attack on a village. Colonel Walker.

[4] Major Salmon, 1875.

[5] Jeda has 45 houses, Mánek 38, Bhati 54, Jám 53, Manoar 113, Kájardia 20, Baidáni 15, Sandhváni 25, Malani 15, and Khattia 56.

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their return from an expedition display great skill in burying and hiding all stolen property. Many attempts have been made to bring this tribe to order. Bonds for good behaviour have from time to time been signed by their headmen, but have never been acted upon.[1] The chief of Mália has, over and over again, engaged to keep them in order. But they have only laughed at his authority, and at length (1880) it has been found necessary to disarm the tribe and place an armed post at Mália to overawe it.

They are a good-looking tribe, the women famous for their beauty, but with no great name for chastity or modesty. Both sexes have thick curly black hair, with regular features and swarthy skins. The men are active and untiring. They wear tight pantaloons and a short coat, or go about with the upper part of the body bare. The women wear a long waistcloth instead of a petticoat. They call themselves Muhammadans, and bury their dead, and hold certain *pirs* in esteem, but their mode of life is more like that of Rajputs. They are bad husbandmen, thriftless, idle, and sunk in debt. They graze large quantities of cattle, most of which are stolen. They marry among themselves, and, if they choose, can have more than one wife. They have no knowledge of reading or writing and no wish to learn.

When Colonel Walker settled Jhálávád in 1807, he described the country as greatly depressed. Káthis, Jats, Miánás, and other roving tribes kept its few people in continual alarm. In most parts of Jhálávád the husbandman went armed to the scene of his labour, and, in every village, a tall tree or other raised station was used as a watch tower, from which a sentinel gave notice of the approach of the much dreaded predatory horse. The cattle, which, with their household vessels and ploughs, formed the villagers' sole wealth, were hastily driven from the fields to the shelter of the scanty village defences, or, if overtaken by the freebooters, were soon wending their way across the Ran to a ready market in Cutch or Vágad.

Jats.

The JATS are probably offshoots of the Jats, or Játs, who form the bulk of the labouring population of the Panjáb. They were converted to Muhammadanism, and, after their arrival in Káthiáwár, for many generations led a roving life as freebooters. A number of them settled on the east of the Ran of Cutch and obtained twenty-four villages near Bajána. The tract was thence called Nána Játvár. They are a restless race, cattle-dealers by profession, but more frequently cattle-stealers; they can stand much fatigue, and travel

[1] Some of the stipulations agreed to look as if the Miánás were poking fun at the officer before whom they signed. Witness the following: 'The Holi being a Hindu festival in the excitement of which we have no right to participate, we promise not to indulge for the future in our habit of committing burglaries at that season. We promise also to give up hanging about the town gates at morn and even, and annoying female passers-by with our remarks. Mália and Kágarda shall no longer continue to be seminaries for the propagation of our customs. We admit that it is very wrong to make holes in the fort walls for our easier exit. We will not again so offend.' They readily cried out *mea culpa* and promised not to offend again, but returned to their old habits, committing burglaries before the ink of the agreement was dry.

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long distances across the Ran after committing a robbery or cattle theft. They are a bold, good-looking race, loving the desert and its ways, and hating civilization in any shape.

MARÁTHÁS.

Dámáji Gáikwár established himself in Gujarát in 1734, and three years later shared with the Moghals the authority and revenue of Ahmadabad and its dependencies. From that time began the periodical tribute-levying incursions of the Maráthás into Káthiáwár. In 1757 Ahmadabad was finally taken by the Maráthás, and the revenue, including the Káthiáwár tribute, was shared equally between the Peshwa and Gáikwár. In the beginning of the present century it was discovered that much of the Gáikwár's revenue depended on the tribute from Káthiáwár, which was collected by a military force. The British Government, by agreements passed between the chiefs and the Gáikwár, fixed the tribute, and so did away with the annual armed incursion. Up to this time the Marátha possessions in Káthiáwár were very small, a few villages near Amreli which were farmed for £1200 (Rs. 12,000) a year. But the control over the Gáikwár districts was handed to an able unscrupulous man, named Vithalráo Deváji, and he so managed matters that when he handed over charge in 1826, the revenues had increased to £35,452 (Rs. 3,54,520). At that time he received the greatest credit for his exertions from the Darbár and the Resident. But the additions he then made were for long a fertile source of complaint against the Gáikwár by the landholders and chiefs of Káthiáwár. His system was to include as much land as he possibly could, in the various estates under his charge. He never let a chance go by. He acquired the half share in the Kodinár estate in 1811-12 by supporting the successful candidate in a disputed succession at Junágad. In the great famine which devastated Káthiáwár during the following year, a number of Káthi proprietors wrote over their lands to him in perpetuity in exchange for a bare subsistence. Amreli rose under his auspices from a small village into a large walled town, and was laid out by him with considerable skill. Trade and agriculture flourished under his rule, and the turbulent Káthis, Bábriás, and Kolis were held in subjection.

In addition to the districts thus acquired, which are now supervised by an officer on behalf of His Highness the Gáikwár, the family of Bábáji Áppáji, one of the Baroda Sirdárs, acquired Vánta and three or four other villages in Jhálávád and Rasnal and Pipalva in Gohilvád. The present representative of this family is the only Marátha landlord in the province. As the Maráthás are all foreigners they have no local characteristics. A few enter the service of various local landlords, but they have taken no root in the soil, and return to their native land when their term of service is over.

NATIVE CHRISTIANS.

There are two **Native Christian** communities in Káthiáwár, one at Rájkot and one at Gogha, both being in connection with the Irish Presbyterian mission. Rájkot was the first Káthiáwár station occupied by a Christian mission. The first two missionaries of the Irish Presbyterian Church, the Reverend Dr. Glasgow and the Reverend A. Kerr, reached Rájkot in 1841. Within six months

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NATIVE CHRISTIANS.

Mr. Kerr died. Other missionaries came from Ireland, and Porbandar also was occupied as a mission station in 1843. In consequence of the conversion of a high-class Muhammadan in Porbandar in October 1843, feeling ran so high that the missionaries were obliged to withdraw. The Muhammadan, who had been baptised, was joined within a few years by his wife and four children, his father, a sister, and a brother with a large family, all of whom were admitted into the Christian Church by baptism. The Muhammadan gentleman has long worked and still works in Surat as a Christian preacher and teacher. One of his daughters became the wife of a Christian missionary who had been a Pársi, and who, after his conversion, got a collegiate education in Scotland. The missionaries at Rájkot established and maintained schools, both English and vernacular, at a time when no other educational agencies existed in the province. They had even to write their school-books, there being then no school-books of any kind in the language of the people. They also wrote tracts and books in Gujaráti setting forth the truths of Christianity, assisted in translating the Christian scriptures into Gujaráti, and made many evangelistic tours throughout Káthiáwár. There have been few converts to Christianity in connection with the Rájkot mission. These converts at present (1881) number twenty-nine baptised persons, including fifteen men, eight women, and six children. Besides these there are eleven unbaptised persons who have a nominal connection with the mission. One of the baptised converts was a Bráhman; another a Vánia; another a Lohána; two, a father and son, were Kolis; but most have been from among the Bhils. Of these Bhil Christians, one is a printer, another a travelling clerk for a native merchant, and the rest are servants chiefly to European residents. These Bhil Christians attend public worship pretty regularly on Sabbath at the Mission House, where a Christian service with sermon is conducted in Gujaráti. The Christian children attend school so long as their parents can afford to send them. In respect of food, dress, and amusements, these native Christians scarcely differ from other natives of similar social position. Animal food is allowed, though from its cost few are able to procure it; the use of opium and of intoxicating drinks is discountenanced. Bhil Christians show no disposition to marry with Christians of any other section of the people. Among these native Christians the monthly expenditure on food is about 8*s.* (Rs. 4) a head, and the yearly cost of clothing from 16*s.* to £1 4*s.* (Rs. 8 - Rs. 12). None of the native Christians, except two mission agents, are in any way dependent on the mission for support. They live in their own houses and maintain themselves.

PÁRSIS.

Pársis number about 480, of whom nearly half are found in Rájkot. Some also live in Bhávnagar, Porbandar, Navánagar, and Morvi. Some are shopkeepers and liquor-sellers, others servants in native states, while a few are employed in Government offices. The community is generally well-to-do, and the members possess the usual energy of their class.

VILLAGES.

According to the 1881 census, exclusive of Diu and of the Gáikwár's estates, there were 4168 towns and villages in Káthiáwár, or one

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VILLAGES.

village to every 4·9 miles. Villages are of all sizes, from the collection of a few mud huts inhabited by Áhirs, Bábriás, or Chárans, to the walled town where the land proprietor lives in state. Owing to the configuration of the ground, and the rocky nature of the soil, water is generally near the surface, and perennial streams are met at frequent intervals, and, wherever it is practicable, the villages and towns are situated on the bank of a river or streamlet. The few ponds to be seen are principally in Jhálávád, and each of these has a village close by. The absence of trees is a marked feature in the Káthiáwár landscape, and, what trees there are, are chiefly near villages. The better class of villages contain the house of the proprietor. This is generally about the centre of the group of houses, and towers above them to the height of three, or even more stories. Sometimes, if there is a river or pond, the proprietor's house is built on the wall overlooking the water and, where there are shareholders, each of the principal ones has a *darbár* or house to himself. These are surrounded by a courtyard, in which rows of huts accommodate the domestics and animals. Clustering round the proprietor's mansion are more or less pretentious houses, belonging to the proprietor's relations, and radiating from them to the gates of the town are the chief streets. In one of these is the market, inhabited on either side by tradesmen and artisans. Rich merchants, where there happen to be any, live in large blank-walled houses, set back from the main street. Here and there a temple rears its spire. Close to the gates, and often outside them, live the depressed classes, the shepherds, and others, and near their huts are the monumental stones or *páliás*, an image of Hanumán, or a small Devi, and the village grain-yard or *khálávád*. The walls of the larger villages are generally of stone, with gates which are carefully closed at nightfall; others are surrounded with mud walls, with swing gate of thorns, and, even the smallest have a good quick-set or thorn hedge round them, and the entrances closed at night with brambles. A distinctive feature in many villages is the round tower or *kotha*, now generally ruined, where watch and ward used to be kept against marauders. Directly a sign of horsemen was seen, the watchman gave the alarm, the cattle were driven in, and preparations were made for defence. Happily the towers are useless, but the cattle are still driven in and housed every evening.

HOUSES.

The number of houses at the 1881 census was 744,174, or a little over three persons to each house. The houses are of all sorts and sizes, from the palace of the chief to the mud hovel of the Dhed; from the monastery with its imposing frontage and large area, to the screen of thatch or leaves where the mendicant sits by the roadside importunately demanding alms. An isolated house is seldom seen in Káthiáwár. It is only of late years that men have ventured to build outside the protecting walls of a town or village. Of late years suburbs have sprung up near all large towns, and isolated telegraph and railway stations may be seen in various parts of the province. The houses are mostly built of stone. Those of the better class are solid and comfortable, and are often ornamented with rich wood carving.

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DRESS.

The people of Káthiáwár are better clothed than the people of the Deccan. The men in general wear coarse unbleached cotton drawers, with a short coat of the same material. The women a robe of cotton dyed a uniform colour or stamped with a pattern, or a dyed petticoat of the same material. The bodice is of finer texture, if possible of silk. It is open at the back merely covering the breasts and shoulders. Higher in the scale coarse hand-made cloth changes to calico for the men's, and silk for the women's garments, and the turban and waist-sash become more voluminous and of better material and richer colour.

FOOD.

Flat cakes of millet flour, with a little pickle or some vegetables as a relish, form the staple food of the labouring classes. Those who can afford it eat pulse with butter. Rice is little eaten and is seen only at the tables of the wealthy. Those who can afford it, eat sweet cakes of wheaten flour and pastry made of various and rich ingredients flavoured with condiments. Fruit is seldom seen except in the gardens of the rich.

VILLAGE COMMUNITIES.

In Káthiáwár every village belongs to one or more proprietors. It either forms part of some state, or it has been assigned to a relation of the chief, or to one of his wives, or given in charity, or on service tenure, or it may have been divided among a number of shareholders. Whatever the rights of proprietorship, the constitution of the village remains unchanged. Each, even the smallest, has its *patel* or headman, its *haváldár* or constable, and its *pagi* or tracker. These are the germs of all the village officers who are paid by the state or the inhabitants, and in them rests the executive power of the community.

The average percentage of the classes who make up a village community are, according to Sir G. Le Grand Jacob, two families of carpenters, two of blacksmiths, two of tailors, two of potters, one or two of shoemakers, two of barbers, four of shepherds, eight or ten of Dheds, three or four of Vániás, and eight or ten of watchmen.

All these classes have to settle the terms of their residence with the chief or proprietor and have to pay certain taxes according to the nature of their calling, one of the most striking of which is *veth* or unpaid service. As the community increases in number it draws artisans and mechanics of a higher order to meet its wants. The *patel* is the most important member of the village; his office is hereditary and is confined to the leading family of the most important section of the community. In some instances, where the husbandmen are divided into several sections, each section has its own headman.

The headman generally enjoys his land rent-free or on payment of a small quit-rent, and receives many perquisites in the shape of presents of food or complimentary dinners. His duties consist in taking the chief part in all religious ceremonies, in raising subscriptions for general purposes, such as sinking a well or repairing the village wall or pond or temple, or for the entertainment of guests, in protecting the village boundaries, in being answerable for the

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tracks of all thieves brought within the limits, in providing carts for the public service, and in protecting the interest of the community and of the state. He has to see that the crops are carried to the village threshing floor, and are there properly heaped until the state has taken its share, that the cultivators do not encroach on each other's lands, and that criminals are not harboured. He is in fact the general referee and the most important member of the small society, and on his temper and judgment in a great measure depends the general well-being of the community. Of late years a police patel has been added to the list of the village officials. The office may be held, and in several instances is held, by the hereditary revenue patel. His duties are, to report all crimes to the nearest police authority, and to aid the police in discovering offenders and bringing them to justice. The *haváldár* or constable of the village is the patel's henchman and personal assistant. He watches the crops, and sees that they are not carried away by stealth. He also keeps a sharp eye on the grain in the village threshing floor, and sees that the claims of the chief are duly respected. He commands the village watch and trackers, and assigns them their duties; he sees that stray animals are pounded, that the streets are kept clean, that the gates are shut at nightfall, that improper characters do not find shelter in the village office or *chora*, that supplies of grass and wood are provided for guests and travellers, and that municipal rules are not broken. He holds land rent-free, and has a right to a share of each heap of grain. In some villages he receives a fixed salary, and when his duties are enlarged, as in the case of a large populous village or town, he becomes a *kotvál* or superintendent of the city police.

Pasáitás are the village guards and police; they are under the general control and superintendence of the constable and headman, and are Muhammadans, Rajputs, Kolis, Áhirs, and Mahiás or Mers in the parts of the province where those tribes are most numerous. They are appointed by the chief, and hold subsistence lands on service tenure; their office is generally hereditary, but they can be removed at the chief's pleasure. Some of them, especially the Kolis, are excellent trackers; they are also the village messengers, and carry communications between the chief and the head of the village. The carpenters, barbers, and tailors, who go under the general name of *vasváyás*, are paid by the rest of the community for ordinary work in kind, and for special work in cash. In some villages they hold rent-free lands. Dheds do the ordinary scavengering of each village under the direction of the headman, and, in addition to holding rent-free lands, are entitled to the skins of all animals that die within the village limits, though in some places the chief takes the skins as a perquisite, and farms the collection of them to the highest bidder. Nearly every village of any size has its priest or *gor*, who performs marriage and other ceremonies, and is paid a fee for each ceremony. Another religious Hindu officer is the *vyás* who reads extracts from Hindu mythology. Among Muhammadans, the *káji* and *mulla* perform similar duties to the *gor* and *vyás*. They are paid in food, clothes, or money, according to the people's means.

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Three sections of the people leave their homes or move from place to place; traders who go to other countries to seek their fortune, wandering tribes who make periodical visits to the province, and miscellaneous classes including labourers who move about in search of work.

The traders who leave the province for the sake of profit are mostly Bhátiás, Lohánás, Vániás, Khojás, Bohorás, and Memans. Most of those who go to Zanzibár, Maskat, Aden, and other places in Arabia and Africa are residents of the Kathiáwár coast, while those who go to Bombay or other Indian cities belong to inland as well as to coast towns. They generally start young, leaving their families, and returning to their homes when they have made enough to live on, their places being supplied by younger members of their families. The most prosperous traders have their chief house of business in one of the sea coast towns, with branches at Zanzibár or some other foreign trade centre. They employ their own shipping and take all risks, and as a rule are enterprising shrewd and bold. Those who trade with the Indian coast are constantly on the move between Bombay and Káthiáwár, and now that steam has made travelling easy, the traders' families also return to Káthiáwár to celebrate social ceremonies.

The wandering tribes are, CHÁRANS, who have no fixed habitations, and move whenever fresh pasture is required for their cattle, accompanied by their families and all their worldly goods; ODS, or diggers, who come in search of work; religious beggars who move from shrine to shrine; travelling performers, such as rope-dancers, bear and monkey leaders, snake-charmers, and acrobats; travelling craftsmen, such as blacksmiths, copper-smiths, and sword-sharpeners; carriers, such as Vanjárás, Áhirs, and potters; itinerant horse-dealers, cattle-dealers, sellers of arms, essences or *attar*, fruits, and jewelry. Representatives of all these classes are constantly moving through the province, but except the Chárans, seldom make it their permanent abode.

The third class includes the large labouring population who live from hand to mouth, and who appear wherever work is in demand. In the cold weather they are employed in cutting and stacking grass, or as harvest hands. Later on they are busy in cotton picking, or they bring in grass and wood and forest produce for sale to the towns. In ordinary seasons they are not pinched for food, but in times of scarcity their restlessness increases, they gather in the towns, they take to begging or petty thieving, and they wander further and further from their homes in search of work and food. Many are professional beggars who gather wherever feasting or a big ceremony is going on, and swarm round every sugarcane field while it is being cut. Under this head also come the BHÁTS who yearly go to their supporters, and live on them. Like wandering Bráhmans or religious beggars, they appear at every large wedding or social ceremony, and demand food and alms. Lastly there are the crowds or *ján* who attend the bride or bridegroom on their way to be married. These are mostly local, except when some chief chooses a bride from a Rajput house in Gujarát, Márwár, or Meywár,

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or gives his daughter or sister in marriage to a scion of some foreign house.

Within the last twenty years one noticeable change has taken place in the habits of the people of Káthiáwár. Formerly it was considered undignified for a chief to go beyond the limits of his state. Now the education of a proprietor is not complete until he has made the grand tour of Hindustán; and a trip to Bombay or Calcutta is the more enjoyable, as it can be accomplished without the encumbrance of a standing camp and an army of retainers.

As the land is more taken for tillage graziers disappear, and as roads and railways spread carriers with their droves of pack bullocks leaving the main lines of communication for by-ways give up their old calling and take to tillage.

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CHAPTER IV.

AGRICULTURE.[1]

Introduction.

KÁTHIÁWÁR has the chief essentials to prosperous agriculture. The climate is on the whole temperate, the rainfall moderate, streams abound, ponds and wells are fairly numerous, and there is much variety in the texture quality and depth of the soil. On the other hand the province is thinly peopled; cultivators take more land than they can properly till, and the style of farming is slovenly. If, as is often the case, one man, with a small family and only one pair of indifferent bullocks, tries to work thirty-three acres or 100 *vighás* of land, the result cannot be encouraging. From beginning to end, from the breaking of the ground to the reaping of the crop, the husbandman is engaged in a struggle with nature, and tares are frequently more plentiful than wheat. Still in a good season bumper crops are grown in various parts of the country, and, though he cannot be called industrious, the Káthiáwár husbandman shows considerable skill in the use of his somewhat rude tools, and is careful to hand down to his son the traditions and the experience by which he has himself profited.

The productive powers of the province are great. The central Panchál district is eminently suited for breeding horses; the Gir in the south for rearing milch cows and buffaloes; the Ran near Morvi and Mália for camels; and Jhálávád and Hálár for asses.

Soil.

The soils of Káthiáwár may be classed under two main heads, *káli* or black and *gorádu* or red, the red being considered an eighth less valuable than the black.

There are five kinds of black soil: *kámpál* a black alluvial deposit, the best cotton soil; *káli besar* a dark brown soil also suited for cotton and for watered wheat or barley; *naram karál* a soft mould which breaks into small clods; *kathan karál* a hard mould generally of good depth, with yellow clay and brackish water below; and *rechak* a clayey somewhat salt earth nearly impervious to water.

The red soils are of four kinds: *kámpál* a red alluvial deposit suited for watered wheat, barley, and vegetables; *malin* a sweet mould that breaks into small soft clods with sweet underground water; *retál* which is three-quarters sand and is suited for *til* Sesamum indicum, pulses, and Indian millet *juvár*; and *rechak* or *karam*, like the black *rechak*, a clayey earth saltish and nearly impervious to water.

Besides the black and red varieties, there are two gravelly and one clayey soils. The two gravelly soils, locally known as *patharia* or *kánkriál*, are *jáchor* which is mixed with gravel and mineral

[1] Contributed by Major H. S. Nutt, Assistant Political Agent, Káthiáwár.

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fragments; and *sápháriu jalin* which consists of a light deposit of soil with rock or large stones beneath. Neither of these gravelly soils is worth much. Some parts of Káthiáwár have a sticky salt clay, red white or yellow in colour, with a thin covering of either black or red soil. This is known as *chándamal*.

Rich Tracts.

Some of the richest tracts in Káthiáwár lie along the course of the Bhádar river, which, rising near Jasdan, flows south-west past Adhot, Jaitpur, Dhoráji, Upleta, and Bántva into the Arabian Sea. Gohilvád has some highly productive lands, notably at Mahuva and Lilia, where excellent fruit and vegetables are grown, sweet water being found ten or twelve feet below the surface. At all the places named sugarcane is grown with success and without impoverishing the soil. In Sorath, Chorvád is noted for its betel vines whose leaves are superior to any in Káthiáwár or even in Gujarát. In Hálár the neighbourhood of Khambháliya is very favourably known. Gondal cotton is famous, and so is that which is grown in Jhálávád and finds its way to the Wadhwán cotton market. In the northern and eastern districts of Jhálávád and Gohilvád much cotton is grown; Hálár in the west yields excellent *juvár*, *bájri*, wheat, and other grains; and Sorath in the south is rich both in cotton and in grain. In the tract known as the Bhál in Limbdi, on the eastern coast of Káthiáwár bordering the gulf of Cambay, are lowlands which in the rainy season receive the silt of four rivers. This fertilising flood makes the soil well suited for wheat, which is successfully grown in the cold season, without manure and with less attention than ordinary land requires. Cotton and gram are also grown.

Husbandmen.

The chief cultivating classes are, in order of merit, among Hindus, Kanbis, Sathvárás, Rajputs, Áhirs, Mers, and Kolis; and, among Musalmáns, Momnás, Ghánchi Bohorás, Sindhis, Jats, and Miánás. Of these the best cultivators in the province are the Kanbis. Their sole occupation is tilling the land, and they are most hardworking. The more Kanbis a village has the more prosperous it is and the better tilled are its lands. The Kanbis are generally well-to-do and better clad than their neighbours. Their coarse handwoven or *dangri* cloth is strong and suited to the climate. Their food is simple. Their morning and midday meals are millet cakes and pulse as a vegetable with cow or buffalo milk and butter milk. The evening meal is millet pounded and boiled, and mixed with pulse and a little clarified butter and sweet oil, followed by a drink of milk or butter milk. They are most temperate using neither liquor nor narcotic drinks; they seldom even smoke tobacco. They cook their food in earthen pots and eat out of metal vessels. They are independent of other classes, have their own carts and cattle, and, should the need arise, can move without help from one village or sub-division to another. It is this class that supplies carts to travellers and Government troops. Rich Kanbis live in stone houses, middle class Kanbis in mud houses with tiled roofs, and poor Kanbis in mud or wattle and daub huts with thatched roofs. The mud houses are often roomy and there is always a separate place for the cattle. A well-to-do Kanbi has no lack of household goods and gear, copper

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cooking pots and brass vessels, ornaments worth some hundreds of rupees, a good stock of cattle and tools, and enough grain to last for at least a year. An ordinary husbandman is satisfied with earthenware vessels. His ornaments are worth £5 to £10 (Rs. 50-Rs. 100), and his live stock includes two pairs of bullocks, a she-buffalo, and two cows. The poorest have still less.

The peasantry of Káthiáwár as a class are orderly, sober, dirty, and religious. They are fairly thrifty in every-day life, but foolishly wasteful on betrothals, marriages, and funerals. Their character as husbandmen varies greatly. Kanbis and Momnás are often skilful and careful workers, knowing the value of water and manure, while Talabda and Chunvália Kolis are equally often unskilled, lazy, careless and sometimes given to drink, husbandmen of the worst type, the whole of their produce being often taken by their creditors to whom they have to go for everything even for grain. The outturn of the land by inferior seed and scanty manure, by shallow surface ploughing, and by the want of proper hoeing and weeding is often reduced to a fraction of what a Kanbi would make it yield.

There are no special field tools. An ordinary husbandman's stock includes a rude plough or *hal*, a harrow or *kalin*, a sower or *dantál*, a grubber or *beli*, and a hand-weeder or *kharapdi*. These tools are generally strongly made and in good order. The country carts though clumsy are well suited to the people's wants. As a rule husbandmen are merely tenants-at-will, the land belonging to the Chief, and ejection if it is necessary is never particularly difficult. Of late some of the chiefs have told the people that so long as they pay their rents and keep their fields in good order, they will not be interfered with. This promise has done much to foster individual exertion. Though the practice is by no means universal, many husbandmen eke out the produce of their fields by carting, selling dairy produce, weaving, spinning, cotton-ginning, blanket-making, hunting, rearing fowls, and fishing. The chief additions are from ginning and cleaning cotton and weaving. Dairy produce often brings from £7 10*s.* to £10 (Rs. 75 - Rs. 100), and carting £10 to £12 (Rs. 100 - Rs. 120) a year. Fowl-rearing is much neglected.

Except a few of the poorest who when hard pressed escape to some other state, the people are all settled.

Though indebtedness is common it is not due to high rents or to heavy taxation. The rents are low enough to make tillage profitable to any man of ordinary intelligence and energy. Kanbis often save as much as twenty-five per cent after meeting all usual expenses. Unfortunately saving is no guarantee against debt. On the contrary, credit draws many husbandmen to ruin, tempting them to reckless expenditure on marriages and funerals. The yearly rates of interest vary from nine to twenty-four and average about twelve per cent. Grain advances for food or for seed are seldom required except in bad seasons. Loans of this kind are charged double or treble the quantity lent.

The effects of the 1877-78 famine, though gradually disappearing, are still visible in parts of the province. The resources of all classes of husbandmen were severely taxed to fill the places of the cattle who died during the famine. The stock is now nearly replaced, and

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the public works that were carried out during the famine, especially the wells, have added to the agricultural wealth of the province. Within the last twenty years, even within the last ten years, the opening of roads and railways, by enhancing the value of field produce, has notably added to the care and skill with which the crops are grown. There has also been a marked spread of tillage. Younger sons have had to leave their father's land and take up new holdings. Still there is no crowding and little difficulty in finding waste land.

There has also been a great increase in the growth of European vegetables and flowers, cabbages and cauliflowers, potatoes, turnips, beetroots, lettuces, and tomatoes; radishes and peas are much grown by chiefs and large landholders, and all the leading towns have capital gardens where these vegetables are raised in large quantities. Ten years ago almost the only flowers were the Persian rose and the jessamin. Now there are many varieties of rose, and many English and foreign plants and flowers which have been brought from Bombay or from England in seed, in cuttings, or in root.

Though, besides the chiefs, there are a few large landholders, the bulk of the Káthiáwár peasantry live a hand-to-mouth life, careless to lay by for the bad seasons which every now and again come without fail.

Seasons.

Great millet, *juvár*, Sorghum vulgare, which is one of the chief food grains, has no particular season, as it is grown during the rains, the cold weather, and the hot weather. For rainy-season *juvár* the seed is sown about the end of June and reaped in October or November; the cold-weather crop is sown in the end of September and reaped in January; and the hot-weather crop, known as *chásatia*, is sown in February and reaped in May. *Bájri* Penicillaria spicata, *chola* Vigna catjang, *mag* Phaseolus mungo, *math* Phaseolus aconitifolius, *banti* Panicum flavidum, *tal* Sesamum indicum, *káng* Panicum italicum, *kulthi* Dolichos uniflorus, and *adad* Phaseolus radiatus are sown about the setting in of the rains in the latter part of June, and are reaped in October and November; wheat *ghau* Triticum æstivum, barley *jav* Hordeum hexastichon, and gram *chana* Cicer arietinum are sown in October and November, and reaped in February and March; cotton *kapás* Gossypium indicum is sown in the beginning of July, and is gathered in January February and March; and sugarcane *serdi* Saccharum officinarum is sown in February March and April, and after a year is cut in the same month in which it was sown. *Chenna* Panicum spicatum is sown at any time and is reaped after two months.

A Plough.

The *sánthi* or plough of land varies from about thirty-three acres in easily worked land to twenty-five acres in the stiffer soils. The usual local *vigáh* is one-third of an acre, but it varies slightly; in Bhávnagar it is equal to two-fifths of an acre.

Wells.

Water is generally close to the surface, and wells are numerous especially in the south. There are many fine old wells of great size and capacity. At Kotda, on the southern coast, there is a well with thirty-two *koses* or leather-bags, which, when worked by the full number of *koses* from morning till evening, loses only one foot in

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depth, the well when at rest being seldom more than four feet deep. Sites for wells are chosen with great success by water-diviners or *pánikals*, whose services can be engaged at the rate of 2*s.* 6*d.* (Rs. 1¼) a well. Their judgment is unerring, and many instances are on record of their practical ability. They can also generally tell at what depth the spring will be tapped.

Manure.

The greater care and skill shown in tillage have lately increased the demand for manure. The scarcity of firewood forces the people to burn cowdung cakes, and the land is thus robbed of one of its most powerful fertilisers. Where there are large flocks of sheep the farmer bargains with the shepherd to feed and pen them upon his fields, a good supply of sheep-dung enriching a field for two to five years. In Bhávnagar poudrette has been in use for five years, and its great value is admitted. The advantages of bone as a manure are now recognised, and in many states the export of bones has been stopped. A small deposit of bird's dung or *guano* has been found on the southern coast, but, owing to the difficulty of getting at it, the price is almost prohibitive.

Field Tools.

The field tools in ordinary use are the plough or *hal* costing about 8*s.* 3*d.* (Rs. 4⅛); the harrow or *rámp* costing 3*s.* (Rs. 1½); the roller or *kaliu* costing 7*s.* 6*d.* (Rs. 3¾); the grubber or *beli* costing 4*s.* 7½*d.* (Rs. 2-5); the seed-drill or *dantál* for sowing and raking costing 8*s.* 7½*d.* (Rs. 4-5); the *rapto* for covering seed in the furrow costing 8*s.* (Rs. 4), and the *pát* for breaking clods costing 4*s.* 6*d.* (Rs. 2¼). The whole stock is worth about £2 4*s.* 6*d.* (Rs. 22¼). Besides these there are other hand tools, the pickaxe or *kodáli* worth 1*s.* (8 *as.*); the shovel or *pávdo* worth 1*s.* ¾*d.* (*as.* 8½); the sickle or *dátardu* worth 6*d.* (4 *as.*); the rake or *kampáli* worth 6*d.* (4 *as.*); and the weeder or *kharapdi* worth 3*d.* (2 *as.*); the *salantho* for carrying thorns worth 6¾*d.* (4½ *as.*); a mallet or *mogri* for breaking clods worth 2¼*d.* (1½ *as.*); an axe or *kuvádi* for cutting wood and felling trees worth 10½*d.* (7 *as.*); and a *kosh* for digging holes worth 1*s.* 3*d.* (10 *as.*). A set of hand tools costs about 6*s.* (Rs. 3). The yoke of the plough or *hal*, which is usually of teak, is tied to a blackwood shaft by a strip of tanned leather half an inch thick. The coulter and other parts, except the iron share, are of *bábul*. The *chora* or forefoot, upon which the share rests, is a separate piece, because especially in stony districts it has to be renewed about once a month. This and other repairs are carried out by the village carpenter or blacksmith, who, in return for his services, receives at harvest time a present of grain, generally one *man* to each plough. The husbandman supplies the material, and, if a new tool is wanted, he pays the craftsman a small money fee. Of the harrow, the yoke and shaft are of teak, the *loria* or beam, on which the driver stands to press it down, is of blackwood, and the movable blade is of iron. The teeth of the *chásniu* are of *bábul* tipped with iron and set in a beam of blackwood. They require renewing about once every three years. The yoke and shaft are usually of teak. The seed-drill or *dantál* has five bamboo tubes. Each tube is fixed in the cross-bar of the *dantál*, and all five sloping inwards converge to the top, and are there kept together by

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being secured to the bottom of a bowl or wooden cup, which the sower keeps filling, and from which the seed passes down the bamboo tubes. Of the timber used in making field tools, blackwood is employed where any great strain has to be met as in the shaft of the plough. It is expensive but is justly considered stronger and more lasting than any other wood. Next to blackwood comes teak which is specially valued for yokes. The smaller parts of most tools are of *bábul*.

The common remark that the ordinary native plough merely scratches the ground is incorrect. It is true that when handled by a lazy ploughman, and drawn by half-fed bullocks, the plough only scratches the surface. But this is not the fault of the plough. In the hands of a skilful Kanbi the plough breaks the soil to the depth of a foot. The faults of the Indian plough are the want of a mould board and the narrowness of the share, which make it work more slowly than an English plough. But this disadvantage is of little consequence as the native farmer is seldom pressed for time.

Any plough intended to take the place of the plough at present used in Káthiáwár must possess three qualifications; it must be cheap simple and light.

Carts.

Several kinds of carts suited to the nature of the ground, are used by the cultivating classes. In Jhálávád a sloping vehicle is in vogue, with high thick wheels, known as the *lángda* and valued at £7 10*s*. to £15 (Rs. 75 - Rs. 150); the *redva*, a long straight cart on high wheels, is also found in Jhálávád. In Hálár and Sorath the *chavitia* or *ravaiya* is used, a smaller and more straight-cut cart with much lower wheels. In Gohilvád the commonest cart is the Bhávnagri *damni*, a small straight-built cart with sides. These carts are cheaper than the *lángda* costing £4 to £8 (Rs. 40 - Rs. 80).

eld Labour.

The ordinary day wages of field labourers, besides food, are 4½*d*. (3 *as*.) for a man, 3¾*d*. (2½ *as*.) for a woman, and 2¼*d*. (1½ *as*.) for a child. Labourers engaged for the harvest are usually paid about eight pounds of grain a day and a meal in addition. Those engaged in weeding get 4½*d*. to 6*d*. (*as*. 3 - 4) but no food. Cotton-pickers are given one-sixteenth to one-twentieth of the quantity picked in the day during the first picking, one-twelfth during the second, and one-fifth to one-sixth during the third. A help or *sáthi*, engaged for a sugarcane field, besides food and clothes is paid yearly £3 12*s*. to £4 16*s*. (Rs. 36 - Rs. 48) during the whole period of his service, which generally lasts over a year. A *kosia* or well worker gets 8*s*. (Rs. 4) a month besides food. These hired labourers often employ their spare time in cleaning cotton with the native wheel or *charkha*, and this they do in the busy season with little rest day or night. For hiring carts and animals, the cultivator pays daily 2*s*. (Re. 1) for a cart and a pair of bullocks, 1*s*. 6*d*. (12 *as*.) for a pair of bullocks, 1*s*. 6*d*. (12 *as*.) for a camel, 6*d*. (4 *as*.) for a donkey, and 1*s*. (8 *as*.) for a bullock.

Rotation.

In the poorer lands cereals are grown every year. As a rule, where cotton is cultivated, the rotation is simply cotton in the first year and *juvár* or *bájri* in the second year. *Tal* is sometimes grown

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in poor soil as a third year crop. In virgin soil the first crop raised is generally *tal*, then *juvár*, then cotton, then *juvár* again, or gram, then cotton, and so on.

Jiráyat or rain-crop fields as a rule are twice ploughed, the second furrowing being crosswise; *vádi* or garden lands are generally ploughed three or four times, each ploughing being deeper than the one before. Ground which has long lain fallow, in *Ashád* (June-July), as soon as the first rain has moistened it, is ploughed and cross-ploughed with the *hal*. It is allowed to lie untouched till the next rains, when it is again turned over more than once by the plough. Especially in east Káthiáwár the plough is seldom used except for opening waste or fallow land. For a field which is under tillage it is generally enough to open the surface with the harrow *kaliu*. The *kaliu*, whose proper work is to cut weeds does not, like the plough, leave a ridged under-surface, is inferior in depth of furrow, and does still less to turn over the soil and open it to the air. The blade passes just below the surface with no other result than to loosen the earth. At the same time it is to be noticed that indiscriminate deep ploughing may ruin the land for years by throwing up the heavy subsoil of half rock, with little plant-food, and which, if at all, should be opened with great care. After it has been once harrowed and soaked with rain, the ground is thoroughly cleared of large stones, tree roots, and weeds by the *chásiniu*. Next the clod-crusher, which is a log of wood weighted by the driver and if necessary a friend or two, is passed over the field, and the surface thoroughly smoothed. Finally the soil is once more stirred with the harrow, and is then considered ready for the seed. The seed-sower *dantál* or *vávania* is skilfully made. It is not unlike the English seed drill. The grain is poured into a wooden bowl at the top, from which it runs down four hollow bamboos, and out through a hole at the back of each of the prongs of the harrow. Two persons usually work the seed drill, one driving, the other filling the bowl from a bag tied round his waist. The yoke is rather wider than in other tools, so that the bullocks may keep clear of the furrows. Another kind of seed drill also called *vávania*, with a larger and heavier beam and deeper furrows, is used for wheat, and also, in consequence of the hardness of the ground, for cold-weather *juvár*. After the seed drill the harrow is run lightly over the surface to cover the seed. To clear growing crops the weeding harrow shaped like the harrow but with a blade only about one foot wide, is passed between the furrows, and clears the ground of weeds, of which the chief are *daro* or grass, *damro* not unlike an onion, the *khev*, and the *sameru*. As soon as the plants are well started, *juvár* and *bájri* are thinned by hand chiefly by women.

In a country almost entirely open and visited by flocks of birds and herds of antelope gazelle and *nilgái*, the guarding of the crops is of great importance. About fifteen days after the seed is sown a watcher is hired at 10*s*. to 12*s*. (Rs. 5-Rs. 6) a month. He watches from seventy-five to a hundred acres. At first he lives in a hut on the ground, but later on, when the crops grow high, he is perched on

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a tree in the middle of his charge. He shouts loudly, slings stones or pellets of clay, cracks with a long lash of flax or cotton, or beats a drum. In wild parts he is given a *sinbhaokanio*, that is a large earthen vessel with its mouth covered with leather. A small hole is made in the leather, and a peacock's feather is passed through the hole and drawn gently backwards and forwards, making a noise like the muffled roar of a lion. A bullock's skull at the end of a stick or whitewashed inverted earthen pots are the usual scarecrows. The protection of the crops from the tiny insect called *khel*, which makes its home in the stalk and speedily kills the plant, is left to the Almighty.

When the field has been cropped with cotton, the plants are cut one by one with the digger or *kodáli*. Crops of rice, wheat, and barley are reaped with the sickle close to the ground. Of *juvár* and *bájri* only the heads are at first taken off. Later on the stems are cut close to the ground. Millet heads as they are cut, are thrown into a cloth which is tied round the reaper's waist, and are again emptied from the cloth into a sheet spread in the corner of the field. From the sheet the heads are taken in carts to one of the two or three village thrashing-grounds, where the grain is trodden out by muzzled oxen. The *khala* or thrashing-ground is a spot outside the village walls, chosen for the purpose, and cowdunged and beat till it is perfectly smooth and hard. It is fenced with thorns and protected by a guard.

In winnowing grain, the workman stands on a three-legged stool, called a *ghodi* or horse, and shakes the grain from a tray-like fan, so that in falling the chaff is blown to one side. If the air is still two men stand below waving a sheet.

The landlord's share is sometimes estimated while the crop is standing, and sometimes at the thrashing-floor. In either case delivery is made after winnowing, the husbandman carrying the rest to his house.

Crops.

The following list gives the names of the chief crops and fruit trees found in the province:

Cereals.

No.	Gujarátí.	English.	Botanical.
1	*Dángar*	Rice	Oryza sativa.
2	*Juvár*	Great millet	Sorghum vulgare.
3	*Bájri*	Spiked millet	Holcus spicatus (Syn. Panicillaria spicata).
4	*Ghau*	Wheat	Triticum æstivum.
5	*Jav*	Barley	Hordeum hexastichon.
6	*Kodra*	Punctured millet	Paspalum scrobiculatum.
7	*Bávta*	Thick-skinned millet	Eleusine corocana.
8	*Banti*	Indian millet	Panicum flavidum.
9	*Makai*	Indian corn	Zea mays.
10	*Káng*	Italian millet	Panicum italicum.
11	*Chena*	Do. do.	Panicum spicatum.
		Pulses.	
12	*Tuver*	Pigeon pea	Cajanus indicus.
13	*Chana*	Common gram	Cicer arietinum.
14	*Math*	Kidney bean	Phaseolus aconitifolius.
15	*Mag*	Smallfruited kidney	Phaseolus mungo.
16	*Adad*	Hairypodded do.	Phaseolus radiatus.
17	*Vál*	Large-fruited dolichos	Dolichos lablab.
18	*Chola*	Small-fruited do.	Vigna catjang.
19	*Kulthi*	Horse gram	Dolichos uniflorus.

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Oilseeds, Fibres, Narcotics, and Dyes.

No.	Gujara'ti.	English.	Botanical.
		Oilseeds.	
20	*Tal*	Gingelly seed	Sesamum indicum.
21	*Erandi*	Castor-oil seed	Recinis communis.
22	*Ris*	Mustard	Sinapis racemosa.
23	*Kasumbi*	Safflower	Carthamus tinctorius.
24	*Bhoising*	Groundnut	Arachis hypogea.
		Fibres.	
25	*Kapás*	Cotton	Gossypium indicum.
26	*San*	Bombay hemp	Crotalaria juncea.
27	*Kethi*	American aloe	
28	*Kharbhendi*	Indian hemp	Hibiscus cannabinus.
		Narcotics.	
29	*Tambáku*	Tobacco	Nicotiana tabacum.
30	*Ganja*	Hemp	Cannabis sativa.
		Dyes.	
31	*Haldar*	Turmeric	Curcuma longa.
32	*A'l*	Morinda	Morinda citrifolia.
33	*Majith*	Madder	
34	*Kasumba*	Safflower	Carthamus tinctorius.
35	*Bival*	Babul	Acacia arabica.

Condiments and Spices.

No.	Gujara'ti.	English.	Botanical.
36	*A'du*	Ginger	Zingiber officinale.
37	*Marcha*	Chilly	Capsicum annum. Do. frutescens. Do. minimum.
38	*Lasun*	Garlic	Allium sativum.
39	*Haldar*	Turmeric	Curcuma longa.
40	*Varidli*	Fennel	Fœniculum panmorium.
41	*Sura*	Dill seed	Anethum sowa.
42	*Dhana*	Coriander	Coriandrum sativum.
43	*Jira*	Cumin	Cuminum cyminum.
44	*Methi*	Fenugreek	Trigonilla fœnumgraecum.
45	*Ris*	Common mustard	Sinapis indica.
46	*Asilio*	Indian cress	Lepidium sativum.
47	*Tikha*	Pepper	
48	*A'mbli*	Tamarind	Tamarindus indica.
49	*Kokam*	Mangosteen	
50	*Kopra*	Dried cocoanut	Cocos nucifera.
51	*Gol*	Molasses	Saccharum officinarum.
52	*Pudno*	Mint	Mentha sativum.
53	*Kothmir*	Green coriander	Coriandrum sativum.

Vegetables.

No.	Gujara'ti.	English.	Botanical.
54	*Bhinda*	Edible hibiscus	Abelmoschus esculentus.
55	*Karela*	Bitter gourd	Mormordica charantia.
56	*Guvar*	Dolichos	Cyamopsis psoralioides.
57	*Ringna*	Brinjal	Solangum ovigerum.
58	*Válol*		
59	*Kolu*	Red pumpkin	Cucurbita maxima.
60	*Dudhi*	White pumpkin	Cucurbita longa.
61	*Chibhda*	A species of cucumber	Cucumis pubescens.
62	*Kákdi*	Cucumber	Do. utilitatissimus.
63	*Suran*	Elephant-foot	Amorphophalus campanulatus.
64	*Batáta*	Potato	Solanum tuberosum.
65	*Kand*		
66	*Dungli*	Onion	Allium cepa.
67	*Turiu*	Ribbed gourd	Luffa acutangula.
68	*Kantola*	Jackfruit	Atrocarpus integrifolius.
69	*Mula*	Radish	Raphanus sativus.
70	*Gájar*	Carrot	Daucus carota.
71	*Tarbuch*	Water melon	Cucurbita citrullus.
72	*Sakartati*	Sweet melon	

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Vegetables—continued.

No.	Gujara'ti.	English.	Botanical.
73	*Pandolu*	Snake gourd	Trichosanthes anguina.
74	*Mogri*	Rat-tailed radish	Raphanus caudatus.
75	*Letis*	Lettuce	
76	*Salary*	Celery	
77	*Bit*	Beetroot	Beta vulgaris.
78	*Cauliflower*	Cauliflower	Brassica oleracea.
79	*Kobi*	Cabbage	
80	*Nolkohl*	Nolkohl	
81	*Ratálu*	Yam	Dioscorea sativa. Do. alata. Do. purpurea.
82	*Methi*	Fenugreek	Trigonilla fœnumgrecum.
83	*Tándaljo*	Spinach	Amaranthus polygamus.
84	*Tánco*		
85	*Alvi*	Edible arum	Colocasia antiquorum.
86	*Rái*	Mustard	Sinapis indica.
87	*Bhoipatri*	Runner bean	
88	*Salgham*	Sweet turnip	
89	*Luni*		
90	*Ajmo*	Borage	Ptychotus ajowan.
91	*Suva*	Dill seed	Anethum sowa.
92	*Kadli*		
93	*Sudia*		
94	*Golam*		
95	*Chola*	Smallfruited dolichos	Vigna catjang.
96	*Lálsheria*	Roselle	Hibiscus sabdariffa.
97	*Mogra*	Jasmine	Jasminum sambac.
98	*Bhura kola*		
99	*Jumakhda*		
100	*Selra*		
101	*Sankavli*		
102	*Pálakh*		
103	*Kharkhoda*		
104	*Fánga*		

Fruit Trees.

No.	Gujara'ti.	English.	Botanical.
105	*Náriali*	Cocoanut	Cocos nucifera.
106	*Tád*	Palmyra	Borassus flabelliformis.
107	*Khajuri*	Date	Phœnix sylvestris.
108	*Dádamdi*	Pomegranate	Punica granatum.
109	*Jamrukhi*	Guava	Psidium pomiferum.
110	*Jámbudi*	Indian damson	Syzygium jambolanum.
111	*Kamrakhi*	Carambo	Averrhoa carambola.
112	*Sheturi*	Mulberry	Morus indica.
113	*Anjiri*	Fig	Ficus carica.
114	*Fanas*	Jack	Atrocarpus integrifollius.
115	*A'mla*	Embli	Phylanthus emblica.
116	*Papaia*	Papaw	Carica papaya.
117	*Sitáfali*	Custard apple	Annona squamosa.
118	*Nárangi*	Orange	Citrus aurantium.
119	*Limboi*	Lime	Do. bergamia.
120	*Mithi limboi*	Sweet lime	Do. limetta.
121	*Papanas*	Pomelo	Do. decumana.
122	*A'mbo*	Mango	Mangifera indica.
123	*A'mbli*	Tamarind	Tamarindus indica.
124	*Rayan*	Kirni	Mimusops hexandra.
125	*Bordi*	Jujuba plum	Zizyphus jujuba.
126	*Mahuda*	Mowra	Bassia latifolia.
127	*Kothi*	Wood-apple	Ferronia elephantum.
128	*Billi*	Bael	Ægle marmelos.
129	*Chorámla*	Monkey bread-tree	Adansonia digitata.
130	*Karamdi*	Coranda	Carissa carandas.
131	*Ananis*	Pine-apple	Ananassa sativa.
132	*Kel*	Plantain	Musa paradisiaca. Do. rubra.
133	*Káju*	Kashewnut	Anacardium occidentale.
134	*Santra*	Citron	Vitis vinifera.
135	*Dráksh*	Grape	Dakshini bhonkar.
136	*Gundi*		
137	*Rámfali*	Sweet sop (bullock's heart)	Anona reticulata.

The leading Káthiáwár crops are cotton, rice, Indian millet, spiked millet, wheat, barley, *kodra*, *banti*, Indian corn, Italian millet,

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chena, several pulses, tobacco, sugarcane, and onions. In ordinary seasons the staple food grain is *bájri*. In seasons of drought *juvár* takes the foremost place because, unlike other grains, it can be pitted for several years without spoiling.[1]

Cotton of three kinds is grown, *láliu* in which the pod bursts when it is ripe; *dhánkniu*, *dhumar*, or *dábliu*, that is hidden, whose pods remain closed; and *laburkua* a high class but very uncommon crop. *Láliu* ripens earlier than *dhánkniu*, and is less liable to the attack of worms; but when ripe it loses value by falling or half falling from the pod and getting dirty. In this and in several other respects the *dhánkniu* is the better cotton. In picking *láliu*, the cotton is taken from the pod, but the *dhánkniu* is gathered in the pod which is locally styled *káta*. After *láliu* is picked, all that remains is to separate the cotton from the seeds, whereas the *dhánkniu* has first to be freed from the pod and then from the seed. *Láliu* is chiefly grown in Gohilvád and south Jhálávád; elsewhere *dhánkniu* is the commoner variety. *Laburkua* is called from a well of this name near Mángrol, the soil near which is specially suited for cotton, and the little that is grown has a fine silky fibre. Black soil suits the cotton plant well, as it holds moisture, is of good depth, and contains plenty of lime, an essential for healthy vigorous growth.

Land on which cotton is to be grown is ploughed four or five times during the hot weather. Soon after the first fall of rain, twelve to fifteen pounds of seed are sown in each acre in drills about a foot apart. If the seed is good seventy per cent will sprout in about a week. When the plants are six to eight inches high, the field is hoed and any weeds that remain are dug out with the weeder. A second hoeing is given a month later, and a third if necessary. In Jhálávád, cotton flowers in October and November and sometimes as late as December; but, as a rule, the end of October is the flowering season. The crop is ready for picking in February and March, but much depends on the rainfall. With an early rainfall cotton is ripe by the end of January; with a late rainfall it is not ripe till April.

There are generally two pickings. The average acre yield is about 480 pounds of cotton with seed in pods, about 360 pounds of cotton with seed without pods, and 120 pounds of clean cotton.

Cotton is sometimes watered from wells. Watering greatly increases the yield, in some cases with the help of manure, doubling or even trebling it. The use of manure, though not usual in black soil, nearly doubles the produce giving an average acre outturn of about 240 pounds of clean cotton.

The cost of raising an acre of cotton is estimated to vary from 18*s*. (Rs. 9) with slovenly tillage and neither water nor manure, to £3 8*s*. (Rs. 34) with careful tillage and the use of both water and manure. Calculations seem to show that high farming yields a much larger balance of profit than careless farming. An acre of

[1] Bom. Gov. Sel. XXXVII. 37.

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Chapter IV. Agriculture.

Crops.

Cotton.

cotton carefully tilled watered and manured at a cost of £3 8*s.* (Rs. 34) will yield about 360 pounds of clean cotton worth £7 10*s.* to £8 (Rs. 75 - Rs. 80), that is a profit of about £4 10*s.* (Rs. 45) or 130 per cent. An acre of cotton slovenly tilled and neither watered nor manured costs about 18*s.* (Rs. 9), and yields about sixty pounds of clean cotton worth about £1 6*s.* (Rs. 13), that is a profit of about 8*s.* (Rs. 4) or forty per cent.

Káthiáwár cotton is exported from Wadhwán where there is a cotton market, Bhávnagar, Jáfarabad, Verával, Jodiya, Porbandar, and Vaváníia to Bombay, where under the name of Fair Dholera, it fetches a good price.[1]

Several attempts have been made to raise cotton from foreign seed, but as yet none have done so well as the local kinds.

Rice.

Rice, *dángar*, Oryza sativa, is grown throughout the province. It is chiefly raised in black soil of the *káli* and *karal* varieties, and in Dhrángadhra in the red soil known as *gorádu*. Rice is sown in the end of June or in the beginning of July, and is reaped in October and November. The soil is ploughed, watered, manured, and weeded, but the seedlings are not planted except in Bhávnagar and in parts of Jhálávád. There are two main classes of rice, *chogali* or yellow which is much esteemed being long and fine, and *dhabli* or red, an inferior variety. Most of the rice crop is used locally, rice being one of the chief food grains used by all classes. The finest rice crops are grown in the Nal Kántha.

Juvár.

Great millet, *juvár*, Sorghum vulgare, is one of the most important crops. It grows throughout the province in different soils, but thrives best in the *karál* varieties of black soil. A field of millet is ploughed and weeded, but, except in irrigated lands, it is neither watered nor manured. The seed is sown after the first fall of rain in June, the young plants appear in about a fortnight, and the crop is ripe in November. Watered millet, which is locally known as *chhásetia* or the sixty-six days crop, is sown in the end of February and reaped in the beginning of May. Four kinds of millet are grown, *dholio* or white with sweet grain and long sweet stalks; *gundali* with thin sweet stalks, a capital fodder; *tunkadi* with short thick stalks not much used as fodder; and *rátad* or red with sweet grain and stalks. In ordinary years almost the whole millet crop is used in the province. It is the staple food of the husbandmen and the poorer classes throughout the peninsula. In good seasons millet is sent from Navánagar, Bhávnagar, and parts of Jhálávád. Millet stalks or *kadab* are the most widely used fodder. As a rule, in Hálár, the crop is not so good as in the other divisions.

Bájri.

Spiked millet, *bájri*, Holcus spicatus, a most important crop, grows in all soils except in sand, and thrives best in black soil. Like great millet it is sown after the first rain in June, begins to show about a fortnight later, and is reaped early in November. The soil is ploughed and weeded as for great millet. There are two kinds of spiked millet which differ only in size, one being

[1] Details of the export of cotton are given under Trade.

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Crops.

Bájri.

larger than the other. Spiked millet is the staple food of all, especially of the wealthier classes, the landlords or *garásiás* being especially fond of millet flour cakes with warm buffalo butter. In many parts of Káthiáwár spiked millet is thought better for horses than gram. Millet stalks when green are eaten by cattle, and, when dry, are used as fuel and for thatching. As a rule, the whole millet or *bájri* crop is used in Káthiáwár, but in good seasons it is exported from Navánagar and Bhávnagar.

Wheat.

Wheat, *ghau*, Triticum æstivum, is an important crop in all parts of Káthiáwár which have good water and suitable soil. It grows in black soil and is usually watered, except in the east of the province where the lowlands of Bhál, Nal Kántha, Jhinjhuváda, Dassadsal, Balagam, Mahiári, and Ganod, enriched by yearly floods, yield crops of wheat without water or manure. The unwatered wheat gives a less yield than the watered wheat but commands a slightly higher price. In other parts of the province to grow wheat the soil has to be ploughed six times and watered ten times, and each acre requires fifteen to twenty cartloads of manure. Wheat is sown in the end of October and reaped early in March. Growing wheat, either from frost or from heavy rain, is liable to a blight named *gheru*, which stops the growth of the seed, and in some cases destroys it. There are two leading kinds of wheat, *kátha* or *chásia* a large sweet hard grain not much subject to the attacks of vermin and fetching a good price; and *vághia* a smaller variety of less value and darker colour. Wheat is used by all classes, but, as it is dearer than millet, it is the staple food only of the rich. Part of the crop is generally exported from Bhávnagar and Limbdi. The exports vary greatly from year to year. In a good season Bhávnagar has exported as much as 2500 tons.

Barley.

Barley, *jav*, Hordeum hexastichon, is grown here and there in small quantities chiefly in the north where it thrives best. It grows in black soil, and like wheat is sown late in October and reaped early in March. For barley the soil should be ploughed six times, watered ten times, and enriched with twelve cartloads of manure the acre. It also requires weeding. Only one kind of barley is grown. Barley is held sacred by Bráhmans, who in some of their ceremonies keep throwing grains of barley into the sacred fire. On the twelfth day after childbirth all Hindu women make barley necklaces as a talisman against any evil befalling the child. Only the poorer classes use barley as food. It is also given to horses, but more generally to horned cattle.

Kodra.

Punctured millet, *kodra*, Paspalum scrobiculatum, is an unimportant crop sparsely grown in Junágad and Bhávnagar. *Kodra* likes sandy soil. It is sown after the first fall of rain and reaped in October-November. The soil requires ploughing manuring and weeding.

Banti.

Indian millet, *banti*, Panicum flavidum, is a crop of small importance but found in all parts of Káthiáwár. It likes *besar* or brown soil, and is sown in July and reaped in October. The soil is ploughed and weeded in the same way as for *bájri*. *Banti* is locally used only by the poor.

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Chapter IV. Agriculture. Crops. Maize.

Indian corn, *makái*, Zea mays, is an unimportant crop grown to a small extent in Jhálávád, Junágad and Bhávnagar. It grows in black and red soil, either in the rainy season or in the hot weather. The rainy season Indian corn is sown in June in small quantities generally for private use, and reaped in November. The hot-weather Indian corn is sown in March and reaped in May. The soil requires ploughing and weeding in the same way as for *bájri*. *Makái* is used by all classes. The green ears are generally roasted over a brisk fire, and the seeds eaten. In some cases the poor grind the seeds into flour and make the flour into porridge.

Káng.

Italian millet, *káng*, Panicum italicum, is a crop of small importance found in all parts of Káthiáwár. It grows in black soil. It is sown after the first rain in June in small quantities near *juvár* and *bájri* and reaped in November. It is locally used by the poorer classes.

Chena.

Chena, Panicum spicatum, is a crop of small importance found in most parts of Káthiáwár. Like *káng* it grows in black soil, is sown in June, and reaped in November. It is locally used by the poorer classes.

Pulses.

Common gram, *chana*, Cicer arietinum, was formerly an important crop. It is not now so generally grown, because for a large outturn the land should lie fallow during the rains. Still with the help of manure it can be grown after *bájri*, or, if the late rains are good, even without manure. On the other hand, if land has been fallow, gram can be grown even without late rain, though it is always a finer crop after a late rainfall. There are two kinds of gram, common or *deshi*, and *ghedia* a better sort grown in the Ghed or marsh lands on the south-western seaboard. Gram grows in black soil. It is sown at the end of October or the beginning of November and reaped about the end of January or the beginning of February. The soil should be twice ploughed and wants manuring and weeding. Gram is locally used by all classes instead of vegetables and in sweetmeats. It is also given to horses.

Math.

The Kidney Bean, *math*, Phaseolus aconitifolius, is found in all parts of Káthiáwár. It is usually grown with other crops in poor soil and is sown in June and July, and reaped in October and November. It is locally used by all classes as a vegetable; it is also used for fattening oxen and horses, but it is not given to milch cattle, as it tends to prevent the flow of milk. When given to oxen, it is bruised and steeped in water for a few hours to soften; when it is given to horses it is mixed with *bájri*.

Mag.

The Smallfruited Kidney, *mag*, Phaseolus mungo, of middling importance, is found in all parts of Káthiáwár. It grows in black soil along with *juvár* and *bájri*, and is sown in June-July and reaped in October-November. It is locally used by all classes, generally mixed with rice when it is called *khichadi*. It is also given boiled and mixed with clarified butter to fatten cattle.

Adad.

The Hairypodded Kidney, *adad*, Phaseolus radiatus, is sown and reaped in the same way as *mag*, and leaves much the same margin of profit.

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Cropa.

The Largefruited Kidney, *vál*, Dolichos lablab, is a crop of small importance found in the Nágher on the south coast. There is only one kind of *vál* which grows in sandy soil and is sown in the beginning of the rains and reaped in the middle of the cold weather. The soil requires ploughing, manuring, and weeding. It is locally used as human food. *Vál.*

The Smallfruited Kidney, *chola*, Vigna catjang, is a crop of small importance found near the coast. It grows in black soil, and is sown after the first rain in June and reaped in November. It is sometimes grown separately, but generally with *bájri* and *juvár*. The soil is ploughed, manured, and weeded. *Chola*, of which there is but one variety, is locally used as a substitute for vegetables. *Chola.*

Horse Gram, *kulthi*, Dolichos uniflorus, is a crop of small importance grown to a limited extent in all parts of Káthiáwár. It grows in poor soil, requires ploughing and hoeing, and is sown in July and reaped in October. It is locally used by the poorer classes and is given to cattle. *Kulthi.*

Gingelly Seed, *tal*, Sesamum indicum, is widely grown. It grows in black soil, which requires to be thrice ploughed and twice hoed. There are three kinds, *ashádi tal* or white, *kála katva* or black, and *purbia* or red. The white and black are usually sown in July and reaped in October, while *purbia* is sown in the *Purva Nakshatra* in September and reaped in December. Of the three the white is the best tasted and the red the largest yielder. The oil obtained from *ashádi* is sweeter and purer than that from *purbia*. Tilseed is by all classes eaten sparingly with sugar or molasses, but is chiefly pressed by oilmen or Ghánchis. The oil is used for lamps and in seasoning vegetables. Those who can afford it, give the refuse or oil-cake to their milch cattle, as it fattens them and enriches their milk. Oil-cake was largely eaten by the poor in the 1877 famine. *Tal* is also exported to Bombay. *Sesamum.*

Castor Seed, *erandi*, Recinis communis, is a crop of small importance found in all parts of Káthiáwár. It grows in black soil and is both a hot weather and a rainy season crop. The hot weather castor-plant is sown in March or April and reaped in November or December; the rainy-weather castor plant is sown in June and reaped in October. The oil is locally used for lamps. *Castor.*

Tobacco, *tambáku*, Nicotiana tabacum, is an important crop in all parts of Káthiáwár. It grows in any soil, but thrives best in slightly salt land. The soil requires ploughing. Tobacco is sown in July, planted in September, and cut in November-December. It is locally used for chewing and smoking, and as snuff. Each village grows enough for its own wants. Where American seed has been tried it has thriven well. A kind of tobacco called *dessan bujjur* is chiefly grown by Vághris, one of the poorest tribes, whose only other cultivation is raising musk and water-melons in the beds of rivers. This tobacco is unfit for use until it is made into *gadáku*. To make *gadáku* the tobacco is cut into pieces and pounded in a mortar, molasses is added and the mixture is softened with water, and made into balls and placed in a leather bag. *Gadáku* is smoked chiefly by Garásiás and other well-to-do people. *Tobacco.*

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Hemp, *ambádi*, Cannabis indica is grown in small quantities. From its flowers *gánja* is made and smoked. Before smoking, a small quantity of the flower is laid on the palm of the hand, and the seed, if the flower contains seed, is removed. It is then well mixed with a little tobacco and a little water, placed in the pipe, and smoked. The only class of people who smoke *gánja* to excess are the *bávás* or mendicants.

garcane.

Sugarcane, *sherdi*, Saccharum officinarum, is an important crop all over Káthiáwár except in parts of Jhálávád. It grows in black soil and is planted in February and March and cut at the end of a year. The soil is ploughed ten times, broken once, levelled twice, manured once at the rate of sixty cart-loads to the acre, weeded four times, and watered a hundred times. Two kinds of sugarcane are grown, a reddish black and a white. The reddish black is the mostly generally cultivated; the white is found in Káthiáwár proper and in parts of Hálár and Porbandar. It is used locally for making molasses and as fruit. The green tops are used as fodder. Sugar is not made in Káthiáwár.

nd Methi.

Mustard, *rái*, Sinapis indica and Fenugreek, *methi*, Trigonella fœnumgræcum are sown at the end of October and are cut in March. Mustard is much used in pickles and curry powders. Fenugreek seed is used as a vegetable, and is also given to milch buffaloes, and used in curry powders.

Theg.

Theg, Cyperus jemenicus, chiefly sown in the northern district, is mostly used by Bráhmans on fast days. This grain is first ground into flour, mixed with soft sugar or sugarcandy and clarified butter, and then made into balls and cooked.

Dungli.

Onions, *dungli*, Allium ceps, are grown in Verával, Mángrol, Pattan, and Sil. Onions are sent in large quatities from Káthiáwár to Bombay. Verával onions are famous and are sent to Bombay as well as to all parts of the peninsula. They are large and mild much like the Spanish onion. They may have been introduced by the Portuguese.

Pán.

The Betel Vine, *pán*, is grown chiefly in Chorvád in the south of the peninsula, whose leaves are noted for their pungency and are in demand all over the peninsula and even in Gujarát. A small quantity is also grown both at Mángrol and Mahuva.

Famines. 1559.

The first famine[1] of which record remains occurred in A.D. 1559. This, which is called Jagdu Sháh's famine, is mentioned only in the Navánagar records. Jagdu Sháh is said to have been a Vánia who, foreseeing the approaching famine, laid in large stores of grain, and distributed them with such liberality that his name is remembered with honour by all classes. A spot on the eastern

[1] Contributed by Colonel J. W. Watson. This account of former famines is taken from the following sources: (1) Extracts from the records of the Junágad, Navánagar, Bhávnagar, and Dhrángadhra states summarised by Azam Pránjivan Vishvanáth, the Morvi member of the Rájasthánik Court, who has also added many details the result of inquiries at Wadhwán; (2) Extracts from the notices of famines in the Mirat-i-Ahmadi; (3) Extracts from the notices of famines in the Tárikh-i-Sorath; and (4) Extracts of notices in the Gujarát volumes of the Bombay Gazetteer.

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bank of the Áji river, opposite Rájkot, is still known as the site of Jagdu Sháh's tower. No details of this famine remain except that it was very severe, and that the sufferings of the people were much lightened by the prudence and liberality of Jagdu Sháh.

1631-32.

In 1631-32 (*Samvat* 1687) came a famine which is known as the first *Satiásio* or Eighty-seven famine to distinguish it from the second *Satiásio* or Eighty-seven famine which happened a hundred years later in A.D. 1731-32 (*Samvat* 1787). The rains of 1631 failed both in Gujarát and in the Deccan. The poor were willing to part with their children for a loaf of bread, but found few purchasers and many were abandoned. The Mirat-i-Áhmadi mentions that those who in ordinary times had been charitable to others, were forced to come into the streets and beg. Dog's flesh was sold instead of mutton, bones were ground to powder and mixed with flour, and men ate one another. Much difficulty was found in disposing of the dead, and people feared to go alone or unarmed, lest others should kill and eat them. In this, as in all great famines, the poor flocked to the large towns in hopes of food or of employment; and many strangers died in the streets and found no one to bury them. Large numbers fled to other parts of India. This famine is said to have been more severe than any former famine, and was followed by excessive mortality. Relief-houses or *langár kháná* were opened in Ahmadabad and Surat, and a special grant of £5000 (Rs. 50,000) was made for the starving population of Ahmadabad. Nearly all of the cattle perished. And though large remissions of revenue were made, the country did not recover for many years.

1647.

In 1647 Káthiáwár again suffered from a famine. The only notice is in the Navánagar records, and no details are given beyond the statement that a famine occurred.

1681-82.

In 1681-82 there was a famine and scarcity throughout Gujarát and the peninsula, but it appears to have been less severe than in 1631-32. There seem to have been riots in Ahmadabad owing to the dearness of grain, but nothing like the suffering and mortality of 1631-32. The duty on grain imported to Ahmadabad appears to have been remitted.

1686.

In 1686 there was short rain and so much scarcity that the import duty on grain was remitted.

1694.

In 1694 there was scarcity not amounting to famine. The distress was more severe in the south of Gujarát and in the peninsula than in the north. Grain was sold at reduced rates to the poor.

1696.

In 1696 there was another scarcity which was chiefly felt in north Gujarát, Káthiáwár, and Márwár. Grass and water failed in the northern districts, and no rain fell between Pátan in Gujarát and Jodhpur in Márwár.

1718-19.

In 1718-19 (*Samvat* 1775), according to the Mirat-i-Áhmadi, occurred the *Panchotra* or Seventy-five famine in which the price of *bájri* and of *math* is said to have risen to a shilling the pound (4 *sers* the rupee). In Ahmadabad special arrangements were made for the sale of grain. All grain entering the city was taken to the

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residence of the Diwán Raghunáthdás and there divided into small portions and sold to the poor. Rain fell twice, but at such times as to be of no use to agriculture. The poor maintained themselves by cooking the leaves and roots of wild plants, but after a time this unwholesome diet caused a pestilence and many died. People were reduced to selling their children for one or two rupees. The Navánagar records notice this famine as having been very severe, but do not furnish details.

1723. In 1723, according to the Navánagar records, there was again a famine. No details are given.

1731-32. In 1731-32 (*Samvat* 1787) occurred the second *Satiásio* or Eighty-seven famine, a hundred years after the first Eighty-seven famine. The rainy season was very severe. It is noticed that heavy rain fell without stopping for fourteen days, and compelled Máhárája Abhaysing, viceroy of Gujarát, to raise the siege of Dabhoi. Before this heavy rain the price of grain is noticed as being high, so that the preceding year or two were probably years of scarcity. According to the Mirat-i-Ahmadi the country was flooded and the roads were impassable. Grass was not procurable and horses and cattle were forced to feed on the leaves of trees.[1] Grain rose to about 2*s.* the pound (½ *pakka ser* the rupee). After the rainy season fever and cholera broke out. Ahmadabad was crowded with the famine-stricken from the surrounding villages. There was no time to bathe, shroud, or bury the Muhammadan dead. Two corpses were put in one coffin, and only two bearers could be found instead of four. So numerous were the Hindu dead that the stores of firewood were exhausted. The bodies could not be burnt and were flung into the bed of the Sábarmati and left as a prey to the dogs and crows.

One singular circumstance connected with this famine is mentioned in the Mirat-i-Ahmadi. The Márvádis bought many Muhammadan women and made them Hindus, purifying them by burning barley on their heads and causing them to eat cowdung. The Márvádis are said to have scornfully observed that they were taking revenge for the forcible conversion to Islám of the inhabitants of Jodhpur, when that town was conquered by the Muhammadans in the reign of the Emperor Aurangzeb. After their purification the women were sent to Márwár in large numbers. According to the Tárikh-i-Sorath a somewhat similar conversion occurred during the reign of the Emperor Mahmud Ghaznavi (1024), when certain of his followers were captured by Rája Bhimdeva of Anhilváda. The Tárikh says that the conquerors married without scruple such of the Turki, Moghal, or Afghán prisoners as were virgins, considering them pure. To the others they administered emetics and purgatives and then distributed them according to the verse, 'The evil women to the evil men, and the excellent women to the excellent men; the noble to the noble, and the base to the base.' The

[1] The want of grass seems strange after so heavy a rainfall. But the records of some of the states show that if rain falls continuously for over ten days the grass fails. They quote the famine of A.D. 1819 as an instance.

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beards and moustaches of the respectable men were shaven and such as were uncircumcised were adopted into the Shekhávat and those who were circumcised into the Wádhel tribe of Rájputs, a name which, according to the Tárikh, means circumcised. The lower classes were incorporated in the Koli, Khánt, Mer, and Bábria tribes. These accounts are related in good faith and probably have a foundation in fact.

Famines. *1731-32.*

The Wadhwán records briefly notice the famine of 1731-32. They do not give details, but throughout Káthiáwár and Gujarát the people still sing a famine ballad beginning with the lines:

> *Samvat* 1787 truly caused many to leave the world;
> Eighty-eight was also a year of much trouble and of many miseries.[1]

In this dreadful famine children were sold by their parents for a rupee. No mention is made of the eating of human flesh.

1747.

The next famine was in 1747 (*Samvat* 1803) which in Gujarát is usually called the *Tilotra* or Three famine. It is distinguished from other famines by the complete failure of rain in north Gujarát and Káthiáwár. North of Ahmadabad not a drop of rain fell. The poor were reduced to eating the roots of wild plants and dead cattle whose throats had not been cut in the lawful manner. The want of water was worse than the dearness of grain, and, especially in Pátan and the districts north of Ahmadabad, the people fled from their homes. Many villages fell desolate, and according to the author of the Mirat-i-Áhmadi remained waste up to 1760. The Navánagar accounts notice that there was great dearness of grain owing to the failure of rain and that people were entirely supported on pit-stored *juvár*. The distress does not appear to have been so great in the peninsula as in Gujarát. The Wadhwán accounts say that people were obliged to live on *bid* roots (Scirpus kysoor) and *bhoiringni* seeds (Solanum jacquini). Only the rich were able to buy grain. Many people and many animals died, though the mortality was apparently less than in Gujarát.

1751-1759. 1764. 1774.

Between 1751 and 1759, and again in 1764 and in 1774, there was scarcity and great dearness of grain throughout the peninsula, but the scarcity hardly amounted to famine. Still there was much distress.

1780. 1785.

In 1780 and again in 1785 there was scarcity throughout the province and a partial failure of crops. There was much freebooting and much distress, but no great mortality. In 1785 the distress seems to have been most severe in Jhálávád.

1790-91.

The famine of 1790-91 (*Samvat* 1847) is usually known as the *Sudtála* or Forty-seven famine. This famine was very severe. The author of the Tárikh-i-Sorath says that to obtain bread many Hindus became Musalmáns, and many Muhammadans forsook their faith. He notices ravages caused by Arabs and other dangerous

[1] The Gujaráti is:
Samvat sattar satyásie srashti tajávi satya;
Aklávya athyásie vidh vidh pádi vipatya.

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classes. Grass was as costly as saffron and grain was exceedingly dear. Children were sold or deserted and numbers of dead cattle and sheep were eaten. Thousands of people died, many cattle perished, and many villages fell waste. The distress was universal. It was scarcely so severe in Navánagar as in other parts of the peninsula.

1804.

In 1804 there was a drought followed by dearness of grain and forage in Jhálávád and Hálár. In the south also grain was dear but there was no great scarcity.

1811-12.

In 1811 there was a famine in Márwár, and in the peninsula scanty rain and scarcity. The local distress was increased by crowds from Márwár who wandered over the province, committing crime, spreading disease, and enhancing the price of provisions. The scarcity of 1811 was only the beginning of troubles which, with increasing severity, pressed on the province for four years more. In 1812 there was a famine in Cutch, a want of rain in Káthiáwár, and locusts in Jhálávád. Grain was very dear, and over a limited area there was much distress.

1813, 1814, 1815.

In 1813 the scarcity was still more severe. In 1814 there was excessive rain and destructive floods, especially in Jhálávád, and in 1815 there was a plague of rats. These terrible calamities desolated the country, and hundreds of villages fell waste. In Morvi the number of inhabited villages, though this is perhaps an exaggeration, is said to have sunk from sixty to fifteen. Navánagar is said to have lost sixty villages. But this is below the mark. At least a hundred villages must have been temporarily abandoned, while two or three hundred more were greatly enfeebled. The accounts of many villages show that their tillage and revenue are even now less than they were before the 1814 famine. It is difficult to account for the plague of rats. Probably the rats of the towns and villages, unable to obtain sustenance among the starving people, left their usual haunts and took to the fields. This view is strengthened by the fact that a plague of rats is never known to occur save towards the close of a famine. Locusts seem to have done more damage in Gujarát than in the peninsula, but Jhálávád and the north of Gohilvád suffered. As in all great famines pestilence broke out in the second year. According to the author of the Tárikh-i-Sorath, no rain fell in 1812-13, many died of hunger, and of the survivors many were swept away by the pestilence of 1813-14. Corpses remained exposed in the market-places, the Hindus were unable to burn or the Muhammadans to bury their dead. Children were sold and deserted, and in some cases were eaten. Some public works were undertaken, wells were dug, and the chiefs and rich merchants subscribed handsomely to lighten distress. But the relief was partial. Men and cattle perished by thousands. The famine was most severe in Hálár, Machhu Kántha, and in the north and west in parts of which the supply of grain was exhausted. Many of the famine-stricken moved from Hálár to Gohilvád, where, though severe, the famine raged less fiercely than in Hálár. The poor, reduced to a diet of leaves roots and seeds, fell an easy prey to pestilence. Dead animals were devoured and animals were eaten by classes who in ordinary years never tasted

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flesh. So famous is this famine that people still swear by its sin and misery. A man will say, 'If what I state is false let the sin of *Samvat* 1869 cling to me.' Another will say, 'Swear to me by the misery of *Samvat* 1869.' Though this is familiarly called the *agnotro* or Sixty-nine famine (*Samvat* 1869, A.D. 1814) it began in *Samvat* 1868 and did not end till *Samvat* 1871. In *Samvat* 1870 (A.D. 1815) excessive rain rotted the crops, and the people were so enfeebled by pestilence that they were unable to sow the cold weather crops. In this year also destructive floods ruined many houses and in some places swept away whole villages. The Tárikh-i-Sorath mentions that all these calamities were attributed to the comet of 1812. *1815.*

In 1820 the rainfall was excessive, grain became dear, and pestilence caused great mortality; but the sufferings of the poor were much less than in the 1814 famine. *1820.*

In 1825 there was a scarcity of rain and many cattle and human beings died. This famine is noticed in the Tárikh-i-Sorath. Fortunately grain and forage were less scarce in Gujarát and large quantities were brought into the peninsula and the sufferings of the people were much alleviated. Locusts visited Jhálávád in 1826 and did mischief. *1825-26.*

In 1834 there was a short rainfall and a failure of crops owing to want of rain and to the ravages of locusts. *1834-35.*

In 1838 there was little or no rain and the crops failed. During this year, to employ the poor, Jám Ranmalji of Navánagar built the Kotha and Lákhota and dug the pond which surrounds the latter building. This work and large distributions of imported rice prevented much misery. The other Chiefs also helped their people. *1838-39.*

In 1846 there was a scanty rainfall and a partial failure of crops. *1846.*

In 1857 and again in 1861 there was a partial failure of crops owing to scanty rainfall, and grain rose high; but the distress was neither severe nor widespread. *1857. 1861.*

In 1864 scanty and untimely rain and the large area of land under cotton in consequence of the American war made grain very dear. But the people were so wealthy from their gains in previous years that the scarcity affected few except soldiers and others at Rájkot who drew fixed pay. Colonel Keatinge imported grain from Karáchi, and sold it to the poor in doles slightly below the market price. This compelled the grain-sellers, who were holding back their stores, to lower their prices, and the crisis was tided over. Throughout the province the Chiefs helped their people, and no serious distress occurred. *1864.*

In 1869 huge flights of locusts devoured the rain crops. Their numbers darkened the sun, and large branches on which they settled were broken by their weight. They ate not only the leaves but the bark of trees. Fortunately they left after two or three weeks. And as the rains lasted late the cold weather harvest almost made up for the loss of the rain crops. There was no distress, only a temporary rise of prices. *1869.*

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Famines. *1877-1879.*

The famine of 1877 and 1878 was in every respect a typical famine. There was no eating of human flesh and there were no rats. Otherwise it was complete in every form of famine disaster. Fortunately the severely affected area was comparatively small, and the good cold weather crops of 1878 followed by the seasonable rains of 1879 quickly brought relief. To this must be added the unremitting exertions of the Political officers and the generous aid furnished by the Chiefs. Nevertheless, from January to August 1878, over a certain area severe distress prevailed, and everywhere there was want and suffering. The most severely affected area may be defined by a line drawn from Verával to Talája. The territory between that line and the sea to the south and west was very severely affected. The part of the country which suffered next to the extreme south was the belt between it and a line connecting Jodia with Gondal and then turning south-east to Bhávnagar. This portion was severely affected, the west suffering more than the east. In this area almost all the deaths were caused by fever. Few if any died from starvation except in isolated parts of Navánagar and Drápha near Lálpur Bhánvar and Jodhpur, where the hills and the distance from local marts made help almost impossible.

Over the rest of the province there was great distress, but nothing like the suffering in the south and east. The history of this famine is marked by almost all the concomitants of the earlier famines. There were several years of scanty rainfall, a climax of deficient rain, a year of excessive rain, a severe pestilence of fever, locusts, and a partial paralysis of trade and other sources of labour. In the Káthiáwár of 1877 no remedial measures could loosen the grasp of such a famine. The greatest difficulty was caused by the paralysis of the ordinary sources of labour. No supervision or aid could supply the place of the machinery by which in ordinary years the people are fed. What could be done was done, and public works and other measures saved thousands of lives. Nevertheless thousands died. In the most severely affected parts nine-tenths may have died of fever and pestilence, and one-tenth of starvation. In the middle zone the average of deaths from starvation probably did not exceed five per cent, and over the rest of the province the mortality from starvation was probably not more than one per cent.

The period of scarcity which came to a crisis in 1878 began in 1875. The monsoon of 1875 was so scanty, that in Rájkot the wells were dry by the end of September, and a scarcity of food was threatened. The rainfall of 1876 was again scanty and the land revenue was reduced. In 1877 in almost every part of the province the rain held off during June July and August. There was a pretty general fall in the beginning of September and another fall in October, but they were too late to save the rain *bájri* and *juvár* which form the staple food of the country. Cotton almost entirely failed. The cold weather crops were also poor. Especially in the north the seed was destroyed by swarms of larks or *bandiás*, wheat was attacked by blight and rust, and the outturn was much below the average. Still the province held out, though the people were beginning to be hard pressed, and many cattle

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died. Then came the excessive rain of 1878 which in the south-west swept the country of its crops. What little remained was devoured by locusts of many shades, red, yellow, pink, brown, and green. Of these five kinds the red and yellow were the most common; then the pink, then the brown, and lastly the green. These locusts were destroyed by the heavy rain, but not until they had laid eggs from which young locusts were hatched and for a short time devastated the cold weather crops. The heavy rains were followed by a violent remittent and intermittent fever, which killed thousands of the wealthier people and of well-to-do cultivators as well as of the poor. The ordinary sources of employment ceased. There was little house-building and almost no other work. Quarrying ceased in many places and there was almost no employment in the fields. Relief works could not take the place of field labour. They could not be at every one's door; the strong could not leave the weak; and the weak could not work. Then began the eating of roots, leaves, and other unwholesome food followed by pestilence. Children and even women were sold or abandoned. And in outlying places where there was no store of grain people began to die of starvation. In certain places the difficulty of disposing of the dead was felt to a small extent. Corpses were thrown into old wells or left in ravines and river-beds. No case of the eating of human flesh was heard of and probably no case occurred. The abandonment of villages for large towns was very marked. In the most severely affected districts the labouring classes flocked to Verával, Jáfarabad, Mahuva, and Talája. Many obtained sustenance at Mahuva as the Chief allowed the destitute without charge to cut green grass in his great cocoa palm plantations. This grass was eagerly purchased for fodder and comparatively few cattle died in the neighbourhood. Along the sea coast of Junágad and Jáfarabad large numbers were maintained by drying the fish caught by fishermen from the Gujarát coast and the Portuguese possessions. The catches of fish were good and as payment was partly in kind, the sea coast villages were saved much suffering. Had other states encouraged fishing and protected fishermen, and aided the transport of fresh dried and salt fish, many lives would have been saved. In this respect Navánagar was the most enlightened, and then Junágad; Bhávnagar did not move in the matter. Public works, especially road making, saved large numbers, and a few were relieved by local charities. During April and May of 1878 the hot weather *juvár*, which is locally called *chhásatia*, grew luxuriantly and afforded food for cattle and labour to the destitute. Had the famine lasted six months longer the consequences would have been serious. Fortunately distress was stayed by the good season of 1879. And as the labouring classes were the only section of the people who were seriously affected, as soon as the natural sources of employment were opened, the famine ceased.

Among the circumstances which helped to lessen the distress in 1877 were good crops in the Gher lands in the south and in the Bhál lands in the east. The Gher lands, which occupy most of the strip of coast from Miáni to Verával, not being, as they usually are, under water for months, yielded excellent crops in 1877. For

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Famines. *1877-1879.*

the same reason the Bhál, the strip of more or less salt lands south of Lakhtar and stretching as far as the head of the Gulf of Cambay, yielded large crops of wheat which employed the labouring classes who were further helped by gathering and making bread of the bulbs of *theg*, Cyperus jemenicus, which are found in the Bhál and the Nal Kántha as well as on the shores of the Ran of Cutch. *Bid* roots, Scirpus kysoor, were also largely consumed. In 1878 no crops were raised either in the Bhál or in the Gher, but as the people had to undergo only one season of scarcity they passed through it without much suffering.

The mangrove swamps proved another valuable source of relief. The fruit was eaten both by cattle and human beings; and the gathering of the leaves furnished work for the poor and supplied a fodder which supported thousands of cattle. The charity of the great religious corporations, the Shrávaks, Máhájans, Swámi-náráyans, and others, supported many of the destitute; the states everywhere gave cordial and efficient aid; and, in a quiet way, the small landlords found much valuable employment for their poor neighbours.

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CHAPTER V.[1]

CAPITAL.

Introductory.

THE amount of productive wealth in the province of Káthiáwár bears but a small proportion to the aggregate wealth of the inhabitants. This comparative absence of capital invested in productive agencies is to be attributed to the character of the people, among many of whom it is still the custom to bury savings, a custom bred of many generations of strife and insecurity. Peace and good government are gradually drawing capital from its hiding places, and there are now in Káthiáwár, as in the rest of India, conspicuous instances of the investment of capital in productive enterprises. These investments are not revivals of the ancient crafts and manufactures which were crushed by war and misgovernment; they are new channels for the flow of capital opened by the demands and improved by the appliances of western civilization. The principal ancient forms of investment were, trade, shipping, the weaving of cloth, brocade, shawls, and the forging of weapons of war. These industries rose and fell in prosperity according to the general state of the province, until they came into competition with the cheaper machine-made products of the west. They have now been almost driven out of the market. In 1842 Captain LeGrand Jacob, Political Agent of Káthiáwár, wrote that the local arts and manufactures had been nearly annihilated by the united power of English capital and steam machinery. Since 1842 these forces have been still more actively at work. Cloth-mills have forced the hand-loom weaver to give up the manufacture of the finer fabrics, and the immense import of kerosene oil is crippling the native oil-pressers. The industries towards which in the future capital is likely to flow are ginning and spinning factories and agriculture. The development of other special industries is almost too distant to deserve notice, but tanneries, glass-works, paper-making, dyeing, and calico printing may, in time, be expected to draw capital. The Bhávnagar state has already set up the machinery required for a brick and tile factory and several thousand tiles similar to those known by the name of 'Mangalore tiles' have been turned out. Ginning factories are the most promising investments, as with good management they can be made to pay handsome dividends. Machine-ginned cotton is preferred by the Bombay mills to hand-cleaned cotton because it is easier to card and is free from adulteration. Cotton spinning mills offer a safe and remunerative

[1] Contributed by Captain J. M. Hunter.

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investment for the surplus capital of the province. To succeed they should manufacture coarse yarn only, such as sixes and tens, so as to meet the chief local demand and compete with the local hand-looms instead of trying to undersell Manchester yarn. Cotton which could be worked into this coarse yarn can be bought in Káthiáwár at about a half-penny the pound (Rs. 20 a *khándi*) less than what the Bombay mills have to pay. A coarse yarn mill seems to offer so much prospect of success that the neglect of this branch of industry can be explained only by the want of originality and enterprise among native capitalists who require European firms to lead the way. Agriculture offers an unlimited scope for the investment of capital chiefly in irrigation, improved methods of cultivation, sugarcane-pressing, and sugar-refining.

Investments.

Besides in shipping and in the cotton trade money is invested in retail dealings, in house property, in ornaments, and in loans to tradesmen landed proprietors and others. In Bhávnagar, especially, a considerable amount of building is going on to provide accommodation for the increasing mercantile and labouring population which has been attracted to the capital by trade and the railway. The purchaser of land for building purposes obtains a freeholder's title and the investment generally yields six to eight per cent. Merchants, shopkeepers, state servants, and cultivators are the classes which usually invest in building land and house property. Modern houses are loftier and constructed to admit of more air than old-fashioned dwellings, and the cooking rooms of the better class are now placed outside of the main building. These changes have considerably increased the cost of dwellings. Houses in native states may be divided into three classes. Those belonging to the chiefs; those which, with the site on which they are built, are the property of private individuals; and those which have been built by private persons on sites belonging to the state. The first class of houses are used by the chiefs, and their relations and servants, the latter consisting of Khavás and Sipáhis. These houses are liable to a yearly rent; they are not transferable by the occupants, and are kept in repair by the state. Houses and sites which are the property of the holder are transferable subject to a state cess or *chauth* of six and a quarter per cent of the value. Houses built on sites belonging to the state are liable to a nominal rent. The occupiers are permitted to buy the site at rates which vary according to situation. In Bhávnagar the price of building land is about 13*s.* (Rs. 6½) the hundred square feet outside the town walls and £2 (Rs. 20) for the same area inside the walls, provided the occupier can show possession for not less than thirty years. Recently, for the purpose of erecting steam cotton-presses, land has been let on leases of ninety-nine years and in some cases for an unlimited time, under an agreement that the site will be used for no other purpose than that of the lease. The leaseholder is at liberty to terminate the lease and remove his machinery and buildings should the undertaking fail. Land not used for the purpose of the lease within a year of the agreement is liable to be resumed. No cases are known of land being purchased by speculators for the purpose of being sublet on building leases.

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Chapter V. Capital. Ornaments.

All classes invest savings in ornaments. Some cultivators and villagers still bury their savings, but the long period of peace which the country has enjoyed, has made the concealing of property unusual and the display of wealth in the shape of ornaments on the persons of men, women, and children often seems to challenge robbery. Women of the Nágar Bráhman, Vánia, Lohána, Meman, and Khoja castes always wear indoors anklets either of gold or silver called *kadlis* or *bagaldánás*, chain anklets called *todás* or *sánklás*, silver rings on their toes, and on their arms coloured ivory bracelets inlaid with gold called *betlás* or *chudis*, and glass bracelets called *bangdis*. On their necks they wear several ornaments such as *dániás*, *káligánthis*, *kanthis*, *tusis*, *jharmars* and *sánklis*. Their ears are adorned with true or false pearls according to the wealth of the wearer, and other fancy ornaments such as *pándadis*, *dheskás*, *jháls* and *tholiás*. Children's feet are loaded with a great variety of ornaments, gold and silver chains, *kadliás*, *bagaldánás*, *jhánjars*, *polariás*, *langariás* and *valiás*. Round children's waists are fastened gold and silver belts called *kandorás*, while their arms are set off by gold bracelets called *darshaniás* and *pátlis*. At weddings and on other festive occasions, women adorn their necks with gold necklaces and jewelled ornaments and they also wear rich strings of pearls, bracelets, nose-rings, armlets, and jewelled ear ornaments set to resemble flowers. Some wear silver belts and chains round their waists and ankles. There has been no change in the shape of ornaments worn by natives, but the growth of capital has largely increased the demand. New designs have been produced, and the ornaments are more solid and valuable, and the workmanship is better than it used to be.

Currency.

The Imperial rupee is current throughout the province. There are local mints at Junágad Navánagar and Porbandar whose coins are in use in those states only. Formerly Bhávnagar had a local mint, but it was closed in 1840 under an arrangement with the British Government. The silver coins struck in the Junágad mint are known by the name of *diwánsháí koris* each *kori* being worth something less than one-third of a rupee or about 8*d*.[1] They bear an inscription in Persian, *Bádsháh Gházi Muhammad Akbar Sicca Zarabe Junágad Bábi* and *Shri Diwán*, with both the *Samvat* year in the Nágri character and the Hijri year. On an average 7,40,000 *koris* are coined in the year. Some of the recently struck coins bear the legend *Nawáb Máhábat Khán Bahádur* and *Shri Diwán* on one side, and on the other side the *Samvat* and *Hijri* years, the word *Bábi*, and *Zarabe Junágad*. In making these *koris*, silver with the prescribed amount of alloy is turned into plates out of which the coins are cut weighed and stamped. This is done by goldsmiths. Copper coins called *dokdás* worth about a farthing, and half *dokdás* worth about half a farthing, thirty-six *dokdás* to the *kori*, are also coined. The gold and silver coins manufactured in Navánagar are known as *jámsháí koris*. Thirty silver *koris* are equal to one gold *kori* and 100 silver *koris* equal 28-4-4 Imperial rupees.

[1] According to the Assay Tables 100 *koris* equal 27-2-2 Imperial rupees.

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About 14,06,000 *koris* are coined every year. They bear the inscription in Persian *Sultán Muzafarsháh Hijri* 978 and in Gujaráti *Shri Jám.* Half *koris* are also coined. The mode of manufacture is the same as in Junágad. The Navánagar copper coins are *dokdás*, twenty-four of which go to the *kori*; *dhinglás* equal to one and a half *dokdás*, and a half-*dokda* called *trámbia*. Of the Porbandar silver coins or *koris* 100 are equal to 31-7-11 Imperial rupees. They are known as *ránáshái koris* and bear an inscription in Persian *Sultán Muzafarsháh Hijri* 807 and in Gujaráti *Shri Rána*. Half *koris* and quarter *koris* are also coined. On an average 5,65,000 *koris* are coined every year. One and a half per cent is charged for converting bullion into *koris*. The Porbandar copper coins are the same as in Navánagar.

Bankers.

There are no public banks in Káthiáwár. In the larger towns men of wealth advance money, discount bills, and grant bills of exchange. In Bhávnagar a few firms take money in deposit and grant interest at four and a half per cent a year (6 *as.* on Rs. 100 a month); but these cases are exceptional. They are private contracts rather than parts of a regular system. The probable reason of the absence of interest-paying banks is that capital is not considered safe in the hands even of the wealthiest firms. In 1864 a branch of the old Bank of Bombay was established in Bhávnagar. It carried on business for about two years, when the failure of the Bank in Bombay caused the Bhávnagar branch to be closed. No other European banking venture has since been attempted. Still the opening of the branch bank conferred a great benefit on trade. It lowered the rate of exchange between Bombay and Bhávnagar from three to one per cent, at which figure it has since remained. It is doubtful whether a European bank could compete with the cheap local capital which is available at Bhávnagar.

Commerce and money-lending have from time out of mind been the chief openings for capital. Still there have been openings for capital peculiar to particular epochs and special social conditions. One of these openings was the system under which a banker advanced the land revenue of a particular district to the local government and recovered the amount by collecting the tolls and taxes of the district. The firms of Vakhatchand Khushálchand of Ahmadabad and of Hari Bhakti and Sámaldás Bechardás of Baroda have accommodated government in this manner. The charges debited against the government were five per cent discount, twelve per cent interest, and the cost of collection. The interest varied with the power and the credit of the state. In native states, besides the security of the local land revenue, a member of the Chárań or the Bhát caste and an Arab *jamádár* in the service of the state, frequently became securities. Bankers also occasionally accompanied the armies of chiefs, advancing the pay of the stipendiary troops and providing the food of those entitled to subsistence.

In the year 1810 the richest merchants in Bhávnagar were Márwár Vániás from Páli, Jodhpur, and Fatehpur. Some of these afterwards transferred their business to Dholera; and, in 1832, the measures adopted by the Collector of Ahmadabad induced others to

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settle in Gogha. These subsequently returned to Bhávnagar. But in 1864, on the opening of the Bombay Baroda and Central India Railway, they left the Káthiáwár coast and have not returned. They seem never to have settled in Káthiáwár, and only staid so long as was necessary to carry on their trade. There are now no Márwár Vánia merchants in Bhávnagar.

Several capitalists owning from £100,000 to £120,000 (Rs.10,00,000-Rs. 12,00,000) carry on business in Bhávnagar. Large merchants employ their capital principally in the cotton trade, making advances to smaller merchants and cashing and granting bills of exchange. Some have taken shares in the Bhávnagar cotton mills and presses, and it is probable that in future more capital will be embarked in similar undertakings.

Large bankers generally belong among Hindus to the Vánia, Nágar Bráhman, and Bhátia castes and among Musalmáns to the class of Shia or Sulaimáni Bohorás. These bankers deal only in loans to large landowners, or in regular advances to merchants for trade purposes. As noticed in Chapter X. the heads of states have of late years started state banks and lend money to their people and also under Agency guarantee to other states.

In old times, when the country was infested by highway robbers and communication was difficult and dangerous, treasure and other valuables were carried by parties of messengers locally called Ángariás. The establishment of order, the opening of railways, and the ease with which exchange bills and money-orders can be sent by post have almost extinguished the Ángaria system. It lingers in Gondal, Dhoráji, and a few neighbouring towns. An Ángaria party is formed of Rajputs, Kolis, Bhils, and other armed classes, in all about fifteen or twenty persons. Each party has a headman called *mukádam*. When a merchant wishes to forward cash to any distant town, he sends for the head of a gang of guards, and after arranging terms a number of men are sent proportionate to the amount of treasure, each man carrying on his back a bag with £60 to £100 (Rs. 600 - Rs. 1000). The daily charge is now not more than $\frac{3}{16}$ to $\frac{1}{4}$ per cent. They travel throughout the peninsula and to the neighbouring towns of Gujarát. They are armed with swords and matchlocks and in a few instances with muskets. They are not permanently employed, but are engaged for the trip. When unable to find work as guards, they serve as messengers or even as labourers. The money is paid by the merchant to the headman, who divides it among the guards levying a small commission. These guards bear a high character, and money entrusted to their charge is rarely or never lost. They are not liable to *valtar*, and indeed have not the means to make good losses. The average day's march is twenty to twenty-four miles. They usually start early in the morning and if necessary travel all day. At night they watch the treasure in turns. Few instances are known of fights between Ángariás and robbers. The Ángaria profession is not strictly hereditary, but formerly in most cases one or more sons followed the occupation of their father. The occupation is not monopolised by any caste or tribe, but is generally followed by all the arm-bearing classes.

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Money-lending.

Money-lenders belong to three classes; *sáhukárs* or bankers, *nánávatis* or money-changers, and *vohorás* or usurers, also called *vorgatiás*, who respond to the *kisatiás* of Gujarát. Besides these three classes of professional money-lenders men of almost every caste who have capital do a little money-lending when opportunity offers. Regular money-lenders usually belong to one of five Hindu castes: Vániás, Nágar Bráhmans, Lohánás, Bhátiás, and Kanbis. Among Musalmáns the only professional money-lenders are Memans. The word *sáhukár* according to one interpretation is a corruption of *sádhukár*, that is of gentle birth. It may more probably be derived from the Persian *sháhu* excellent and *kár* occupation. The term is now applied only to merchants of weight and respectability. To their exchange and loan business these merchants add transactions in opium and other branches of wholesale trade. *Nánávati* or money-changer, the local term for *saráf* or shroff, is a compound of *nána* cash and *vatáo* discount or exchange. These men grant and cash bills of exchange, deal in gold silver and precious stones, and occasionally lend money on a smaller scale than bankers. *Vohorás* or usurers, the third class of moneylenders, are not the same as the Muhammadan Bohorás. They may belong to any caste but are principally Hindus. The name denotes the character of their business, the word *vohoravu* meaning to dispense and the *Vohora* being the man who dispensed or retailed grain and other supplies. *Vohorás* are also sometimes called *kadária*, a word peculiar to Káthiáwár, derived from *áhár* food. These are the petty village money-lenders who provide the lower classes with funds grain and provisions.

Security.

The security required depends on the character of the transaction and on the position of the borrower. Bankers, unless the borrower is a stranger, do not require security from the small tradesmen to whom from time to time they advance funds for trade purposes. In these transactions they keep an account with the borrower but do not require either bond or security. Landholders and other borrowers have to pass a bond and to furnish security in the shape of ornaments or immovable property. In such cases the lender satisfies himself by personal inspection that the security offered is good and sufficient. He occasionally asks one or two neighbours to appraise the property as there are no professional surveyors or valuers. Ornaments are taken to an experienced goldsmith to be roughly valued and if necessary tested. These valuers are distinguished by the term *párakh* or assayer, a name which sometimes clings to a family for generations after they have ceased to act as valuers. Money is usually advanced to three-quarters of the value of the property pledged. When a customer opens an account with a moneylender he is sometimes charged a half to five per cent under the name of *mandámani*. Among the lower classes of moneylenders when a fresh loan is made a discount termed *kothli chhodámani*, literally bag-opening, is charged.

Borrowers.

The most indebted because the most improvident class are the petty landowners. Most of them are the descendants of younger branches or the retainers of large landholding families who have received one or more villages from the head of the house. Since the

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original grant they have multiplied and divided their patrimony, until in some instances they have fallen to the condition of peasant proprietors. At the same time they have retained indolent habits, extravagant tastes, and traditions of free-handed expense. They habitually exceed their income, and pay no attention to the management of their estates. Men of this class have the reputation of not adhering to the terms of the bonds they execute. In some instances, when the creditor has obtained possession of the land in satisfaction of his decree, the landowner has prevented the cultivator from sowing and has thus nullified the creditor's remedy. For these reasons money-lenders are not anxious to have dealings with borrowers of this class. When they do make advances the interest they charge is as high as twelve to eighteen per cent a year. Of the cultivating classes most of the Kolis and Áhirs are steeped in debt. The Palival Bráhmans, Pancholi Kumbhárs, and Kharaks[1] are well-to-do, industrious, and intelligent; but even they are obliged to borrow to defray the cost of their expensive weddings, funerals, and first pregnancies. According to their character and resources men of this class are charged twelve to eighteen per cent a year. These classes generally borrow from *Vohorás* or *Vorgatiás*, who supply grain, oil and sugar as well as cash. The poorer cultivators, the Kolis, Áhirs and Ghánchis, are entirely in the hands of these petty money-lenders. From them they obtain provisions and seed, and at *Diváli* (October - November) pay back from the harvested grain what they have borrowed with an additional twenty-five per cent of *bájri* and fifty per cent of *juvár*. The provisions supplied are also paid for in seed, the moneylender crediting the cultivator with the market price of the grain. In some cases the moneylender meets the state demand and takes the whole of the crop, part of which he advances again to the cultivator for food, and credits his account with the balance. This system gives the lender many opportunities to defraud an illiterate debtor who has no means of checking the price which the moneylender has allowed him for his grain. The poorer husbandmen seldom free themselves from the money-lender's yoke. When the cultivator is so heavily in debt that he can obtain no further advances of food to keep him till the next harvest, arbitrators are called in who examine the accounts and inquire into the cultivator's means of payment. If the debtor has no means of payment the arbitrators take his bullock or buffalo, value it at eight or ten times its worth, hand it to the creditor in part-payment of the debt, and fix instalments for the payment of the balance. The cultivator then proceeds to open a fresh account with another money-lender. The first debt continues to accumulate and the amount is finally struck off as a bad debt, the money-lender having really lost nothing by his dealings with the cultivator. This is an extreme case. As a rule, the moneylender accommodates the debtor in such a way as to retain him as a constituent.

[1] The Kharaks are a class of cultivators who are found in considerable numbers in Válák and in the south of the peninsula. As husbandmen they are considered inferior only to Kanbis. They eat with both Kanbis and Gujar Suthárs, but marry only in their own class.

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Artisans enjoy better credit than cultivators because they are not burdened with the cost of plough-bullocks which have to be fed all the year round and, from time to time, have to be replaced. At the same time artisans are improvident. Few of them carry on their calling on their own capital. Weavers, rope-makers, turners, and toy-makers have to borrow before they can buy the materials required by their craft.

Interest.

Interest depends on risk. Of late years the rate of interest has greatly fallen in consequence of peace, security, and the development of trade. In the case of petty traders the rates of interest have fallen from seven and a half to nine in 1820 to six to seven and a half in 1882; in the case of husbandmen from twenty-four in 1820 to from nine to eighteen in 1882; and in the case of labourers from twenty-four in 1820 to from nine to fifteen in 1882. At present (1882) if house property or ornaments are given in security money can be obtained at six to seven and a half per cent.

Book-keeping.

As the object of traders in recording their monetary transactions is the same all the world over, it is natural that the same books of account should be found in widely distant countries. The accounts of native merchants have their exact counterpart in those kept by European firms. Even the names of the books agree. At the same time the intricate and extensive character of western trade has necessitated an elaboration of the system of keeping accounts at which native traders have not yet arrived. Thus the Italian system of double entry, in which the business is divided into separate branches each keeping a debtor and creditor account with the other, does not obtain among native traders.

The account department of a native merchant doing a large business is simple to a degree. He may be seen at the close of the day's work casting up his accounts by the light of a small wick dipped in an earthen saucer of oil. The accounts of a money-lender pure and simple who does not engage in trade consist of one book, called a *betha-khata*. In this book he enters the monies and supplies advanced to his debtors and credits their payments in grain or cash. At *Diváli* (October - November), the end of the *Samvat* year, a balance is struck which is signed by the debtor and attested by a witness and sometimes a separate deed is drawn up. If, in addition to money-lending, the merchant engages in trade he keeps two other account-books, the *ávro* or day-book and the *khátávahi* or ledger. The *khátávahi* is a ledger to which the entries in the day-book or journal are carried and placed under separate headings. This is the principal account-book in the native as well as in the European merchant's office. Each book opens with an invocation to Ganesh, the son of Shiv, the god of beginnings. At the worship of account-books a ceremony which every Hindu merchant observes on the *Samvat* new year, *Kártik sud ekam* (November), he records an obeisance to Ganesh, Lakshmi, Bahucharáji and other deities, and invokes them as witnesses to the honesty of his transactions. Each heading in the ledger is prefaced by the syllable *shri* which refers to Lakshmi, the goddess of wealth and the wife of Vishnu. But though *shri* prefaces each separate branch of accounts such as

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Book-keeping.

expenditure, &c., it does not preface an ordinary individual's account. According to the native system of book-keeping all sales and purchases are first entered in a journal called the *nondh* or memorandum-book, while all payments are recorded in the *rokad-mel* or cash-book. From these books the rough ledger called *rudháváhi* is posted. As the transactions recorded in the rough ledger have not been adjusted they are only approximate and are subject to correction. Corrections are made when the several accounts are settled. The entries from both books are then posted into the ledger or *khátávahi*, which thus contains the merchant's exact dealings. Some merchants incorporate the journal and cash-book in one book called the *ávro* or journal and from the *ávro* the ledger is posted. In addition to these regular account-books the larger traders keep the following books: the *vachhiát vahi* in which all sales to customers or to their order are entered; the *hundi nondh* or bill-book in which all bills of exchange given or accepted are recorded; at sea ports the *satmi nondh* or manifest-book in which the invoices of cargoes are compiled; in the cotton trade the *dokda vahi* or bale-book, a record of all sales and purchases of cotton with the amount date and the names of the buyers or sellers; the *vyáj vahi* or interest-book, in which on each *Diváli* the interest on outstanding accounts is entered; the *kánta vahi* or scales-book, in which all goods sold or bought or weighed in or out are entered; the *vima vahi* or insurance book, containing the amount for which the property has been insured and the names of the underwriters; and the *kabála nondh*, a book kept by cotton merchants and those who speculate in time bargains in which the details of each speculation are entered and from which a *kabála kháta vahi* or *kabála* ledger is posted.

Insurance.

At present almost all merchants and some private capitalists accept risks in partnership with others. There are no houses of business which confine their transactions to insurance. Before the British settlement of the province property in transit either by land or by sea ran enormous risks, among which piracy was perhaps the greatest. Insurance was seldom effected on goods travelling by land. The property was either protected during transit by armed escorts, or immunity from attacks by robbers was purchased by the payment of blackmail to the heads of the thieving classes who became responsible for the safety of the goods. This was practically a rude form of insurance. Before they had dealings with European traders natives are said never to have ensured against fire.

Before the decay of the power of the Moghal admirals, and the consequent spread of piracy in the eighteenth century, there is said to have been a systematic marine insurance among the traders of the Káthiáwár ports. Sea insurance has revived since the Cutch, Káthiáwár, Konkan, Malabár, and Arab pirates were destroyed by the British in the second half of the eighteenth and the first twenty years of the nineteenth centuries. Marine insurance is carried on under a different system from that which obtains in Europe. There are no special insurance offices, but two or more firms accept a joint

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risk in specified proportions. The custom is for a broker to go round among those merchants who engage in insurance business and ascertain what share of the risk of any particular cargo they are willing to accept. When the total value has been taken the broker draws up the policy, specifying the proportion of risk each firm has undertaken. This deed is termed a *kabálo* or agreement, but the English term policy is coming into common use under the corrupted form *pálisri*. The document is then signed by the underwriters, who are termed *matu mukaris*, that is signature-putters. The underwriters' liability does not appear to be clearly defined. In fact the business is carried on in a careless and random manner. The general opinion is that the underwriters are not liable so long as the cargo remains in the boat, however much it may be damaged by fire or water, and that their liability arises only if the vessel is wrecked or the cargo thrown out to lighten the ship. This doctrine is termed *pátiya salámati* or plank safety, and implies that no compensation is due so long as the cargo is saved by floating on a plank. According to another view which finds expression in the phrase *pedhiye pohonchto*, literally as far as consignees' house of business, the underwriters' liability is continuous until the property has reached the firm to which it is consigned. The plank-floating doctrine does not seem to have been accepted by the Bhávnagar court in the only insurance case which has come before it. In that case the cargo was burnt at sea. The underwriters pleaded immunity from liability to pay compensation on the ground that they did not accept fire risks but only storm risks, and that as the property had not been thrown overboard they were not liable. On examining the policy it was found that the extent of the underwriters' liability was defined by the words *raja-kaja* or will of God. This term has much the same meaning as the more common *ásmáni-sultáni*, the sky or the king, which corresponds to the English phrase 'hand of God and the king's enemies.' At the same time it has a wider significance as the word *kaja* means accident or misfortune. The court held that the policy covered the loss and awarded compensation.

Insurance is effected on an amount twenty-five per cent in excess of the value of the property insured. The premium or *salámati* is paid on this sum, but compensation if paid is limited to eighty-seven per cent of the actual value of the property. The rate of premium varies with the time of the year. It seems not to vary with the class of goods insured. At the beginning of the open season, that is in October and November, the premium is one-quarter per cent. As the season advances it rises to two and a half per cent, and in April and May, when storms may be expected, the rate rises to as much as three and a half per cent. European firms in Bombay accept insurances of goods proceeding by sea to Bhávnagar at the rate of $\frac{1}{2}$ to $\frac{9}{16}$ (8 - 9 *annas* in Rs. 100) per cent premium. The broker receives one-eighth per cent (2 *annas* in Rs. 100) on the premium. The native underwriters in Bhávnagar seem to take no steps to ascertain the seaworthiness of the vessels in which the property is loaded. It would be difficult for them to satisfy themselves on this point, for there is no registry of native

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boats at Bhávnagar or at any other Káthiáwár port. Thus there is more chance than method in the native system of marine insurance. The consequence is that the public have no confidence in the underwriters, and though the European firms in Bombay charge a higher premium valuable property is insured with them in preference. Native merchants do not always insure their goods; many take their chance. When part of a cargo is lost through stress of weather the following procedure is observed. The captain of the boat on reaching Bombay reports the loss to the agent, who immediately informs the *Máhájan Sheth* or head of the native mercantile community. The *sheth* sends a man to visit the boat and make a list of and take in charge the remaining cargo. The list of cargo is sent to the port from which the boat sailed, when the compensation is fixed by arbitrators and the liability divided among the underwriters according to the risk each had accepted. A fee of one and a half per cent on the amount of compensation is paid to the person who made out the inventory of the cargo.

Gambling Transactions.

Two kinds of gambling transactions are common and popular in Káthiáwár. These are time-bargains known as *sattás* or speculations, and weather-wagers known as *kabálás* or agreements.

Time Bargains.

Time-bargains are fictitious sales and purchases of cotton or opium. Except in comparatively small quantities no other article of commerce is made the subject of these phantom transactions. This kind of speculation has been reduced to a system under elaborate rules enforced by an association. *A* agrees to buy from *B* a certain number of *khándis* of cotton on a certain date at a specified price. No merchandise changes hands, but on the fixed date the parties settle as if there had been an actual transfer of property. If the price of cotton falls when the bargain is running the seller receives from the buyer what he would have gained by an actual sale. On the other hand if the price of cotton has risen, the seller pays what he would have lost. The American war caused a break in this speculation and a change of system. Before the American war the chief centres at which speculation was carried on were Bombay, Bhávnagar, and Dholera. There were two settling days in the year, the second of the light half of *Mágsher* (December) and of *Vaishákh* (May). On these settling days the difference between the price agreed upon and the current value was paid punctually though in some instances large sums of money were lost. Merchants living at a distance speculated through brokers. The abundance of money caused by the high price of cotton during the American war caused a recklessness among the trading classes. This reckless spirit found vent in gambling transactions which assumed larger proportions than ever before. At the close of the war the sudden fall in the price of cotton from 25*d.* to 5*d.* the pound left some of these gamblers defaulters in sums which they could never hope to pay. This collapse discredited the system of time-bargains and for years all attempts to revive it failed. Eventually a number of petty brokers in Bombay, under the direction of eight or nine influential men, formed an association for the purpose of reviving time-bargain speculations on a safer footing. They drew

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up a set of rules, the principal of which was that each member should enter in a book all transactions either on his own account or on the account of a constituent. Each member also bound himself to settle all claims arising out of such transactions on the first open market day in each month according to the rate fixed by the directors. The difference in the price was to be paid in *annas* instead of in rupees as hitherto, that is the actual liabilities were reduced to one-sixteenth.

As this system was found to work satisfactorily two associations for a similar purpose were formed in Bhávnagar about 1877. These associations are governed by much the same rules as the Bombay association. The only differences are in minor points and that they have separate settling days.

In Bhávnagar there is a director whose duty is to obtain the current price of cotton on settling day, to examine the books of the members weekly that the security they have deposited covers their liabilities, and to see that all claims are punctually satisfied. As he is personally responsible for the claims of the members against each other the director is forced to fulfil his duties with care and attention. Each member receives a book under the signature of two directors in which all transactions must be entered. This book contains a license to speculate up to a specified number of *khándis* on condition that a sum calculated at £6 5*s.* (Rs. 62½) on every 100 *khándis* is deposited with the director. Taking the rupee as one *anna* this deposit covers a rise or fall of ten per cent in the price of cotton. If the price fluctuates beyond this limit the director calls for a further deposit. This money is kept by the director and used in any way he pleases so long as the owner of the deposit remains a member of the association; it is restored to him as soon as he ceases to be a member. On entering the association each member pays a license fee of 9*d.* (6 *ans.*) on every 100 *khándis* of speculation. On every £10 (Rs. 100) of profit he pays 3*s.* (Rs. 1½) to the director. The director credits these payments to the funds of the association from which expenses are paid. The balance is devoted to charitable objects. A further preliminary required of a new member is to execute a bond to the director on stamped paper, binding himself to conform to the rules of the association and not to sue the director for the deposit-money, should the director, in the event of his defaulting, pay it to his creditors. These associations have branches in the towns of Wadhwán, Limbdi, and Dholera, and the brokers in Bhávnagar have constituents on whose account they speculate in the towns of Viramgám, Ahmadabad, Dhrángadra, Botád, Mahuva, Kundla, Pálitána, Talája, Gogha, and Bombay. The transaction is decided by the market price of cotton on the third day of the light half of the moon in each month. Formerly the price-current was fixed in Bombay and the Bhávnagar speculations were settled accordingly. But as this arrangement left an opening for fraud, it was discontinued. At present on each full-moon the director in Bhávnagar despatches a letter to each of fifteen respectable cotton merchants in Bombay asking them to intimate on the third of the moon what is the current price of the best cotton. On receipt of these replies the director strikes an average and settlements

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are made according to that price. In each letter of inquiry one rupee in stamps is enclosed which the correspondent disposes of in charity in Bombay. The class of cotton, upon the current price of which the settlements are based, varies according to the time of the year. The cotton which happens to be coming into Bombay in the greatest quantity is taken as the basis. From February to April it is full-pressed Berár cotton; in May and June it is full-pressed Wadhwán and Bhávnagar cotton; and from July to January it is half pressed bales from Wadhwán and Viramgám.

On the sixth of the month the members meet at the *pátia dukán* or sign-board shop, that is the exchange, and the director inquires whether all accounts have been settled. If any remain unsettled, he satisfies the creditor from the defaulter's deposit. Similarly at the weekly examination of books should a member refuse to supplement his deposit, the original deposit is handed to those with whom he has transactions. The broker, who also speculates on his own account, charges half an *anna* a *khándi* on all transactions effected by him, and is responsible for the liabilities of his clients. The larger merchants speculate through brokers. Each of these associations has twenty-five to thirty members besides their clients. If any member breaks the rules of the association he is liable to expulsion.

The director receives no pay for his labour except such interest as he may be able to make out of the deposits.

Váida.

Another species of gambling cotton dealings is brought within the cognizance of the law by certain formalities observed at the time of making the agreement. These are termed *váida*, that is a promise or stipulation. The difference between *váidás* and the time-bargains is that at the time of entering into the contract the buyer pays earnest-money and the seller has the option of specific performance of the contract by tendering the cotton at any time between the agreement and the stipulated day which is always the second of the *Vaisháh* light half (May). Should the seller not claim specific performance before the day of agreement or *váida*, the difference between the price of cotton on the day of agreement and the rate specified in the agreement is paid in full, not, as in the present time-bargain, at the rate of one *anna* the rupee. The class of cotton specified is always 'good fair.' Merchants enter these agreements in separate note-books. Many employ brokers who receive a commission of 4½*d.* (3 *ans.*) the *khándi* the charge being borne equally by the seller and the buyer. The market rate on the agreement day is the rate in the Bombay market. It is fixed by a committee of merchants chosen under the superintendence of the Bhávnagar customs officer. These time-bargain speculations are recognised by the local courts and actions lie to them for breach of contracts which must be on a document bearing a 4-*anna* stamp. This form of speculation is popular in Bhávnagar, because, whether the seller finds it to his advantage to deliver the cotton before the day of agreement, or the buyer insists on the specific performance of the agreement, plenty of cotton is generally available.

Weather Wagers.

The next class of gambling transactions is that of weather-wagers. These are simply bets that within a certain time rain will fall in

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Weather Wagers.

sufficient quantity to run in a continuous stream off the eaves of a particular house. The season for rain-bets begins with the *Árudra Nakshatra* or the *Árudra* asterism on the 20th June and lasts to the Elephant or *Háthia* asterism in October. The leading speculators choose the house and a trustworthy man is appointed to watch its eaves. If the rain flows off the eaves in a continuous stream the watcher claps his hands. If it fails to flow he watches till the time is over, and retires. The odds are usually against the rain, though at times the chances are considered to be evenly balanced. The speculators meet daily in some open space whence the appearance of the clouds and the direction and force of the wind can be observed. From these signs they draw their conclusions as to the probable weather for the day and make their books accordingly. A long break and a high wind will send the odds to as much as 100 to 1 against rain, while clouds or lightning in the north or a northerly wind will bring down the odds to eight to one. A sure sign of rain at Bhávnagar is the disappearance of southern clouds below the horizon with lightning in the north-east. The winners of the bets pay ¾*d.* the 2*s.* (¼ *anna* the rupee) to a charitable fund from which the wages of the watcher are paid. Except the richer merchants, who think these transactions disreputable, all classes speculate on the rain, the poorest delighting to risk a few pence.

Another peculiar form of transaction was known as the *ánt* or credit system. Under this system no cash changed hands until the day of general settlement. The seller parted with his goods on the credit of the buyer and he in the same way passed the goods to some one else. This system is mentioned in the Mirát-i-Ahmadi as having been stopped in A.D. 1715 by Mohtarimkhán, Diwán of Ahmadabad. It afterwards revived but broke down after the great famine of 1838 (*Samvat* 1894) when credit was destroyed.

The revival of the credit system in the eighteenth century was probably at least partly due to the scarcity of coin, as large quantities were buried. The disadvantages of the system are obvious. It enables needy speculators to trade without capital, men of straw who disappear on the approach of settling day.

Mortgages.

Several modes of pledging property as security for debt are distinguished by varying rights in the property pledged. Under the form of *Sán-giro*, which corresponds to a collateral mortgage or hypothecation, possession remains with the mortgager. Only when the mortgager fails to make the prescribed payments can the mortgagee sue for possession. This is not a common form of pledge, probably because of the risk to the mortgagee. *Kabzá-giro* is a mortgage in which the mortgagee receives possession of the thing pledged. This form of mortgage includes two distinct arrangements. Under one of these the mortgagee has possession of the thing pledged without the use of it; under the other the mortgagee has both possession and use. When use as well as possession is granted, the mortgage is termed *bhog gareniu* or enjoyment pledge. Under one form of this mortgage known as *ghás gareniu* the creditor enjoys the use of the property pledged in lieu of interest.[1] In the forms known as *oghách hut* and *puláchhut*

[1] *Ghásgareniu* may be literally translated as mortgage with usufruct of the thing mortgaged in lieu of interest. Colonel J. W. Watson.

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both capital and interest are taken to have been repaid by the creditor having the use of the property for a specified period.[1] This is a common arrangement where money is borrowed on land and the debtor has exhausted his security. The rate of interest charged on a mortgage varies from nine to twelve per cent a year. Forfeiture or foreclosure of the thing pledged is known as *atki aghát* from the word *atak* a limit. This condition in a mortgage is not recognised in the Bhávnagar civil courts. When such a condition exists the property is sold by order of the court, the proceeds are paid to the creditor, and any balance is handed to the debtor.

Of Labour.

The custom of cultivators and labourers mortgaging their labour for a term of years does not exist in Káthiáwár. In villages, a well-to-do cultivator sometimes advances a labourer a year's wage when the labourer is bound to work off the advance. No bond is taken from the labourer who is supplied with board and lodging at the employer's expense. The ordinary cash portion of a field labourer's wages for a year is about £5 (Rs. 50). Under such circumstances the creditor has no right to the services of the debtor's wife or children. Such an arrangement would only be entered into with an old servant or a labourer of respectable character over whom the employer had some hold. The creditor would probably satisfy himself as to the disposal of the advance by the labourer. If that were placed beyond his control, then he would be dependent on his creditor for his daily food, and this would keep him faithful to his engagement.

Forced Labour.

The recovery of a superior's dues by the unpaid labour or *veth* of his inferior is a common practice in Káthiáwár. The word *veth* comes from *vahitru*, that is unprofitable labour. It is applied to the services to which the landlord has a claim in consideration of a certain yearly supply of grain. The persons who receive this grain and perform the labour are termed *vasváyás* from the word *vasávavu* to inhabit, that is they represent the classes whose presence is essential in populating a village. They are the Kumbhár or potter, the Váland or barber, the Suthár or carpenter, the Lohár or blacksmith, the Darji or tailor, the Mochi or leather-worker, the Dhed or sweeper, and the Bhangia or scavenger. The grain which is divided among these people is taken from a heap called *mendhára*, which is roughly calculated as sufficient to satisfy the demands of the *vasváyás* and other *lágvis* and also to defray the state *kharáját*. The remainder, if not more than five *máps* per *kalsi* of the entire produce, is taken by the cultivator as surplus or *parthár*. Should the remainder exceed five *máps* per *kalsi* of the produce, then after the cultivator has taken *parthár* at the rate mentioned, the remainder is divided proportionally between the state's and the cultivator's heaps. Where the landlord is entitled to a fourth share of the crop, according to the custom in each village, the grain is divided into five equal shares, one of which is divided among the *vasváyás* or settlers and *lágvis*

1 *Ogha* literally means a heap and is usually applied to a heap of millet stalks or grass. Similarly *pula* means a small bundle of grass or millet stalks. *Chhut* means release, cessation. Colonel J. W. Watson.

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or claimants[1] and devoted to other miscellaneous expenses. In return for this grain, the following services have to be performed without further remuneration. The potter supplies the revenue and police officials with earthen pots and provides village-guests such as Bháts and Chárans with the necessary vessels. He fetches water and makes bread for those to whom he is bound to supply vessels and clean their dishes. The barber makes the beds in the chief's house, lights the lamps, and shampoos the legs of the members of the landlord's family. He fetches supplies from the grocers and at night acts as a torch-bearer. If there are several families of potters or of barbers the grain is divided among them and they take the duty by turns. These two classes are exempted from the *ubhad vero* or unsettled tax which other *vasváyás* are bound to pay.[2] Dheds fetch fuel and fodder for the landlord and his officials, and carry letters. Bhangiás act as guides, sleep in the grain-yard during harvest time to watch the grain, and publish orders in the village by beat of drum. The other *vasváyás* are bound to work for the landlord whenever called upon. Cultivators are bound to carry the landlord's share of the grain to the grain-store or to the residence of the person to whom the landlord may have sold the grain. During the journey they receive forage for their cattle and food for the cartmen. Husbandmen and sometimes tradesmen are also obliged to lend bedding or *págran*, including cots mattresses and quilted covers, for the use of the landlord's guests. Vágris have to provide tooth-sticks for the landlord's guests and receive a day's food in return. Shepherds of the Rabári and Bharvád castes must provide milk for the landlord and his guests by turns. The above system can be carried out only in villages. In towns the landlord keeps his own milch cattle and if he requires skilled labour it is obtained through the headman of the craft and paid for at the rate of three-fourths (12 *annas* in the rupee) of the regular market wage. The system of under-paid labour is gradually falling into disuse. It is becoming the rule for chiefs and landlords to pay at the same rate as private people.

Wages.

The wages earned by field-labourers depend on the time of the year and the character of the labour. Field labour is usually paid in kind. For clearing and weeding men receive three pounds (three *sers*) and women two pounds (two *sers*) of grain a day. Labourers employed in harvesting are paid in kind at the rate of one-twentieth to one-sixteenth of the amount collected. This share is termed the *mul* or original wage. In addition to it the midday meal is provided by the employer. The cotton-picker receives one-sixteenth to one-twentieth of the first picking which is termed *dhungra*, literally a heap or share, one-twelfth of the second gathering, and one-fifth or one-sixth of the third and last picking which is called *jhunjha* or last, a word which is also used for the last child of a family. After the last picking the villagers are allowed to glean the

[1] *Lágvis* are those who have a *lág* or right to share in the grain. Such persons may be artisans or the priest of a village temple or any person entitled by special grant. Colonel J. W. Watson.

[2] *Ubhad* literally means unsettled as opposed to cultivators who are regarded as settled or attached to the land. When a *garásia* loses the proprietary right over his land he is said to become a *kárdia* or tax-payer. *Ubhad vero* is the tax levied from shopkeepers, artisans, labourers and villagers other than cultivators. Colonel J. W. Watson.

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remainder. This gleaning is called *salo* and it is permitted also in grain fields after the crops are carried. In sugarcane and other irrigated fields the workmen are paid in cash from £3 12*s.* to £4 16*s.* (Rs. 36 - Rs. 48) a year and food and clothing in addition. If they are engaged for a shorter term they are paid 8*s.* (Rs. 4) a month besides food, but without clothing. Three workmen are required in a sugarcane field, the *pánetia* or waterer who guides the water into the furrows, the *kosai* or water-bagman who drives the bullocks which raise the water, and the *bhuria* whose duty is to cut the cane when ripe. The working hours are from six in the morning to six at night with an interval from twelve to two for food and rest. Field-workers who are not engaged by the year, find employment in ploughing, cleaning, weeding, and picking. This employment lasts for about nine months. It is calculated that the wages which they earn during this time are sufficient to provide them with the necessaries of life during the whole year. At harvest time the workers are paid far higher wages than any other employer of labour can afford to give. Miscellaneous labourers chiefly belong to four castes, Bhois or litter-bearers, Ghandária or coir-rope makers, Kolis, and Khavás the offspring of the female servants of chiefs and landlords. These are paid in cash, the daily wages of a man being 3*d.* to 4½*d.* (2 - 3 *annas*) and of a woman 2¼*d.* to 3*d.* (1½ - 2 *annas*). In mills and cotton presses the wages even of unskilled labour are higher, a man receiving 3¾*d.* to 5¼*d.* (2½ - 3½ *annas*) and a woman 3*d.* (2 *annas*) a day. Some forms of unskilled labour are paid by the amount of work done. Women who are usually employed to separate the cotton from the pod can clean forty pounds (1 *man*) of cotton in a day and for this they receive 3*d.* (2 *annas*) and the pods as fuel. One man can unhusk 750 cocoanuts in a day, for which he is paid at the rate of 2*s.* (Re. 1) the thousand.

During the cotton season trained workmen in steam presses and ginning factories earn 7½*d.* (5 *annas*) and at screw presses as much as 2*s.* (Re. 1) a day.

Masons usually belong to the following castes, Kanbis, Káchhia Rájputs, Khavás, Jogis, Rávaliás, and Muhammadans. Their wages vary according to their skill. The best hands earn as much as £1 12*s.* (Rs. 16) a month, an average mason makes about £1 5*s.* (Rs. 12½), and an inexperienced workman not more than 14*s.* (Rs. 7.) An average carpenter makes 15*s.* to £1 5*s.* (Rs. 7½ - Rs. 12½) a month, while a skilful workman may command as much as £1 10*s.* (Rs. 15). Suthárs have not the monopoly of carpentering. Kumbhárs Lohárs and Darjis freely compete with them. Blacksmiths are usually employed by large establishments who pay them £1 10*s.* to £2 (Rs. 15 - Rs. 20) a month. A few work on their own account making betelnut-scissors and native cooking vessels. Stone-cutters belong to any caste. They make £1 18*s.* to £2 (Rs. 19 - Rs. 20) or even as much as £2 4*s.* (Rs. 22) a month. The class of stone-cutters called Sompara Saláts are considered specially good workmen and earn as much as £2 10*s.* (Rs. 25) a month. Except among Lohárs or blacksmiths, whose sons blow the bellows, the women and children of skilled craftsmen do not help the men. These different classes of skilled

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labourers are mostly Hindus. They keep the following holidays: *Rámnavmi* in April, *Janamáshtami* in August, *Shivrátri* in February, two days at each eclipse, *Holi* in March, *Diváli* (the Samvat New Year) in November, *Mahásankránti* in January, and *Somvati Amás* that is dark fifteenths falling on Mondays. The more religious rest from work on the eleventh and thirtieth of each lunar month. They begin work at seven in the morning and go on till six in the evening with an interval for dinner and rest between twelve and two. They are paid in cash. The wages of skilled labour have risen considerably within the last twenty years: those of carpenters from 6*d.* (4 *annas*) in 1860 to 1*s.* (8 *annas*) in 1881; of bricklayers, smiths, tailors, and shoemakers from 6*d.* (4 *annas*) in 1860 to 9*d.* (6 *annas*) in 1881; of masons and sawyers from 7½*d.* (5 *annas*) in 1860 to 1*s.* (8 *annas*) in 1881. During the same time the wages of unskilled labour have risen from 3*d.* (2 *annas*) to 4½*d.* (3 *annas*).

Prices.

The prices of wheat, millet, and Indian millet for the last hundred years so far as they are available, are given below in tabular form.[1] An examination of the statement shows that in the case of millet, for which the details are most complete, during the last hundred years there have been two years of unusually low prices. In 1789 as much as 126 pounds could be bought for one rupee. Millet has never again been so cheap as this. The next cheapest year was 1797 when millet sold at 101 pounds the rupee. Then comes 97 pounds in 1786, 90 in 1844, 84 in 1796, 80 pounds in 1799, 78 pounds in 1849, 73 pounds in 1843, 67 pounds in 1827, 1829 and 1832, 66 pounds in 1833, and 62 pounds in 1831. On the other hand there have been years of scarcity in which the rupee could not buy more than twenty pounds of millet. These years were, in 1864 and in 1813, 14 pounds; in 1865, 15 pounds; in 1791, 17 pounds; in 1866, 1879, and 1825, 20 pounds; in 1870 and 1878, 21 pounds. The years 1791 and 1813 were years of famine, and 1820 1878 and 1879 were years of scarcity. The unparalleled dearness of food grains in 1864 and 1865 was chiefly due to the abundance of money which followed the high price of cotton during the American war. The average price of millet during the ten years ending 1882 is twelve pounds the rupee higher than it was during the first ten years of the century. At the same time, compared with the relative abundance of money, which during the early part of the century was extremely scarce, grain is probably cheaper now than it was then. Between these periods the price of millet has passed through great fluctuations. In 1844 the rupee could purchase 90 pounds of millet, whereas in 1801 only 49 pounds and in 1882, only 28 pounds were obtainable. It will be noticed that the price of food grains has never returned to its low average during the twenty years before the American war (1843-1863). It is almost certain that food grains will never again be so cheap owing to the steady and growing demand for cotton and wheat which reduces the area of land under millet and Indian millet. The levelling influence of railways also tends to prevent a glut of grain and consequent exceptional cheapness.

[1] Prepared from the Bhávnagar records of the sale of the state share of the produce. This is probably a pound or two cheaper than the retail market rates.

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Excluding the famine years of 1813 and 1820 the first twenty-five years of the century appear to have been years of average prices, the lowest rupee price being 55 pounds in 1818, the highest 25 pounds in 1814, and the average 39 pounds. 1825 was a year of scarcity which affected prices in 1826. From 1827 to 1832 was a period of cheap grain, the average rupee price being 57½ pounds. This was followed by six years of high prices the rupee price averaging 32½ pounds. The forty-two years since 1838 may be divided into two nearly equal periods, separated by the years of the American war (1863-1865). The first of these periods was a time of low prices and the second, which still continues, has been a time of high prices. Treating 1864 and 1865 as exceptional, during the past twenty-two years the rupee price of millet has ranged from 36 pounds in the cheapest to 20 pounds in the dearest year and has averaged 27 pounds, nearly double the average price during the previous twenty years.

As has been shown above, this rise in the price of grain has been accompanied by a nearly proportionate rise in the money wages of unskilled and of most branches of skilled labour. The poorer classes have not suffered, while the bulk of the people who own or who rent land have had the weight of their cash payments considerably lightened :

Káthiáwár Grain Prices (1783-1882), Pounds the Rupee.

	1783	1784	1785	1786	1787	1788	1789	1790	1791	1792	1793	1794	1795	1796	1797	1798	1799	1800	1801	1802
Wheat ...	...	...	...	50	50	...	67	57	...	36	30	50	41	58	63	...	35	...	40	45
Millet ...	39	45	38	97	...	...	126	...	17	44	43	45	43	84	101	...	80	...	49	43
Indian Millet	...	...	...	...	...	...	...	...	28	...	64	...	62	...	...	...	...	...	60	...

	1803	1804	1805	1806	1807	1808	1809	1810	1811	1812	1813	1814	1815	1816	1817	1818	1819	1820	1821	1822
Wheat ...	38	21	20	40	39	41	42	42	36	30	17	19	34	33	61	59	25	20	33	32
Millet ...	38	29	30	47	37	50	42	39	37	28	14	25	20	29	51	55	36	23	28	29
Indian Millet	..	...	...	...	62	...	73	...	...	32	22	29	...	...	...	...	...	32	44	58

	1823	1824	1825	1826	1827	1828	1829	1830	1831	1832	1833	1834	1835	1836	1837	1838	1839	1840	1841	1842
Wheat ...	40	41	19	37	45	45	63	46	59	64	27	35	37	44	45	44	25	49	48	44
Millet ...	41	27	20	32	67	49	67	48	62	67	66	33	35	36	35	30	26	47	45	41
Indian Millet	40	29	27	...	60	73	70	63	89	89	66	57	52	45	62	64	36	49	50	49

	1843	1844	1845	1846	1847	1848	1849	1850	1851	1852	1853	1854	1855	1856	1857	1858	1859	1860	1861	1862
Wheat ...	70	84	56	46	67	80	67	49	49	54	51	50	54	45	45	42	42	29	29	29
Millet ...	73	90	54	50	63	40	78	54	54	57	56	54	54	55	41	37	49	38	34	32
Indian Millet	80	114	89	67	84	80	73	89	89	84	57	67	80	80	59	54	62	57	57	47

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Kathiáwár Grain Prices (1783-1882), Pounds the Rupee—continued.

Prices.

	1803	1804	1805	1806	1807	1808	1809	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882
Wheat ...	20	15	15	18	20	20	22	21	24	27	37	29	30	20	22	19	19	26	33	24
Millet ...	24	14	15	20	23	24	22	21	25	25	36	34	34	30	25	21	20	45	33	28
Indian Millet	40	20	20	34	26	29	26	28	36	31	45	38	42	41	29	23	18	31	40	34

Measures.

Diamonds, rubies, and other precious stones are weighed by *ratis* and *tánks*. Six grains of rice are equal in weight to a *rati* and twenty-four *ratis* make a *tánk*. These weights are made of agate and are flat and round.

Brass copper and other metals are weighed by *mans* of forty *sers*, of forty *tolás* each *ser*, and by *khándis*, each *khándi* being equal to twenty *mans*. The *ser* is usually equivalent to a pound. The weights are square pieces of iron and bear the state stamp. Except cotton all articles of bulk are weighed according to the table for metals. In Bhávnagar the *khándi* of cotton is equal to twenty-four *mans* and six pounds, and in Mahuva it is equal to twenty-five *mans*. Gold and silver are weighed by *tolás*, *gadiánás* and *váls*, the table being sixteen *váls* one *gadiána*, and two *gadiánás* one *tola*.

Capacity.

Milk is sold in *sers*, half *sers*, and quarter *sers*. Oil is sold in a measure called a *solo* which weighs half a *man* or twenty pounds. It is also sold by the *man*. Lime and grain are sold by *manás* and *pális*. A *mana* is equal to nine *sers* and a *páli* is equal to one-fifth of a *mana*. 100 *manás* equal one *kalsi*, but there are many local differences.

Length.

Silk and cotton cloth are sold by the *gaj* of twenty-four inches and the *háth* of eighteen inches. Coloured clothes are sold by the score or *kori*. A *gaj* is equal to twenty-four *tasus* and eighteen *tasus* make a *háth*, the *tasu* being equal to an inch. Carpets, mats, and glass are sold by the square foot and yard. Stones, masonry work, and timber are sold by cubic feet. Rough hewn and dressed stones are sold either by cubic feet or by number. Building land is sold by the *pakko háth* which is a strip thirty *háths* long and one *háth* broad; the *háth* equals twenty-one inches.

Land.

The local land measure is the *vigha* which is divided into sixteen parts or *ánnás*. The size of the *vigha* has never been accurately fixed and varies in different parts of the province. Captain LeGrand Jacob gives its area at ninety-five cubits or forty-five yards square. But this is nominal as the side is reduced to forty-two yards by the mode of applying the line. In 1863 Colonel Keatinge laid down that the relative area of the *vigha* and acre should be taken as one to three. This was arrived at by assuming the side of the local *vigha* to be eighty *háths* which averaged 119 to 121 feet. Taking the mean of these 120½ feet as the side of the *vigha* its area equalled exactly one-third of an acre. The people have never adopted this estimate. They take the side of the *vigha* to be equal to two sixty-six feet chains and make the proportion of the *vigha* to the acre 1 to 2½. This estimate, subject to local peculiarities, has generally been adopted in settling land disputes.

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CHAPTER VI.

TRADE AND MANUFACTURES.[1]

SECTION I.—COMMUNICATION.

In old times, the chief trade route in the province followed the coast from Gogha south-west to Somnáth and thence north-west to Dwárka. The chief land routes were those joining the peninsula with the mainland. Of these the most frequented passed by Jhinjhuváda and Pátdi to Wadhwán, and by Viramgám to Wadhwán. The routes by Dholka and Dhandhuka to Wadhwán and Valabhi were also in common use. There seems also to have been a road joining Valabhi with Junágad and Vanthli. But as most of this road passed through forest and thinly peopled country, the trade route followed the coast line. Later on, the Solankis of Anhilváda (1094-1143) constructed a military road from Wadhwán to Junágad by Sáela, Dhándhalpur, Chobári, Ánandpur, Bhádla, Sardhár, Gondal, Virpur, Jetpur, and trade followed this route for many years.[2] In Muhammadan times, especially under the imperial viceroys (1573-1707), the interior of the peninsula became populous, routes increased, and a road was opened from Wadhwán direct to Dwárka by Navánagar and Khambhália.[3] Before the Rájkot-Wadhwán road was made, the old route from Rájkot to Wadhwán passed by Sanosra, Ghiávad, Mahika, Thán, Umarda, and Muli; and before the extension of railway to Wadhwán, the road from Wadhwán to Ahmadabad passed by Talsána, Sháhpur, Sánand, and Sarkhej. When Dholera and Gogha were the chief ports, the routes to Dholera from Wadhwán and other places in Jhálávád were by Limbdi and Dhandhuka, and from Hálár and Káthiáwár proper by Vinchchia, Páliád, Ránpur, and Dhandhuka. The trade routes to Gogha from Káthiáwár proper and Gohilvád were by Jalálpur, Dháruka, Ghanghli, and Vartej. Before the Bhávnagar-Gondal railway was opened, the chief road from Ahmadabad to Gohilvád was by Dholka, Koth, Hadála, Dhandhuka, Barvála, Vala, and Sihor, where are large Shrávak rest-houses for pilgrims to Pálitána. The old trade route from Navánagar to Gujarát and Málwa was by Dhrol, Tankára, Morvi, Halvad, Dhrángadra, and Viramgám. The opening of the railway from Wadhwán to Ahmadabad has made the high road from Rájkot to Wadhwán, one of the chief lines

[1] This chapter is compiled chiefly from materials supplied by Mr. R. Proctor-Sims, Bhávnagar State Engineer.

[2] This road is said to have been made by Sidhráj Jaysing of Anhilváda (1094-1143) to whom are attributed most of the forts ponds and temples along the line of road.

[3] The chief viceroys who established order in the peninsula were Azam Khan (1635-1642), Mirzáh Isa Far Khán (1642-1644), Sháistah Khán (1646-1648 and again 1652-1654), and Shujáat Khán (1686-1703).

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of communication in the province. The roads from Bhávnagar to Rájkot and from Rájkot to Junágad, are of little inferior importance.

Roads.

Up to 1865, there were no made-roads in the province. During the rainy season (June-October) when the ports were closed and the rivers flooded, outside dealings were at a stand, and there was little movement within the province. Tracks for wheeled vehicles usually ran along the gravelly beds of small streams, as the soil was there hardest and the friction least. But at the best of times the passage of the larger streams was a grievous hindrance. In fair weather it was, and in parts it still is, no uncommon sight to see a train of laden carts halted at the bank of a river, and the cattle of three or four carts formed into a team to drag one across; or, when the cart was by itself to see it unladen, taken across empty, and filled on the opposite bank, the load being carried over bit by bit on men's heads. In 1865, Colonel Keatinge, then Political Agent, began systematic road-making by constructing the Rájkot-Wadhwán road. Thirty miles of this road were made at a cost of £140 (Rs.1400) a mile. At first it was neither bridged nor metalled. The surface was only gravelled, the water crossings hardened, and the approaches to the beds of streams sloped by an easy fall. One per cent on the tribute paid by the chiefs, about £700 (Rs. 7000) a year, were the only available funds. When a beginning had been made from imperial funds, the chiefs were pressed to make roads. In the following year 250 miles of tracks were taken in hand, thirty-five miles from Chotila to Wadhwán, forty-five miles from Rájkot to Jetpur, fifty-two miles from Rájkot to Navánagar, and 120 miles from Rájkot to Bhávnagar.

The following is a summary[1] of the chief roads that have been opened since 1865.

There are about 330 miles of first class bridged and metalled road; sixty-five from Rájkot to Wadhwán, fifty-eight from Rájkot to Junágad passing through Gondal Virpur and Jetpur, twenty-four from Tankária to Morvi, thirteen from Kandorna to Porbandar, thirty-five from Mahuva to Kundla, three from Mahuva to Bhádrod, fifty-two from Bhávnagar to Chavand, thirteen from Bhávnagar to Bhandária, three from Bhávnagar to Sidsar, nine from Bhávnagar to Gogha, thirteen from Songad to Pálitána, eight from Pipla to Noghanvadar, twelve from Wadhwán to Limbdi, twelve from Wadhwán to Dhrángadra, eight from Jetpur to Dhoráji, and four and a half from Dhoráji to Junágad. Besides these there are the roads in and around the head-quarters of the different chiefs, aggregating probably between twenty and thirty miles, and the Gogha-Dhandhuka road within the limits of Ahmadabad.

Of second class or gravelled roads there are 224 miles; fifty-three from Rájkot to Chavand, fifty-two from Rájkot to Navánagar, twenty-four from Morvi to Vaváni, four from Jetpur to Dhoráji, six from Gondal towards Derdi, three and a half from Dhoráji to

[1] Public Works and Improvements of Káthiáwár by R. B. Booth, Esq., M.Inst.C.E., Agency Engineer, 1880.

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Roads.

Upleta, eleven and a half from Dhoráji to Navibandar, twelve from Supedi to Bháyávadar, ten from Kandorna to Porbandar, twenty-five from Jetpur to Mánikváda, fifteen from Mánikváda to Bilkha, and eight from Mánikváda to Bagasra.

Of this total length of roads, altogether about 550 miles, about fifty-seven per cent were made by the Agency engineer and are maintained from the Trunk Road Fund subscribed by the chiefs on the suggestion of Mr. Peile, Political Agent from 1873-1878. The remaining forty-three per cent were made and paid for by the chiefs. Excluding large bridges the cost has averaged about £500 (Rs. 5000) a mile for first class roads and £150 (Rs. 1500) for second class roads. It was at first difficult to find funds for road-mending, but the roads are now regularly repaired, as materials are easily obtained. The chief roads under construction are from Bhandária to Mahuva thirty-nine miles, from Jesar to Kathivadar Bandar twenty-seven miles, and from Kundla to Noghanvadar thirty-six miles. Since the opening of the Bhávnagar-Gondal railway feeders to the different stations have been taken in hand.

Railways.

Besides by roads, communication has been improved by the extension of the Bombay Baroda and Central India Railway forty miles to Wadhwán, and by the opening of the Bhávnagar-Gondal line a distance of 201 miles. A railway from Gogha to Gondal was planned in 1869 by private enterprize, but no survey was made. In 1872 another line was proposed from Verával to Junágad and Dhoráji and was surveyed by Mr. A. W. Forde, C.E., but the cost was beyond the means of the Junágad chief and the scheme came to nothing. In 1874 a third line was thought of from Bhávnagar to Wadhwán, but a difference of opinion as to the proper route and the probable cost prevented action; it was not till June 1877 that steps were taken to begin the Bhávnagar-Gondal line. The available funds were the savings which had accumulated to the Bhávnagar and Gondal states under British management during the minority of the chief. In 1877, Colonel J. W. Watson and Ázam Gavrishankar Udayáshankar, C.S.I., the Joint Administrators of the Bhávnagar state, started a survey under the Executive Engineer of the state for a line through the Bhávnagar territory; the Gondal state employed Mr. Forde, C.E., to survey an extension of the line to Dhoráji; and Government commissioned Mr. Hargrave, C.E., of the Baroda Railway, to survey an extension of the Bhávnagar line to Wadhwán. All three engineers laboured under restrictions as to route, but their united labours resulted in a line which, on the whole, has been broadly followed, except that Mr. Forde's alternative line for the Gondal section was chosen instead of the line he actually surveyed and levelled. The first sod was turned on the 20th March 1879 by the State Engineer of Bhávnagar in presence of the Assistant Political Agent of the division, and about two miles of embankment were finished when the Engineer-in-chief, appointed for the whole line by the Government of India, arrived and took personal charge. The main line was opened for traffic on the 18th December 1880 by His Excellency Sir James Fergusson, Bart., Governor of Bombay, and a month later, the branch line for Dhoráji was opened by Colonel L. C. Barton, the Political Agent. In the 106 miles between Bhávnagar

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and Wadhwán, there are sixteen stations on the main line. These are the Bhávnagar wharf, the starting point, the Bhávnagar city station within the first and second mile, the Gadichi or Locomotive station in the fourth mile, Vartej in the eighth, Sihor in the fifteenth, Songad in the nineteenth, Sanosra in the twenty-sixth, the Dhola junction in the thirty-third, Ujalváv in the thirty-ninth, Ningála in the forty-eighth, Botád in the sixtieth, Ránpur in the seventy-third, Chuda in the eighty-fourth, Limbdi in the ninetieth, Khárva in the ninety-seventh, Wadhwán city station in the 103rd, and the junction with the Bombay Baroda and Central Railway in the 106th mile.

The branch line, which starts at Dhola junction and the mileage on which counts from Bhávnagar, has twelve stations; Mándva in the thirty-ninth mile, Dhasa in the forty-seventh, Láthi in the fifty-seventh, Adtála in the sixty-fourth, Chital in the sixty-eighth, Mayápádar in the seventy-seventh, Kunkáváv in the eighty-fifth, Khadkhad or Sultánpur Road in the ninety-second, Vávdi in the 101st, Jetpur in the 108th, Jetalsar in the 113th, and Dhoráji, the present terminus, in the 122nd mile. There are in all 201·6 miles of line. The stations have on the whole been well placed. Much damage was done to the embankments from too small a provision for water-way, and several of the stations and buildings fell before they were used. These mistakes have been put right and it is expected that the line will certainly pay its way. For the first half of 1882 the net profits are about £30,000 (Rs. 3,00,000) or about three per cent on a capital of £860,000 (Rs. 86,00,000). The net profits of the whole year are about 4·64 per cent on the outlay. The gauge is the metre gauge and the ruling gradient is one in two hundred. The line was constructed at a cost estimated at £860,000 (Rs. 86,00,000) which was borne by the Bhávnagar and Gondal states in the proportion of about two-thirds to one-third. The line is worked by a manager under the orders of a committee of which the Political Agent is the President and the Diwán of Bhávnagar and the European joint administrator of Gondal are members. The cost of the general management is shared by the states in proportion to the length of line constructed by each. The working expenses and earnings on the main line from Bhávnagar to Wadhwán are claimed by Bhávnagar alone; while the net profits on the branch line between Dhola and Dhoráji are shared by Bhávnagar and Gondal in proportion to the length of the branch line constructed by each.

Bridges.

The chief bridges in the province are the Bhádar bridge at Jetpur, of stone masonry with twenty spans, twelve of fifty and eight of twenty feet. The piers of the bridge are thirty-five feet to the spring, and the road is fifty-four feet above the river bed. The pier abutments spandrels and wings are of blue trap from a quarry about two miles from the bridge, while the arches and parapets are of light buff lime-stone from the hill ranges of Rabarica about four miles distant. When in flood the stream has been known to flow thirty feet deep through this bridge. It was built at a cost of £20,000 (Rs. 2,00,000) at the joint expense of Junágad, Gondal, Jetpur, and the Trunk Road Fund. The foundation stone was laid by Colonel W. W. Anderson in June 1874, and it was opened for traffic on the 17th of June 1877. The Peile bridge at Supedi,

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also across the Bhádar, has eleven spans of sixty feet. The height of the deepest pier from the river bed to the spring is forty-five feet. The bridge, which is of stone masonry similar to the Bhádar bridge, was designed by the state engineer Mr. Ganesh Govind and built at the sole expense of the Gondal state, and cost £22,500 (Rs. 2,25,000). It was opened for traffic on the 10th of June 1879 by Colonel Barton. The Kaisar-i-Hind bridge built over the river Aji at Rájkot at the expense of H. H. Sir Takhtasingji, K.C.S.I., of Bhávnagar, in commemoration of the proclamation of Her Majesty as Empress of India, is a stone masonry structure with fourteen arches of forty-five feet span. It was designed and built by Mr. Booth, at a cost of £11,750 (Rs. 1,17,500). The materials and style are much the same as those of the Bhádar and Peile bridges. The spring of the arches is nineteen feet above low water. The bridge was opened by Colonel Barton on the 19th of August 1879. The Gondal bridge, a stone masonry structure, designed by the state engineer Mr. Ganesh Govind and built over the Gondali at Gondal by the Gondal state at a cost of about £7200 (Rs. 72,000), consists of seven spans of forty feet and two of twenty feet. The piers and spandrels are of squared trap and the parapet and arches of lime-stone. The spring of the arches is seventeen feet above low water. The bridge was opened by His Excellency Sir Philip Wodehouse, Governor of Bombay, in January 1875. The Beti bridge, built over the Beti near Bámanbor on the Rájkot-Wadhwán road, has nine spans of thirty feet and two of twenty feet, and cost £1900 (Rs. 19,000). The piers are seventeen feet long by six feet thick, and the arches seven and a half feet by a foot and two-thirds thick. Over the piers openings, four feet by six, have been left for the passage of extraordinary floods. The foundations rest on rock from four to ten feet below the surface. Except the hearting of piers and abutments and the backing which is rubble, the masonry throughout is of squared stone. The bridge was opened for traffic in June 1875. The Bhogáva or Keatinge bridge at Wadhwán civil station is an iron girder bridge on screw piles, with eight spans each sixty-one feet and ten inches long, and a pair of masonry arches forty-five feet span at each end, and two land arches on either side of forty-five feet span. The bridge, which was opened in April 1878, cost about £13,000 (Rs. 1,30,000). Most of this amount was paid by the Wadhwán state, the balance being met from the Provincial Trunk Road Fund. The Bhogáva when in flood is often twenty feet deep. The Morvi or Machhu bridge, on the Machhu at Morvi, is the largest yet built. It has fifteen spans of sixty-two feet each. The piers are partly built of black basalt quarried in the bed of the Machhu close to the site of the bridge, and partly of sandstone from the quarries of Rafália. The arches and superstructure are being built of fine white sandstone from the quarries of Drámania in the Vánkáner state. The arches are segmental of one-fifth rise. The spring of the arches is forty-five feet above low water, and the roadway is sixty-two feet above the river bed. The total length of the bridge including abutments is 1150 feet. The whole cost of the bridge, estimated at £30,000 (Rs. 3,00,000), is being met by the Morvi state. The foundation stone was laid by H. E. Sir Richard Temple, Governor of Bombay, in February 1879.

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Tolls.

In the Navánagar state a toll of 1½*d.* (1 *anna*) on each cart is levied at the port of Bedi. Three years ago another toll of 1½*d.* (1 *anna*) a cart was also levied at Pardhari, but it has been abolished. The toll receipts are spent in mending the road from Navánagar to the harbour. At Verával in the Junágad state, vessels up to fifty tons burden are charged 1*s.* (8 *ans.*) for anchorage in the rainy season. To meet the cost of the light-house and other works, every ship is charged a harbour fee of 2*s.* 6*d.* (Rs. 1¼). On goods, there is a general charge of two per cent and of one-fourth per cent for municipal dues and for charity. Most of this money is spent in public works. At Porbandar, the import customs duty is 8⅝ per cent on grain, 6¼ on timber, and from four to five per cent on other goods; the export duty is twenty per cent on stone, two rupees and a half a *khándi* on cotton, and four to five per cent on other goods.

Ferries.

During the fair season few streams are not fordable between any two points of ordinary travel; but during the rainy season when the rivers are in flood traffic has usually to wait until the floods fall. There are no points at which ferry boats regularly ply. In Junágad three ferry boats ply at the Chatráva ferry on the Bhádar on the frontier of Porbandar. During the rainy months when the river is flooded, boats ply from the mouth as far as Kutiána. The boats are all built of teak at Verával. They are twenty feet long by eight broad and four deep and draw two feet of water. The number of the crew is not fixed. When timber and other articles are carried up-country from Navibandar, a crew is hired in proportion to the cargo. There is no state monopoly. The boats generally carry fifteen passengers, each man paying 1½*d.* (1 *anna*) from Navi to Chatráva. They seldom carry horses, bullocks or carts. Another ferry boat, on the Bhádar at Kundli Tad, is twenty-four feet long by five feet and a half broad. The boat carries passengers at the rate of ¼*d.* (1 *dokda*) and carts for 2*d.* (8 *dokdás*). In the Ojhat, there are two ferries, one near the isle of Gogan the other near Tukda. The Gogan ferry boat, which is guided by one boatman, carries four or five passengers at the rate of ¼*d.* (1 *dokda*) a head. The ferrying is stopped in the dry season, when a dam is thrown across the river. The Tukda ferry boat which is eighteen feet long by about four feet broad, is guided by two ferry men, and charges 1*d.* (4 *dokdás*) for each passenger. The ferry boat plies in the rainy season, and, in the dry season, only when the water is high and not fordable. Instead of paying in cash husbandmen give the ferrymen a certain quantity of grain at harvest time.

Besides in the rivers, small ferry boats are kept at Bhávnagar, Diu, Jáfrabad, Jodia, Bedi, Saláya, Porbandar, and Navibandar, to cross creeks and sea inlets where the daily ebb and flow makes it impossible to cross even at low water. The Bhávnagar creek is now spanned by a steam chain ferry boat. This was one of the first works sanctioned by the chief, H. H. Sir Takhtasingji, immediately after his installation; with the approaches it cost over £10,000 (Rs. 1,00,000). The hull is of iron, fifty-seven feet long and twenty-three broad, but the total length of the vessel from stem to stern is ninety-three feet. The iron-work with the engine and boiler-houses

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are of English make, the wood work was done in Bhávnagar. In its passage across the creek the boat is guided by two heavy chains weighing nearly twenty tons. The chains pass through the whole length of the vessel over driving wheels, the ends being securely moored to the opposite shores; the motive power is a pair of ten horse power condensing grasshopper engines. This ferry-boat, which is called after the chief, began to ply for traffic on the 31st January 1879. It worked successfully for one year, when the hawse-holes and plummet blocks holding one of the chains gave way, and the weight of the mooring was thrown to the top of the driving wheel, and, with a strong spring-tide driving below in the opposite way, it capsized and remained under water for a month before it could be raised. It will shortly be fitted with steel wire ropes, so placed as not to endanger the centre of gravity. The great range in the rise and fall of the tide, about thirty-two feet, and a current of over six knots, at the full and change of the moon, are great difficulties, but it is expected that they will soon be overcome. The ferry-boat, whose tonnage is about 205, draws eighteen inches when empty and one inch more for every three tons of load. It has an engineer and a fireman, both Musalmáns, and two Koli seamen, and carries horses, bullocks, ponies, camels, sheep, and carts. Laden carts, of which it carries five or six at a time with two hundred passengers, can drive on and off with ease. The cost of ferrying is ¾*d.* (½ *anna*) for a passenger, 1½*d.* (1 *anna*) for a horse, bullock, pony, cow, buffalo, or ass; 3*d.* (2 *ans.*) for a camel, 10*s.* (Rs. 5) for an elephant, ¼*d.* (¼ *anna*) for a sheep or goat, ½*d.* (½ *anna*) for a colt or calf; 3*d.* (2 *ans.*) for an empty cart, 1½*d.* (¾ *anna*) a *man* for corn, 1½*d.* (1 *anna*) a *man* for cotton, and 1½*d.* (¾ *anna*) a *man* for cloth and spices.

At Jodia, Bedi, and Saláya in Navánagar are harbour-boats from nine to fourteen feet long. They are built at these ports by carpenters of the Vádha caste. The crew, who are Miánás Bhadelás and Khárvás, number from two to four. The boats are private property. They carry from fifteen to thirty passengers, and charge 6*d.* (4 *ans.*) a head for going to and coming from a ship to the shore. In these ports horses bullocks ponies and carts are carried at the rate of 2*s.* (Re. 1) a head by larger boats from eighteen to twenty-two feet and a half long. Forty-three ferry boats ply in the Porbandar creek, two thirty-four feet long by ten broad and four and a half deep with a draught of three to four feet; ten thirty-two feet long by ten broad and four deep with a draught of three to four feet; fourteen twenty-six feet long by six broad and two and a quarter deep with a draught of two feet; and seventeen twenty feet long by four and a half broad and three deep with a draught of three to four feet. These ferry-boats are built of Malabár teak at Porbandar by Vádha carpenters. The crew which average about five are Hindu Khárvás and Musalmán Kábávaliás. The larger boats carry at the rate of 1*s.* 6*d.* (12 *ans.*) a head, from twenty to twenty-five passengers, the middle-sized boats from fifteen to twenty passengers, and the small boats from eight to ten. They can also carry carts, horses, and bullocks.

In the Navibandar creek there is a ferry-boat twenty-four feet long and five feet and a half broad. It is worked by two

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sailors, Hindu Khárvás by caste, and carries from twenty to twenty-five passengers, at the rate of ¼*d.* (1 *dokda*) a head. It can also carry two carts, two horses, or four bullocks at a time, for which 8*d.* (1 *kori*) is charged. The ferry-boat, which was built of teakwood at Navibandar, draws only eighteen inches. Besides this, thirteen other boats are used in bringing and carrying goods from ships anchored off shore. They also ply in the Bhádar and Ojhat rivers to various villages bringing and carrying goods. The largest boat carries three or four tons and charges about 3*s.* (4½ *koris*) for a trip of nearly six miles.

Vessels.

Of sailing vessels, there were, in 1882, 150 ships in the Navánagar state, forty-five at Jodia, fifty at Bedi, and fifty-five at Saláya. Of these, there are forty-seven large vessels, seventeen at Jodia, ten at Bedi and twenty at Saláya; sixty middle-sized vessels, twenty at Jodia, twenty-five at Bedi and fifteen at Saláya; and forty-three small craft, eight at Jodia, fifteen at Bedi and twenty at Saláya. The large vessels from thirty-six to forty-eight feet long carry 148 tons (400 *khándis*), and are valued at £700 to £1000 (Rs. 7000-Rs. 10,000); the middle-sized from eighteen to twenty-two feet long carry thirty-seven tons (100 *khándis*), and are valued at £50 to £100 (Rs. 500-Rs. 1000), and the small craft from nine to thirteen feet long carry eleven tons (30 *khándis*), and are valued at £20 to £30 (Rs. 200-Rs. 300). These vessels belong to merchants and sailors and are built by Vádha carpenters. The larger vessels have two masts and two sails, and the small vessels one mast and one sail. The larger vessels sail to Bombay, Karáchi, Calcutta, Basrah, Aden, and Zanzibár; the middle-sized vessels to Karáchi, Bombay, and the Malabár coast; the small craft ply within the gulf of Cutch. On their way to Bombay, the larger vessels call at Mándvi, Porbandar, Verával, Diu, and Jáfarabad. They take a month and a half to go and return from Bombay, one month to Karáchi, four months to Calcutta, three and a half to Basrah, four and a half to Aden, and six to Zanzibár. The sailors, who load and unload the vessel, work the sails and navigate the ship, are Khárva and Koli Hindus and Miána Bhádela and Sidi Musalmáns. Besides one *páli* (2¾ lbs.) of wheat grain a day, the sailors are paid for a trip to Bombay 12*s.* 6*d.* (Rs. 6¼) and 6*s.* (Rs. 3) *káido*[1] or extra pay; to Karáchi 10*s.* (Rs. 5) and 6*s.* (Rs. 3) *káido*; to Malabár £1 (Rs. 10) and 10*s.* (Rs. 5) *káido*; to Calcutta 16*s.* (Rs. 8) a month; and to Zanzibár £3 4*s.* (Rs. 32) and £1 4*s.* (Rs. 12) *kaido*. The *nákhuda, nákhuo, muallim*, or captain receives double the pay of the sailor. A boy is always engaged to cook at half the pay and the same amount of grain as a sailor. The grain due for one trip is paid in advance and the *káido* is paid when the ship comes to port. The trips to Bombay and Karáchi are taken between September and June (*Bhádrapad* to *Jesht*), to Basráh between September and December (*Ashvin* to *Márgashirsh*), to Calcutta in September-October (*Ashvin*), and to the Malabár coast from September to March (*Ashvin* to *Phálgun*).

[1] *Kdido* is a sum in excess of pay granted to sailors on the arrival of a vessel at her destination.

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During the rainy season (June to September), when they never put to sea, sailors either work at home as labourers or prepare ropes, mats, baskets and other articles of *fada* or date palm leaves brought from Sindh and the Makrán coast. Vessels trading with Bombay take cotton grain wool and sesamum, and bring back groceries cloth chinaware metals and drugs; vessels trading with Karáchi take grain clarified butter and sesamum, and bring back rice grain and dates; vessels trading with Zanzibár take earthen pots silk and shoes, and bring back timber cocoanuts wax ivory and grain. To Calcutta, Basráh, and Malabár, vessels generally go empty, and bring rice from Calcutta, dates from Basráh, and timber cocoanuts ginger tamarinds and pepper from Malabár. The freight charges for each *khándi* are 1*s.* to 3*s.* (8 *ans.*-Rs. 1½) to Bombay; 2*s.* to 4*s.* (Re. 1-Rs. 2) to Karáchi; 8*s.* to 12*s.* (Rs. 4-Rs. 6) to Zanzibár; 2*s.* to 4*s.* (Re. 1-Rs. 2) from Bombay; 1*s.* 6*d.* to 3*s.* (12 *ans.*-Rs. 1½) from Karáchi; 6*s.* to 8*s.* (Rs. 3-Rs. 4) from Malabár and Basráh; 12*s.* to 14*s.* (Rs. 6-Rs. 7) from Calcutta; and £1 to £1 4*s.* (Rs. 10-Rs. 12) from Zanzibár. Three or four vessels are generally lost every year. The chief dangers by sea are storms and the age and bad repair of the ships. A form of marine insurance is in use which is called keel or *pathán* insurance. All deep-sea vessels have a compass; some vessels have also charts. Besides these vessels a boat plies on state business between the Navánagar and neighbouring ports in the gulf of Cutch and also carries passengers to and from steamers to the ports.

In the Bhávnagar state there are 168 sailing vessels, 115 at Bhávnagar and fifty-three at Mahuva. Of the 115 vessels at Bhávnagar, two are upwards of seventy-five tons, two are from fifty to seventy-five tons, twelve from forty to fifty tons, eleven from thirty to forty tons, sixteen from twenty to thirty tons, eighteen from ten to twenty tons, and fifty-four are small craft of under ten tons. Of the fifty-three vessels at Mahuva, one is upwards of seventy-five tons, six are from fifty to seventy-five tons, seven from forty to fifty tons, seven from thirty to forty tons, twenty-one from twenty to thirty tons, ten from ten to twenty tons, and one under ten tons. Of the 115 vessels at Bhávnagar, twenty-three were built at Balsár, fourteen at Gogha, nine at Daman, eight at Bhávnagar, seven at Bilimora, six at Umbargám, five at Máhim, four at Koliák, four at Badáli, and three at Surat; it is not known where the remaining thirty-two were built. Of the fifty-three ships at Mahuva, twenty-two were built at Mahuva, fourteen at Balsár, five at Jáfarabad, two at Talája, one at Daman, one at Surat, one at Delváda, one at Dholera, one at Tárápur, and one at Bombay. Of the 115 Bhávnagar ships, six cost from £200 to £400 (Rs. 2000-Rs. 4000), five from £150 to 200 (Rs. 1500-Rs. 2000), six from £100 to £150 (Rs. 1000-Rs. 1500), seven from £70 to £100 (Rs. 700-Rs. 1000), nineteen from £50 to £70 (Rs. 500-Rs. 700), five from £30 to £50 (Rs. 300-Rs. 500), forty-four from £10 to £30 (Rs. 100-Rs. 300), and twenty-three under £10 (Rs. 100). Of the fifty-three Mahuva ships, seventeen cost from £100 to £150 (Rs. 1000-Rs. 1500), twelve from £70 to £100 (Rs. 700-Rs. 1000), ten from £50 to £70 (Rs. 500-Rs. 700), eight from £30 to £50 (Rs. 300-Rs. 500), and two from £10 to £30 (Rs. 100-Rs. 300), the cost of the four others is not known. Of these ships, those above twenty-five tons have two masts

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and four sails; those from ten to twenty-five tons have two masts and two sails, and small craft under ten tons have one mast and one sail. The ships generally sail to Bombay, Surat, Broach, Balsár, Verával, Sundrái, Bilimora, Bassein and Agáshi; they sometimes sail as far as Kochin, Kalikat, Kárwár, Tárápur and Maskat. A trip to Goa, Kochin and Kalikat on the Malabár coast takes from twelve to fifteen days, and to Bombay and the Gujarát ports from one to eight days.

During the past open season from September 1881 to June 1882, the port of Bhávnagar was visited by 5890 vessels including a few coasting steamers.[1] The aggregate burden of these vessels amounted to 101,941 tons of which 93,412 tons belonged to country craft and 8592 to steamers. The other four ports of the Bhávnagar state, Mahuva Talájá Rájula and Sundrái, were visited by 2019 vessels of an aggregate of 33,515 tons. Of the craft which carry merchandise to and from these ports only a few were built at Bhávnagar and Mahuva. The majority came from the Gujarát coast south of Surat. Formerly many ship-builders lived at Bhávnagar but they have moved to Bombay. The cost of building these country craft is about £15 (Rs. 150) the ton; the materials are teak and *khair* wood. They are known by a variety of names according to their size build and rig. The *baghla* is the largest and varies from thirty to 200 tons; the *batelo, kothia, dhangi* and *ganjo* are from fifteen to 150 tons; the *ráodi, padáv, fatemári, galbat,* and *mangali* are under seventy-five tons; the *hodi* is between eight and twenty-five tons; and the *machhva* the smallest of all ranges from one and a half to twelve tons. The freights charged to Bombay by country craft and steamer vary according to the time of the year and the character of the cargo. In the fair season, from November to March or April, the freight for full-pressed bales of cotton by country craft is 6*d.* to 7½*d.* (4-5 *annas*) and by steamer 1*s.* 6*d.* (12 *annas*) the bale. Half-pressed bales are charged 1*s.* 6*d.* to 3*s.* (12 *as.*-Rs. 1½) by country craft and 5*s.* (Rs. 2½) by steamers. Cotton forms almost the sole article of export from Bhávnagar by sea. The following is a summary of the ordinary freights from Bombay to Bhávnagar. By country craft grain is charged 7½*d.* to 1*s.* (5-8 *annas*) the *khándi*; bullion 1*s.* 6*d.* to 2*s.* (12 *ans.*-Re. 1) the thousand rupees; groceries or *gandhiánu*, including sugar, pepper, coriander-seed, and metals, 7½*d.* to 1*s.* 3*d.* (5-10 *ans.*) the ton. Yarn and bales of cloth are taken at the same rate as full-pressed bales. By steamer grain is charged 2*s.* (Re. 1) the *khándi*; bullion 2*s.* 6*d.* (Rs.1½) the thousand rupees; and groceries, and metals, 2*s.* (Re.1) the ton. From April to the beginning of June, freights are fifty per cent higher on all merchandise except bullion for which freight remains the same throughout the year. Short-delivery is made good by the captain of the boat by deduction from the freight. The freight is paid in two instalments, one instalment by the consignor at the time of starting; the other instalment by the consignee at the time of arriving. Freights are subject to brokerage and douceurs called

[1] The Bhávnagar shipping details have been contributed by Captain J. M. Hunter.

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mehta sukdhi amounting together to about ten per cent of the freight. If the captain fails to satisfy the claim for short-delivery out of the freight, the owner of the goods may claim against the vessel. Some of the boats which carry to and from Bhávnagar belong to Bhávnagar merchants, but most of them are the property of *máchhis* or Gujarát boat-captains who have a better name for skill and honesty than the Bhávnagar captains. The large vessels owned by merchants carry cargo to and from Bombay, and the small vessels or *machhvás*, owned by *tandels*, bring grass from the state lands near the creek and firewood from near the mouth of the Narbada. The crew of a native vessel vary according to the tonnage. The usual strength of crew in a craft of less than twenty-five tons is from four to eight and in larger vessels from eight to fifteen. The crew are paid by the voyage, the amount varying with the season of the year. In addition to their wages they receive daily rations at the expense of the owner of the vessel or of the contractor who is running her for the season. Wages are calculated on the probable length of the voyage. Each of the crew of a vessel bound for Bombay and the Malabár coast receives 12*s.* to 16*s.* (Rs. 6-Rs. 8) the voyage, the helmsman half as much again, and the captain about twice as much. To Surat, Broach, Balsár and other Gujarát ports and to all Káthiáwár ports the rates are about one-half as much as the rates to Bombay.

The native craft which visit Bhávnagar are usually of fifty to sixty tons. A vessel of this size carries about 125 half-pressed or 300 full-pressed bales of cotton. The freight to Bombay of 125 half-pressed bales at 3*s.* (Rs. 1½) the bale amounts to £18 15*s.* (Rs. 187½). Deducting £1 17*s.* 6*d.* (Rs. 18¾) for brokerage and other extras, the balance due to the boat-owner is £16 17*s.* 6*d.* (Rs. 168¾). On the return voyage a vessel of this class carries 150 *khándis* of grain, which at 1*s.* (8 *annas*) the *khándi*, less 15*s.* (Rs. 7½) for brokerage, yields a freight of £6 15*s.* (Rs. 67½): that is, the gross earnings for the two voyages amount to about £23 12*s.* (Rs. 236). The wages and allowances to the crew for the two voyages represent about £13 (Rs. 130), leaving a balance of about £10 12*s.* (Rs. 106). Of this £1 1*s.* 6*d.* (Rs. 10¾) would go to port-dues, and the net profit to the owner of the boat for the two voyages would be £9 10*s.* (Rs. 95). During the eight and a half months of the open season a native vessel can make about twenty voyages between Bombay and Bhávnagar, ten before the middle of February and ten between the middle of February and the middle of May. During the former period when there is little risk of a storm the net earnings amount to about £2 10*s.* (Rs. 25) a voyage. During the second half of the season, when there is much hardship and considerable risk, the profits amount to as much as £9 10*s.* (Rs. 95): that is a gross yearly income would amount to £120 (Rs. 1200). From this about £30 (Rs. 300) would have to be taken to meet the cost of repairs and maintenance charges. This leaves a net balance of £90 (Rs. 900) or on a vessel which has cost about £600 (Rs. 6000) a profit of fifteen per cent. This high rate of interest is seldom realised. Vessels have often to sail with less than full cargo and occasionally part of the earnings is lost in meeting claims for short-delivery.

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There is also the element of risk. Native craft are often lost and are never insured.

In Bhávnagar the crew of native vessels is usually composed of Kolis, and in Gogha, of Kolis and Khárvás. The Khárvás are the descendants of the former Muhammadan seafaring population of that town. Native ship-owners often let their vessels for the season for a fixed sum. This sum is payable by the lessee in three instalments, in December March and June. Should any accident happen to the boat during the term of the lease the owner is bound to repair the damage and indemnify the lessee for the time the boat is laid up. Petty repairs are executed at the expense of the hirer. At the end of the open season the boat is replaced in the owner's possession who has to maintain her during the rains. During the continuance of the lease the lessee is liable for any damage to or loss of cargo. Merchants usually avoid vessels which are run under the above conditions because the lessee is often a man of straw, from whom the owner of the cargo would find it difficult to recover damages. Several shipping agencies in Bhávnagar contract with European and native cotton merchants to deliver cotton at Bombay at a fixed rate for the whole year. This arrangement is confined to cotton, because the imports are on a smaller scale and merchants prefer to be free to avail themselves of a temporary fall in freights to bring their goods across. But the risk of carelessness or fraud is avoided by the practice of keeping back half the freight till the cargo has been delivered. Vessels are often lost, the chief dangers being storms and rocks, especially near Piram, Dándi, and Daman. In the creeks the craft are either dragged by a rope or pushed by poles; when at sea, sails only are used. These vessels have compasses but no charts, and no instrument to measure the height of the sun.

Besides these vessels, there are three sailing steamers and one boat built by the state at a cost of £13,500 (Rs. 1,35,000). The largest steamer, which was built at Bombay, is of 108¾ tons, the second is of fifteen and a half tons, and the third of four tons; the boat which was built at Surat is of twelve tons.

In Junágad there are about eighty-seven vessels, seventy at Verával and seventeen at Mángrol. There are besides seventy-eight small boats, thirty at Verával, eighteen at Mángrol, ten at Bherai, and twenty at other ports. The Verával vessels vary in inner measurements from thirty to fifty feet long and from twelve to twenty feet broad, and in tonnage from twenty to 125 tons. All of these ships are built at Verával. They belong to Musalmáns and Vániás and sailors and are worth from £80 to £200 (Rs. 800-Rs. 2000). They have generally two masts, a main-mast in the middle and a mizzen-mast towards the stern, and three sails two to the main-mast and one to the mizzen-mast. They sail to Bombay, Goa, the Malabár coast, and Kochin on one side, and to Karáchi, Maskat, and Aden on the other side. The voyage to Bombay takes about a week, to Kochin a month and a half, and to Aden three to four months. The ships are guided by native helmsmen and captains, who steer from experience with little knowledge of the theory of navigation. The ships begin to sail in November and

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stop sailing at the end of May. During the rainy season when ships do not stir out of the harbour, the seamen work at home. The ships take grain, cotton, wool, molasses, and onions, and bring cotton-seeds, dates, bamboos, timber, oil, clarified butter, piece-goods, and grain. The freight charges are 2*s.* (Re. 1) for a passenger to Bombay; for ordinary cargo the rate varies according to distance from 1*s.* to 3*s.* (8 *ans.*-Rs. 1½) a *khándi* and from 1*s.* to 6*s.* (8 *ans.*-Rs. 3) for cotton. The risk in the fair season is not great; insurance rates vary from one-fourth to two per cent. No ship has been lost during the ten years ending 1881. The chief danger, when ships are within the harbour, is the south-west wind, and when at sea, the reefs in the Arabian Sea. The captains have small compasses and a rough book of charts.

At Mángrol, there are seventeen ships, all built at Mángrol at a cost of £30 to £600 (Rs. 300 - Rs. 6000) and from about fifteen to a hundred tons burden. The ships have two masts and two sails. Two of them belong to the Shekh of Mángrol, and the rest to local merchants, chiefly Vániás, Memans, and Khárvás. The other shipping details are the same as at Verával.

Besides these large vessels there are at Verával about thirty boats with one sail from ten to twenty-five feet long and of a proportionate width and depth. Besides carrying goods to the ships in harbour, they sail to the Káthiáwár ports between Diu and Porbandar. The boats are built at Verával and belong to Vánias, Memans, and sailors. Besides these thirty boats at Verával, there are in the Junágad state ten boats at Bherai, eighteen at Mángrol, and twenty at other ports.

There are no steamers belonging to the Junágad state, but the steamers of the British India Steam Navigation Company ply twice a week to Verával and Mángrol, and other Bombay steamers visit these two ports during the fair season.

At Porbandar there are seventy-two vessels, twenty-two owned by Bhátiás, seventeen by Lohánás, fifteen by Khárvás, five by Bráhmans, five by Musalmáns, four by Vániás, two by Bhansális, and two by Pársis. The vessels have each two masts and two sails, and are all built at Porbandar, two of them costing about £800 (Rs. 8000), three £600 (Rs. 6000), two £500 (Rs. 5000), seven £400 (Rs. 4000), seven £300 (Rs. 3000), nine £250 (Rs. 2500), fifteen £200 (Rs. 2000) eight £150 (Rs. 1500), ten £100 (Rs. 1000), and nine £50 (Rs. 500). Porbandar craft generally sail to Karáchi, Bhávnagar, Broach, Surat, Bilimora, Bombay, and the Malabár coast, and sometimes to Maskat, Basráh, Aden, Lámbu, Zanzibár, Kolombo, Calcutta, and Malacca. In their voyages the ships generally land and take in cargo at the ports on their way. The going and return voyage from Basráh takes about two months, and from Calcutta by Bombay and from Zanzibár about four months; but with a favourable wind and with no stoppage at intermediate ports, ships come from Calcutta by Bombay within two months. The seamen are Khárva Hindus and Kábávalia Musalmáns. For a voyage to Calcutta the captain is paid £2 (Rs. 20) a month, the mate £2 (Rs. 20), and the seamen from £1 to £1 4*s.* (Rs. 10 - Rs. 12); for a voyage to Zanzibár the captain and mate

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are each paid £7 10*s.* (Rs. 75), and the seamen from £3 4*s.* to £5 12*s.* (Rs. 32-Rs. 56); for a voyage to Aden the captain and mate are each paid £5 12*s.* (Rs. 56) and the seamen from £2 6*s.* to £3 10*s.* (Rs. 23-Rs. 35); for a voyage to Bombay Karáchi Surat and Broach, for which no mate is required, the captain is paid £1 6*s.* (Rs. 13) and the seamen from 14*s.* to £1 1*s.* (Rs. 7-Rs. 10½); and for a voyage to the Malabár ports, the captain is paid £2 10*s.* (Rs. 25), and the seamen from £1 to £1 10*s.* (Rs. 10-Rs. 15). Besides this cash payment, the seamen are provided with food by the shipowners. The captain or *tandel*, who is always a native, manages the ship, and the mate or *muallim* acts as the sailing master, keeping the instruments charts and log. Vessels sail from the Káthiáwár ports to Bengal in July-August (*Shrávan*) and return in November-December (*Márgshirsh*); to Basráh in July-August (*Shrávan*) and return in October-November (*Kártik*); and to Zanzibár after January-February (*Posh* and *Mágh*). The rate of insurance, which is sometimes made for a smaller and sometimes for a larger amount than the value of the goods shipped, is nearly two per cent (Rs. 17½ per thousand rupees). Ships are seldom lost. They use the compass, charts, and sextant. Vessels are laid up during the rains and repaired.

At Navibandar, there are ten vessels of twenty-five to seventy-five tons. Of the ten vessels, seven belong to Bhátiás and three to Musalmáns; two were built at Mándvi, one at Porbandar, and the rest at Navi. One cost about £500 (Rs. 5000), four £250 (Rs. 2500), four £150 (Rs. 1500), and one £50 (Rs. 500). The big ships which sail to Malacca Maskat and Zanzibár have two masts and three sails, and the smaller craft which have two masts and two sails sail to Karáchi, Broach, Surat, Bombay, and the Malabár coast. The crew, who are Hindu Khárvás, besides grain for food, are paid in lump sums called *khalás*. The captain or *muallim* for a trip to the Malabár coast is paid £1 2*s.* (27 *koris*) and the seamen 7*s.* to 14*s.* (9-18 *koris*). Vessels do not sail to Malacca Maskat and Zanzibár after the end of February-March (*Phálgun*) nor to Bombay and the Malabár coast after the month of April-May (*Vaishákh*). During the rains the crew work at home as labourers. Vessels take grain cotton and wool, and bring clarified butter oil timber iron groceries and grain. The freight charges are Rs. 1¼ a *khándi* for a trip to the Malabár coast, and 12 *ans.* to Re. 1 a *khándi* to Broach, Surat and Bombay. Vessels are insured at one and one-fourth per cent for Malabár, at three-fourths per cent for Bombay, and at two and a half per cent for Zanzibár. The chief dangers are the storms at the close of the sailing season. All ships have compasses and those commanded by *muallims* have charts. At Jáfarabad there are thirty-nine ships of nine to 111 tons (25-300 *khándis*). All are built at Jáfarabad.

Tonnage.

The ships which anchored at the ten chief ports of the province in the year 1880-81 varied in burden from two to 201 tons and the steamers from fifteen to 2000. The tonnage of ships varied from ninety-eight and a half to three at Bhávnagar, from ninety-three and a half to two at Mahuva, from 104 to fourteen at Mángrol, from 201 to fourteen at Verával, from 150 to twenty-five at Navibandar, from 125 to twenty-five at Porbandar, and from 125 to five at Jodia, Bedi

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and Saláya. The tonnage of steamers varied from fifteen to 366 at Bhávnagar, and from fifteen to 2000 at Porbandar.

Ships Entered and Cleared.

Of 9770, the total number of ships entered in the ten chief ports of the province in the year 1879-80 the greatest number was at Bhávnagar and the lowest at Navibandar. The details were 5244 at Bhávnagar, 911 at Mahuva, 500 at Jáfarabad, 900 at Mángrol, 980 at Verával, 132 at Navibandar, 536 at Porbandar, 201 at Saláya, 184 at Bedi, and 182 at Jodia. Of 8427, the total number of ships cleared in the year 1879-80, the greatest number was at Bhávnagar and the lowest at Navibandar. The details were 5247 at Bhávnagar, 922 at Mahuva, 475 at Jáfarabad, 127 at Mángrol, 510 at Verával, ten at Navibandar, 343 at Porbandar, 236 at Saláya, 261 at Bedi, and 296 at Jodia. Of 502, the total number of steamers entered in the year 1879-80 the greatest number was at Porbandar and the lowest at Bhávnagar. The details were seventy-one at Bhávnagar, 200 at Verával, and 231 at Porbandar. Of 362, the total number of steamers cleared in the year 1879-80 the greatest number was at Verával and the lowest at Bhávnagar. The details were sixty-nine at Bhávnagar, 200 at Verával, and 101 at Porbandar.

Rest Houses.

As native villages and towns have little accommodation suited for European travellers rest-houses are necessary along the lines of public roads. Provision for these buildings has been made by the Agency out of funds supplied by the chiefs, and the province of Káthiáwár is now fairly supplied with them. When Gogha was the chief port of Káthiáwár, eight rest-houses were built on the Gogha-Rájkot road, at Gogha, Vartej, Dháruka, Dhasa, Bábra, Adkot, Sardhar, and Rájkot. Since 1865, twenty-four others have been added, making thirty-two in all, at Wadhwán, Muli, Dolia, Chotila, Bamanbor, Pardhari, Dhrol, Gondal, Jetpur, Mánekváda, Bilkha, Junágad, Verával, Bhávnagar, Sihor, Dhoráji, Vádásada, Porbandar, Limbdi, Vala, Barvala, Dhandhuka, Kandorna, and Vánkáner. These rest-houses are ten to fifteen miles apart, near some town or village where ordinary necessaries can be had. Most rest-houses have two to six living rooms, with pantries, godowns and bath-rooms, and a stable and range of servants' offices. For native rest-houses or *dharmshálás* Káthiáwár was badly off at the beginning of the century. Caravansaries date back to Muhammadan times, but as Káthiáwár lay off the main trade routes, it has no old Musalmán *serais*. Now a native traveller can find a rest-house of some sort in every village or town. The poorest form of rest-house is the *chora* which is little more than a room ten feet square enclosed on three sides by a mud wall. Large and roomy rest-houses have of late been built in great numbers by the liberality of chiefs. The better class of modern rest-house is generally a large enclosed quadrangle with a single entrance gate. The court within is surrounded by a covered shed opening inwards for the use of ordinary traders and travellers, and with a stable at the rear for horses and cattle. In addition to this, the best rest-houses are provided with two or more rooms for the use of native gentlemen and their attendants. Traders generally contribute to build animal homes or *páujrápole* and rarely to build rest-houses or *dharmshálás*. The fund which is collected by a light tax on certain articles of trade

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is managed by the leading merchants or *shethiás* and is chiefly spent in feeding animals.

Post Offices.

In the year 1872-73, there were thirty-nine Imperial post offices, twenty-nine letter-boxes, twenty-eight rural messengers, and two letter-box peons. In 1873-74, there were thirty-eight post offices, twenty-eight letter-boxes, twenty-eight rural messengers, and one letter-box peon. In 1874-75, the number had risen to forty post offices, thirty-four letter-boxes, thirty-two rural messengers, and five letter-box peons. In 1875-76, the total was forty-two post offices, seventy-three letter-boxes, thirty-nine rural messengers, and six letter-box peons. In 1876-77, there were forty-five post offices, ninety-four letter-boxes, fifty rural messengers, and six letter-box peons. In 1877-78, there were seventy-one post offices, 205 letter boxes, seventy-four rural messengers, and five letter-box peons. In 1878-79, seventy-eight post offices, 212 letter-boxes, eighty-two rural messengers, and three letter-box peons. In 1879-80 there was a fall to seventy-three post offices, 176 letter-boxes, fifty-eight rural messengers, and three letter-box peons. The number of articles given for delivery during the second week of February 1880 were, paid letters 32,078, unpaid 8971, service privileged eight, and registered 232; post cards 3150; newspapers 2427; books and patterns ordinary 294 and registered eight; and parcels, paid 141 and unpaid fifty-one; making a total of 47,360.

Besides the Imperial post offices, private postal arrangements are made by the states of Navánagar and Junágad. From Navánagar, the seat of the central office, two lines pass, one to the east and the other to the west, through the chief towns of the various sub-divisions. The post reaches the last station within twenty-four hours and returns in the same time to head-quarters. It is carried by runners stationed seven miles apart. In the sub-divisional post office a *kárkun* acts as postmaster. People from villages where there is no Government post office or postal-box, send their letters through this state post and are required to affix a stamp of the value of ½*d.* to a letter weighing up to half a *tola* in weight. As these postal lines are almost entirely used in carrying state letters and papers, they cost the state about £600 (Rs. 6000) a year. In Junágad, there is a state post office at Verával. The central office is at Junágad, and the postmaster of Junágad is the head of the department. Runners are stationed at intervals of eight miles. Stamps of the value of one-sixteenth of a *kori* are used. Letters are also registered and parcels carried up to 160 *tolás* in weight. Accounts are rendered to the head accountant of the state.

Light Houses.

Except Gopnáth and the Coral reefs in the Gulf of Cutch, the coast of Káthiáwár is reckoned safe throughout its whole length. The currents set along the shore and by day a vessel may sail safely along the coast. At night no vessel should pass within the twenty fathoms line. The coast is now fairly lighted. Many of the lights are still simple lanterns, but improved forms of lighting are being gradually introduced. Beginning from the north, the latest Marine Survey Department list notices the following lights. The bearings given are magnetic and from the ship not from the light. The given distances from which the lights are visible are calculated for a

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height fifteen feet above the sea, the elevation of the lights being taken in all cases as above high water. Rojhi, north lat. 22° 32′ 50″, east long. 70° 1′ 30″, a white fixed light, three common kerosene lamps on a white round tower forty-two feet high on the Rojhi temple on the north-east point of Rojhi island at the mouth of the Navánagar creek. It was built by H. H. the Jám of Navánagar in 1867. The light can be seen seven miles in clear weather and lightens an arc of 120° or between the bearings of south-east by east a quarter east round by south to south-west by west a quarter west. On the island of Karumbhar, north lat. 22° 26′, east long. 69° 4′, a light-house is in course (1883) of construction on a whitewashed tower thirty feet high. The light will be an ordinary fixed white light burning kerosene oil. The arc of illumination is from S. 59 W. to N. 18 W. The light will be visible in clear weather at a distance of ten miles. Bet, north lat. 22° 29′, east long. 60° 4′ 30″, a white fixed light on a white stone masonry house thirty-five feet high, on the highest and nearly the central part of Saiania island was built in 1876 at the cost of H. H. the Gáikwár of Baroda as a guide to the harbour of Bet and for vessels crossing the mouth of the Gulf of Cutch. It is a catadioptric light of the fourth order and can be seen twelve miles in clear weather. It lightens an arc of 180° between the bearings north-east by east round by east and south to south-west by south. Dwárka, north lat. 22° 14′ 0″, east long. 68° 57′ 0″, a white fixed light, three common kerosene lamps seventy feet high on a white square stone tower, on the cliffs of the mainland west of the town, and three hundred and fifty feet within high water line. It was built in 1866. It is intended to prevent native craft running on the headland, and also serves as a guide for anchoring in the small bay opposite Dwárka. It is supposed to be visible six or seven miles in clear weather, but is not seen beyond three or four. It lightens an arc of 180° seaward. A new dioptric light of the fourth order will shortly be used. Porbandar, north lat. 21° 37′ 10″, east long. 69° 35′ 0″, a white fixed light eighty-five feet high, catadioptric of the fourth order on a small white tower above a gray stone tower at the water gate of the town wall. It was built and is kept up at the cost of the Rána of Porbandar and has been in use since 1876. It can be seen fifteen miles in clear weather and lightens an arc of 180°. Mángrol, north lat. 21° 6′ 0″, east long. 70° 6′ 30″, is a white fixed light, a country lantern set on a square house, sixty feet high and four hundred yards from the landing place. It lightens an arc of 180° and is seen eight miles in clear weather. It has been in use since 1874. Verával, north lat. 20° 53′ 30″, east long. 70° 22′ 0″, is a cata-dioptric white fixed light of the fourth order, on a white masonry house, fifty-six feet high on the west side of the harbour. It is seen thirteen miles in clear weather and lightens an arc of 180°. It has been in use since the 5th of March 1876. It was built and is kept up by the Nawáb of Junágad. Jáfarabad, north lat. 20° 51′ 30″, east long. 71° 23′ 30″, a fixed white light, six kerosene lamps with a silvered globe in the centre, on a mast seventy feet high at the mouth of the creek on the south side. It can be seen for eight miles round in clear weather. It was built and is kept up by the Nawáb of

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Chapter VI. Trade. Light Houses.

Janjira and has been in use since 1876. Mahuva, north lat. 21° 2′ 21″, east long. 71° 49′ 30″, a fixed white catadioptric light of the fourth order ninety-nine feet high on the terrace roof of the lightkeeper's house on Jigri bluff at the entrance of the Mahuva creek. In clear weather it can be seen for thirteen miles all round. It has been in use since 1871. Gopnáth, north lat. 21° 11′ 35″, east long. 72° 6′ 0″, a white fixed catadioptric light sixty-eight feet high on a buff-coloured limestone tower, on a hillock two hundred and forty yards inshore from Gopnáth point. It is seen at a distance of nine miles between the bearings of south-south-west through west to north-north-east. It was built and is kept up by the Bhávnagar state to mark the Gopnáth reef. Piram, north lat. 21° 35′ 54″, east long. 72° 20′ 37″, a white fixed dioptric light of the fourth order, one hundred feet high, on a round brick tower on the ruins of an old bastion on the island. It can be seen over an arc of 288° between the bearings north-east by north through north-west and south to east by south one-half south. It was first lighted in December 1865, and was built and is kept up by Government. Gogha, north lat. 21° 40′ 30″, east long. 72° 16′ 0″, a white fixed light twenty-five feet high, a large ship's lantern on a post at the flag staff on the beach near the custom-house. It is supposed to be seen five miles and is meant as a small port light. It has been in use since 1856. Bhávnagar, north lat. 21° 46′ 40″, east long. 72° 12′ 15″, a white fixed catoptric light of the fourth order is forty-eight feet high on a white timber frame-work on the south shore of the creek. In clear weather it can be seen for ten miles all round. It serves local purposes only and was built and is kept up by the Bhávnagar state.

Trade.

With a seaboard of five hundred miles, and no place more than seventy-five miles from the coast, the produce of Káthiáwár finds a ready outlet. Every little creek provides a means of access and has its trade centre. In 1842 sixty-two of these were mentioned as places where trade centered.[1] Of these sixty-two centres, twelve were closed in 1842,[2] some owing to the silting of channels and others to their unfitness for modern trade. Of the fifty remaining centres, only twelve, Jodia, Bedi, Saláya, Porbandar, Navibandar, Mángrol, Verával, Jáfarabad, Mahuva, Gogha, Bhávnagar, and Dholera, had an extensive trade. With the addition of Wadhwán, the western terminus of the Bombay Baroda and Central India Railway these twelve ports are still the chief centres of commerce.

Old Ports.

The chief historic ports of Káthiáwár are, Gogha, Diu, Somnáth-Pátan, Mángrol, and Porbandar. Mángrol has been supposed by

[1] The names beginning in order from the gulf of Cutch to the gulf of Cambay are: Vaváuia, Jodia, Hadiána, Báláchadi, Khiri, Navábandar Nágna, Rojhibára, Bedi, Sarmat, Saláya, Pindara, Rájpara, Poshitra, Arambhda, Bet, Kachhigad, Rupan, Madhi, Bhogát, Miáni, Porbandar, Navi, Mádhavpur, Sil, Mángrol, Chorvád, Verával, Hirákot, Sutrápáda, Dhámlej, Kodinár, Velan, Vanágbáru, Goghla, Diu, Navábandar, Jáfarabad, Bherái, Rámpara, Kathivadar, Shiál Bet, Chánch, Devalia, Mahuva, Katpur, Kalsár, Kotda, Gadhula, Sultánpur, Nahána Gopnáth, Mithivirdi, Kuda, Gogha, Evania, Akváda, Bhávnagar, Adheli, Gundalu, Kálá Taláv, Bavaliáli, and Dholera. Bom. Gov. Sel. New Series XXXVII. Appendix Q.

[2] The twelve deserted trade centres were: Hadiána, Nágna, Rojhibára, Sil, Devalia, Kalsár, Kotda, Gadhula, Nahána Gopnáth, Mithivirdi, Kuda, and Evania.

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Chapter VI. Trade. Old Ports.

Sir H. Yule to be Ptolemy's Monoglossum Emporium, but no other early reference to the place has been traced. At the beginning of the sixteenth century the Portuguese traveller Barbosa described it as a good port where many ships from Malabár touched for horses, wheat, rice, cotton, cloths, and vegetables, and brought cocoanuts, emery, wax, cardamoms, and other spices. It was called Surati, that is Sorathi Mánglor to distinguish it from the Malabári Mánglor.[1] Somnáth-Pátan, as a famous place of pilgrimage for Hindus, and, afterwards, as an embarking port for Musalmáns on their way to their holy places in Persia and Arabia, long continued rich and populous. In the sixteenth century Diu was a famous port of call for all vessels bound to and from Gujarát, the Red Sea, and the Persian Gulf. Both Varthema (1503) and Barbosa (1514) notice the immense trade of Diu and describe it as 'the chief emporium in all these parts.' Diu seems to have reached its highest point of prosperity about the beginning of the sixteenth century. Though it remained one of their chief centres of trade it declined after its acquisition by the Portuguese in 1535-36. Gogha, Pátan, Mángrol, and Porbandar were flourishing ports up to the close of Aurangzeb's reign (1707). Gogha fell first under the Peshwa and then under the British Government, while Mángrol and Pátan continued for a time to be held by their own rulers. But the Nawáb of Junágad compelled these towns to acknowledge him as their superior by conquering Pátan and humbling the ruler of Mángrol, who at present holds nominal sway in his own town. Under the viceroys of Gujarát, Mahuva, Jáfarabad, and other minor ports came into notice. During modern times the opening of Bhávnagar in the south-east and of Jodia in the north has caused a great change in the course of traffic. Bhávnagar has ruined Gogha and has drawn to itself much wealth, population, and local trade. Jodia supplies the country as far south as Rájkot with grain timber and other necessaries, exporting chiefly wool and cotton.

Ports.

Omitting details for Gogha and Dholera, which, though in Káthiáwár, form part of the Ahmadabad district, fifteen of the Káthiáwár ports call for special notice. According to the year 1879-80 the value of the trade at each of these ports is of the following relative importance: Bhávnagar 44·3, Mahuva 15·6, Verával 13·6, Bedi 6·2, Jodia 4·9, Porbandar 3·7, Mángrol 2·9, Saláya 2·9, Jáfarabad 2·3, Vaváníа 1·3, Navibandar 0·9, Bherai 0·8, Kathivadar 0·5, Talája 0·4, and Sundrái 0·1.

Bhávnagar.

Bha´vnagar stands on the Bhávnagar creek, six miles from its mouth and about seven and a half miles above Gogha. At the mouth of the creek in a sheltered spot near the light-house, a vessel can anchor in seven to ten fathoms. The creek, which is a mile broad at the mouth, narrows opposite the Bhávnagar landing place to 2074 feet at highest water and 910 feet at lowest water, and 1823 feet at high neap tides. In the creek opposite the landing place the depth or water is 22·10 feet at lowest water springs, 29·85 feet at low-water neaps, 44·00 at high-water neaps, and 54·29 at high-water springs or

[1] Stanley's Barbosa, page 59.

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Chapter VI. Trade. Ports. *Bhávnagar.*

a rise of tide at the full and change of the moon of over thirty-two feet. The average speed of the flood at the landing place is a little over four miles an hour; the speed of the ebb is less as it takes a third longer than the flood. The anchorage is fair, but the scour has exposed the rock in places, and at springs steamers have been known to drag their anchors and been forced to keep their engines going. Four coasting steamers have often lain off the landing place at the same time. They swing easily to the tide. Such vessels visit the port only at the close of the fair season when it is necessary to hurry to Bombay as much as possible of the cotton which the country craft have not been able to take away. Much money has been spent in improving the port, and further improvements will shortly be made. A boat basin has been built with 1280 feet of wharfage, having nineteen feet of water at springs and ten at neaps; chain moorings will soon be laid in the main creek; and hydraulic cranes set along the pier. The capabilities of the port are not confined to the creek. Near the light-house is an excellent entrance for wet docks to which the railway can easily be carried on. The Marine Survey's recent examination of the channel from the gulf of Cambay into the Bhávnagar creek proves that the sand banks which have increased on its north-east side, completely shelter the anchorage for ships of the largest size. The value of the imports for the three years ending 1879-80 was £778,847 (Rs. 77,88,470) in 1877-78, £543,517 (Rs. 54,35,170) in 1878-79, and £779,103 (Rs. 77,91,030) in 1879-80; the exports for the same period amounted to £903,163 (Rs. 90,31,630) in 1877-78, £286,753 (Rs. 28,67,530) in 1878-79, and £488,229 (Rs. 48,82,290) in 1879-80. Grain is the chief item of import and cotton of export. A sixth order dioptric port light stands on the hydraulic accumulator tower at the wharf head, and is fitted with red and green slips to mark the navigable channel. The time of high tide at full and change of the moon is at four P.M.

Mahuva.

Mahuva, the second port in the province, belongs to Bhávnagar. It stands on the Málan river, the town being about three miles from the wharf. Country craft of 110 tons (300 *khándis*) can enter the creek at high tide, the entrance being marked by an excellent light. It is high water at one P.M. on full and change of the moon, and the rise of tide is twelve feet at springs and seven feet at neaps. At low tide the creek is dry. Fresh water is found in an excellent well below Jigri bluff near the light-house. Katpur or Kutbapur was the name of the old port. The value of the imports for the three years ending 1879-80 was £215,212 (Rs. 21,52,120) in 1877-78, £174,487 (Rs. 17,44,870) in 1878-79, and £212,301 (Rs. 21,23,010) in 1879-80; and the exports were £258,189 (Rs. 25,81,890) in 1877-78, £199,083 (Rs. 19,90,830) in 1878-79, and £232,344 (Rs. 23,23,440) in 1879-80. Grain and rice are the chief articles of import amounting in 1877-78 to £100,000 (Rs. 10,00,000), cotton was the chief article of export amounting to £20,000 (Rs. 2,00,000).

Verával.

Vera´val, the third port in Káthiáwár, belongs to Junágad. It has a considerable trade with Maskat, Karáchi, Bombay, and other

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Ports.

Verával.

nearer ports. It is open to the Indian Ocean, and as within a depth of eleven fathoms the bottom is bare rock, it has no natural advantages. In 1864, the Junágad state spent about £2300 (Rs. 23,000) in improving the harbour, and £2956 (Rs. 29,560) in surveying a line of railway from Dhoráji to Verával. For lengthening the pier a further sum of £3000 (Rs. 30,000) has been sanctioned. The railway scheme is also under consideration, but the making of the Bhávnagar-Gondal line has raised important questions which must be settled before the Junágad state commits itself to any definite scheme. The beach within high water mark is of sand and rests on a ledge of a lime-stone, of which the whole foreshore is composed. The length of wharf wall that has been completed is 1646 feet to a height of eleven feet along the sea shore, and behind the wall about four acres of land have been reclaimed. A light guards the entrance. Good anchorage in eleven fathoms with mud bottom is found about a mile and a half from Bhidbhanjan, which lies between Verával and Pátan. The value of the imports for the two years ending 1878-79 is £322,733 (Rs. 32,27,330) in 1877-78, and £279,894 (Rs. 27,98,940) in 1878-79; the exports are £83,553 (Rs. 8,35,530) in 1877-78 and £107,325 (Rs. 10,73,250) in 1878-79. Grain chiefly millet, wheat, sesamum and rice are the chief imports and cotton the chief export.

Bedi.

Bedi, the seaport of Navánagar, on the Gulf of Cutch, belongs to the Jám of Navánagar. Vessels come up the Bedi creek to within three quarters of a mile of the little village and port, the entrance to the Bedi creek being about two miles from the anchorage off Navánagar. The rise of tide at highest springs is eighteen feet, at ordinary springs sixteen feet, and at neaps ten feet. The time of high water at full and change is at one o'clock forty minutes. The Pirotan trees, a range of mangroves which rise from twenty to thirty feet above high water, form an excellent land-mark in making the coast. A light is shown on the Rojhi temple which stands midway between the Navánagar anchorage and Bedi port. The value of the imports for the three years ending 1879-80 is £166,772 (Rs. 16,67,720) in 1877-78, £153,913 (Rs. 15,39,130) in 1878-79, and £135,564 (Rs. 13,55,640) in 1879-80; the exports for the same period are £45,323 (Rs. 4,53,230) in 1877-78, £7984 (Rs. 79,840) in 1878-79, and £41,939 (Rs. 4,19,390) in 1879-80.

Jodia.

Jodia belongs to Navánagar. The north-western bastion of the fort, the palace, and a grove of high trees are notable marks in nearing the port from seaward. There are unmistakable signs that this part of the gulf of Cutch has silted, for vessels have been dug from a considerable depth below the present surface. Vessels drawing over seven feet cannot enter at less than half flood. The range of the tides is almost the same as at Bedi; the time of high-water springs is two o'clock. The value of the imports for the three years ending 1879-80 was £134,123 (Rs. 13,41,230) in 1877-78, £96,221 (Rs. 9,62,210) in 1878-79, and £74,220 (Rs. 7,42,200) in 1879-80; the exports were worth £72,129 (Rs. 7,21,290) in 1877-78, £14,095 (Rs. 1,40,950) in 1878-79, and £61,760 (Rs. 6,17,600) in 1879-80.

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pter VI. Trade. Ports. rbandar.

Porbandar was one of the chief ports on the Káthiáwár coa when, in 1785, the Rána moved his seat from Chháya to Porbandar The port, which is marked by a light-house, has the Girnar and Barda hills as land marks. Coasting craft anchor within a few cable length of the town where they are sheltered from the north-west by a rocky spit. Inside of nine fathoms the holding ground is not good. Large vessels anchor nearly two miles from the fort in nine fathoms. The entrance to the creek is rocky and at lowest wate has only eighteen inches which gradually deepens to nine feet at the jetty. High water at springs is at nine o'clock forty-five minutes. It is earlier here than at any other part of the coast as the flood diverges north and south. The rise and fall at ordinary springs is nine feet. In the offing the tides are said not to be perceptible. The value of the imports for the four years ending 1880-81 was, £113,452 (Rs. 11,34,520) in 1877-78, £127,80 (Rs. 12,78,650) in 1878-79, £47,043 (Rs. 4,70,430) in 1879-80, and £32,400 (Rs. 3,24,000) in 1880-81; the exports amounted to £82,39 (Rs. 8,23,930) in 1877-78, £48,305 (Rs. 4,83,050) in 1878-79, £28,89 (Rs. 2,88,950) in 1879-80, and £22,915 (Rs. 2,29,150) in 1880-81.

ángrol.

Ma'ngrol belongs to the Shekh of Mángrol. Though of ancient renown it has very scanty anchorage. The wharf alongside which boats load and unload is formed of a ledge of flat rock which has been cut away for the purpose. The rise of the tide is about seven feet at springs and three or four at neaps, and the high water at springs is at ten o'clock forty minutes. The tide streams are not perceptible. Imports during the three years ending 1879-80 amounted to £46,002 5*s*. (Rs. 4,60,022½) in 1877-78, £68,499 (Rs. 6,84,990) in 1878-79, and £73,439 (Rs. 7,34,390) in 1879-80; and exports to £17,152 (Rs. 1,71,520) in 1877-78, £6815 10*s* (Rs. 68,155) in 1878-79, and £7703 10*s*. (Rs. 77,035) in 1879-80.

láya.

Sala'ya is a valuable natural harbour, beacons and lights being all that is required to make it available for square-rigged vessels. It is sheltered from all winds and possesses the advantage over Bombay of being 300 miles to windward in the south-west monsoon when the strong winds blow for only three or four days at a time and then lull for a day or two. Khambhália is the chief town to which goods are carried from Saláya. The port belongs to the Jám of Navánagar who at present seems not to be in a position to improve it. The imports were £100,621 (Rs. 10,06,210) in 1877-78 £70,385 (Rs. 7,03,850) in 1878-79, and £41,786 (Rs. 4,17,860) in 1879-80; and the exports £50,362 (Rs. 5,03,620) in 1877-78, £14,442 (Rs. 1,44,420) in 1878-79, and £35,563 (Rs. 3,55,630) in 1879-80.

farabad.

Ja'farabad, belonging to the Habshi of Janjira, affords little shelter to large vessels, but from its large sandy beach is convenient for coasting craft, especially for fishing boats. Large vessels lie outside in seven or eight fathoms. Even if it was a better port, it can never be of use owing to the difficulty of bringing produce through the Gir. The Nandivelo hill 1741 feet high in the Gir[illegible] as well as the two peaks known as the Conical [illegible]Round[illegible] land marks in approaching the coast. [illegible] of [illegible] water springs is ten feet, at ordinar[illegible]

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Ports. *Jáfarabad.*

four feet and a half. High water at full-moon and change of the moon is at eleven o'clock thirty-five minutes. Imports amounted to £35,964 (Rs. 3,59,640) in 1878-79, and £34,205 (Rs. 3,42,050) in 1879-80; exports to £39,911 (Rs. 3,99,110) in 1878-79 and £31,319 (Rs. 3,13,190) in 1879-80. During the ten years ending 1879-80, the value of the customs duties has gradually risen from £1050 (Rs. 10,510) in 1870-71, to £1531 (Rs. 15,310) in 1879-80, or fifty per cent. This improvement in trade is said to be largely due to the criminal jurisdiction being entrusted under British officers.

Vavánia.

Vava'nia is a small port on the little Ran belonging to the Thákor of Morvi. The imports for the three years ending 1879-80 amounted to £21,360 (Rs. 2,13,600) in 1877-78, £27,504 (Rs. 2,75,040) in 1878-79, and £19,771 (Rs. 1,97,710) in 1879-80; and the exports to £87,040 (Rs. 8,70,400) in 1877-78, £46,409 (Rs. 4,64,090) in 1878-79, and £18,372 (Rs. 1,83,720) in 1879-80. Vaványia was once a port for large vessels, but it is silting so rapidly that in a few years there will not be water even for small craft.

Navibandar.

Navibandar harbour, though at the mouth of the Bhádar the largest river in Káthiáwár, is shallow rocky and hard of access. The imports amounted to £55,900 (Rs. 5,59,000) in 1878-79 and £23,005 (Rs. 2,30,050) in 1879-80; and the exports to £39,484 (Rs. 3,94,840) in 1878-79, and £5147 (Rs. 51,470) in 1879-80. Both exports and imports show a serious falling off.

Bherai and Kathivadar.

Bherai, belonging to the Junágad state, and **Kathivadar** belonging to the Bhávnagar state, under the shelter of Shiál Island, have a common entrance along a creek known as the *Mota pát.* Bhávnagar has three ports at this part of the coast, Chánch, Kathivadar, and Pipáváv. Trade now centres at Kathivadar, as it has been extended to within seven or eight miles of the entrance. At Bherai, the imports for 1879-80 were valued at £9967 (Rs. 99,670), and the exports at £8152 (Rs. 81,520). At Kathivadar, the imports for 1879-80 were valued at £11,536 (Rs. 1,15,360), and the exports at £4347 (Rs. 43,470). The rise of tide at highest springs at Pipáváv is fifteen feet, at ordinary springs ten feet, and at neaps six feet. During the quarter of the moon there is often no perceptible rise of tide. There is high water at full and change at half-past two.

Talája.

Tala'ja or **Sulta'npur,** belonging to Bhávnagar, is a small port at the mouth of the Shetrunji. It has a good anchorage for small craft in three fathoms of water between the Sultánpur shoal and the village of Sultánpur. This anchorage is much used by wind or tide-bound craft sailing up and down the gulf. The Talája hill is a notable land-mark on nearing this port. At full and change there is high water at quarter past two o'clock. The imports for the four years ending 1879-80 amounted to £10,996 (Rs. 1,09,960) in 1876-77, £15,168 (Rs. 1,51,680) in 1877-78, £15,167 (Rs. 1,51,670) in 1878-79, and £11,844 (Rs. 1,18,440) in 1879-80; and the exports to £9757 (Rs. 97,570) in 1876-77, £3,346 (Rs. 33,460) in 1877-78, £3845 (Rs. 38,450) in 1878-79, and £11,844 (Rs. 1,18,440) in 1879-80. The falling off in exports and the increase in imports during 1877-78 and 1878-79 were due to the famine.

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Chapter VI. Trade. Ports. Sundrá.

Sundra'i in Bhávnagar, an insignificant port, is used chiefly for the export of grain, mostly wheat grown in the Bhál district. The imports for the four years ending 1879-80 amounted to £151 (Rs. 1510) in 1876-77, £195 (Rs. 1950) in 1877-78, £195 (Rs. 1950) in 1878-79, and £468 (Rs. 4680) in 1879-80; and the exports to £2014 (Rs. 20,140) in 1876-77, £4557 (Rs. 45,570) in 1877-78, £4557 (Rs. 45,570) in 1878-79, and £2814 (Rs. 28,140) in 1879-80.

Besides these fifteen ports, there are **Poshitra** and **Bet** belonging to the Baroda state, and **Diu** belonging to the Portuguese. Poshitra affords deep water shelter for the largest ships within half a mile of the mainland of Okhámandal. At Diu, the high springs rise eleven feet, ordinary springs six feet, and neaps three feet. At Diu Head or Mándva the Baroda state in the general interests of shipping has agreed to build and maintain a revolving dioptric light of the fourth order. This light will be the chief land-mark on this part of the coast. Along with these ports may be noticed Shiál Bet which affords an excellent harbour of refuge to the ports of Kathivadar and Bherai. This was an old pirate stronghold and now belongs to the Habshi of Janjira. On the north side of Shiál Bet, says Captain Dundas Taylor, there is capital anchorage affording shelter in the south-west monsoon. At this anchorage there is a depth of five or six fathoms at low water with a muddy bottom. With the development of railways, it is not improbable that the good anchorage afforded under Shiál Bet and the excellent harbour of Saláya, will hereafter become two of the main outlets for the sea-borne trade of Káthiáwár.

Trade Centres.

The chief trade centres are: Of sea ports, Jodia, Bedi, Saláya, Porbandar, Navibandar, Mángrol, Verával, Jáfarabad, Mahuva, and Bhávnagar; of places on the railway line, Wadhwán, Limbdi, Botád, Sihor, Chital, Láthi, Jetpur, and Dhoráji; and of leading towns, Bhánvad, Morvi, Kundla, Sáela, Upleta, Bháyávadar and Kutiyána for cotton; Halvad and Dhrángadra for stone and cotton; Visávadar, Sarsai, Mendarda, Kuvádva, Bagasra, Dedán, and Dhári for clarified butter; Ámbran, Bálambha, and Hadiána for wool; Bábra, Vinchhia, Rájkot, Kandorna, Kálávad, Khambhália, and Lálpur for grain; Amreli for cotton and grain; and Vasávad for wool and grain. The leading merchants in these trade centres are among Hindus, Vániás, Bhátiás, and Lohánás, and among Musalmáns Vohorás, Memans, and Khojás. Some of the traders of the sea ports and of Wadhwán, Jetpur, and Dhoráji own capital up to £100,000 (Rs. 10,00,000). They trade direct with Bombay and other large markets, sending cotton, grain, clarified butter and other local produce, and bringing cloth, timber, groceries, and metals. The imports are bought from wholesale merchants at the leading trade centres by local dealers who sell them retail to the people, and the exports are bought from the husbandmen by local dealers who sell them to wholesale merchants in the leading trade centres.

Fairs.

Twenty-two fairs are held in Káthiáwár, eleven in Porbandar, five in Navánagar, one in Junágad, one in Wadhwán, one in Rájkot, one in Lakhtar, one in Vánkáner, and one in Dhandhuka. They last from one to seven days and are attended by 700 to 30,000

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persons. Almost all the fairs are held during the rainy season, and many in the month of *Shrávan* (July-August). The Káthiáwár fairs are not held for trade, but chiefly for pilgrimage and in some cases for pleasure. Sweetmeats, cloth, trinkets, toys, metal pots, and other articles are brought to these fairs by neighbouring petty dealers who set up booths. Sweetmeats are sold by Kandois, and other articles chiefly by Vániás and Vohorás. These articles are bought mostly for cash and sometimes for grain. A cattle fair and vegetable show was held by Major Nutt at Wadhwán in 1874 and 1880, and at Kundla in 1875, to which cattle, grain, vegetables, and other local produce were brought from different parts of Kháthiáwár. The shows were largely attended by chiefs and their followers. Few transactions were made:

Káthiáwár Fairs.

Place.	State.	Date.		Days it lasts.	Attendance.
		Vernacular.	English.		
Junágad ...	Junágad ...	*Maha* ...	January-February .	7	30,000
Navánagar ...	Navánagar ...	*Shrávan* ...	July-August ...	3	20,000
Jodia ...	,, ...	,, ...	.....	3	3000
Khambhália ...	,, ...	,, ...	.....	3	7000
Bhánvad ...	,, ...	*Ashád* ...	June-July	1	5000
Jihádia ...	,, ...	*Shrávan* ...	July-August ...	2	7000
Bhimnáth ...	Dhandhuka...	,, ...	.....	2	...
Jodeshvar ...	Vánkáner ...	,, ...	.....	4	5000
Tarnetar ...	Lakhtar ...	*Bhádarva*...	August-September.	3	...
Rájkot ...	Rájkot ...	*Shrávan* ...	July-August ...	3	8000
Dedádra ...	Wadhwán ...	*Bhádarva*...	August-September.	2	3000
Porbandar ...	Porbandar ...	*Ashád* ...	June-July	1	3000
,, ...	,, ...	*Shrávan* ...	July-August ...	1	10,000
,, ...	,, ...	*Bhádarva*...	August-September.	3	5000
,, ...	,, ...	,, ...	.....	1	8000
,, ...	,, ...	*Maha* ...	January-February .	1	10,000
Mádhavpur ...	,, ...	*Chaitra* ...	March-April ...	4	10,000
Bileshvar ...	,, ...	*Shrávan* ...	July-August ...	1	1000
,, ...	,, ...	*Maha* ...	January-February .	1	...
Vísávadar ...	,, ...	*Shrávan* ...	July-August ...	1	1500
Jaleshvar ...	,, ...	,, ...	.....	1	700
Adodar ...	,, ...	*Ashvin* ...	September-October.	1	10,000

No weekly markets are held in Káthiáwár. At Bhávnagar Navánagar and Junágad a daily market called *gujri* is held from four to six in the evening. The *gujri* is attended by about a hundred sellers and two hundred buyers, residents of the town. Cloth, knives, nut-crackers, toys and other articles to the value of about £10 (Rs. 100) are sold for cash by retail cloth-dealers and other craftsmen. Twenty years ago there were no separate buildings for grain and vegetable markets in Káthiáwár. Vegetables were usually carried in baskets by women to different parts of the town and sold in exchange for grain. At present (1882) there are buildings for grain and vegetable markets in almost all the chief towns, where vegetable growers and vegetable and grain dealers bring vegetables and grain for sale. Besides these vegetable and grain markets, a cotton market has lately been opened in the Wadhwán civil station, where cotton is inspected and cotton bales are marked with the market seal. A duty of 1*s.* (*ans.* 8) a *khándi* is levied as inspecting fee by the Wadhwán state. Several European firms have agencies in the Wadhwán civil station, and large dealings take place there.

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Markets.

Except a few lately opened cattle markets in Jhálávád there are no cattle markets in Káthiáwár. Cattle are mostly brought by Chárans and Sindhis, who always sell their cattle outside the town or village. As husbandmen are seldom able to pay in cash, the Sindhis often arrange with them to recover the amount at the next harvest, sometimes by instalments and sometimes at once. There is a cattle market called *singote* in Navánagar where townspeople sometimes bring their cattle for sale.

Village hopkeepers.

Except the very small hamlets of shepherds and graziers called *nesses*, every village has at least one shop. The village shopkeeper is a Vánia, Lohána, Bhátia, or Meman. He sells to the people of his village clarified butter, oil, sugar, molasses, groceries, cloth, and other articles, sometimes for cash and sometimes in barter for grain and cotton. The village shopkeeper is generally also a money-lender, and recovers the money lent in grain at harvest time. He is generally connected with a merchant in one of the leading trade centres to whom he sends cotton and grain bought from the husbandmen and from whom he buys groceries and piece-goods. The village shopkeeper often lends grain to the husbandmen on *kadháro*, that is on condition of being repaid at harvest one-fourth or one-half more than was lent.

Carriers.

The local trade is carried on partly in carts and partly on pack-bullocks and asses. The cart traffic in Navánagar is in the hands of Lohánás, Bhansális, Memans, and Khojás, who carry passengers and cotton, grain, cloth, groceries, timber, clarified butter, and oil. Before the opening of the railway to Wadhwán cartmen used to go to different parts of Navánagar and to Rájkot. They now generally go to Wadhwán and Jetpur. Many cartmen carry for hire. A few buy from husbandmen and village shopkeepers about £30 (Rs. 300) worth of goods and sell them in retail from village to village. Traffic on pack-bullocks and asses is in the hands of Memans, Májothis, Goláránás, Jogirávals, and Chárans, who carry grain, cotton-seeds, salt, clarified butter, oil, and *sorangi*. Many of them carry for hire, but some buy from husbandmen and wholesale dealers goods worth about £200 (Rs. 2000) and sell them to the people and traders of other districts.

Peddlers.

Besides carriers, there are peddlers, mostly Vániás, Lohánás, Bhátiás, Vohorás, Khojás, and Memans. The peddlers generally deal in groceries, cloth, vegetables, and other miscellaneous articles. They fill their packs in the larger villages and carrying them on their own backs or on bullocks, sell to the people of neighbouring small villages, rarely for cash and mostly in barter for cotton and grain.

nports and Exports, 1879-80.

The Import trade of Káthiáwár, excluding the ports belonging to the British Government to Portugal and to His Highness the Gáikwár of Baroda, according to the 1879-80 returns, amounted to £2,172,758 (Rs. 2,17,27,580) and the exports to £16,06,887 (Rs. 1,60,68,870). The details of imports, in order of importance, are grain 82,351 tons valued at £810,553 (Rs. 81,05,530), rice and pulse 14,021 tons worth £202,723 (Rs. 20,27,230), cloth worth £1,85,284 (Rs. 18,52,840), sugar 3791 tons worth £107,704 (Rs. 10,77,040), gold

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silver and cash amounting to £107,100 (Rs. 10,71,000), molasses 3845 tons worth £81,349 (Rs. 8,13,490), sesamum seed 5189 tons worth £71,330 (Rs. 7,13,300), clarified butter 833 tons worth £63,787 (Rs. 6,37,870), metal 1031 tons worth £60,006 (Rs. 6,00,060), dates 7006 tons worth £52,855 (Rs. 5,28,550), oil 1163 tons worth £41,292 (Rs. 4,12,920), timber worth £34,885 (Rs. 3,48,850), opium nine tons worth £31,104 (Rs. 3,11,040), betelnuts worth £23,323 (Rs. 2,33,230), fruit 1536 tons worth £21,577 (Rs. 2,15,770), seeds 974 tons worth £21,038 (Rs. 2,10,380), cocoanuts 4487 tons worth £20,260 (Rs. 2,02,600), hides 77 tons worth £14630 (Rs. 1,46,300), tobacco and *ganja* 808 tons worth £14,073 (Rs. 1,40,730), cotton seeds 1852 tons worth £10,287 (Rs. 1,02,870), beer wines and spirits worth £9755 (Rs. 97,550), grocery 293 tons worth £7911 (Rs. 79,110), dry dates 624 tons worth £7374 (Rs. 73,740), silk worth £7056 (Rs. 70,560), cotton yarn worth £7000 (Rs. 70,000), coir 502 tons worth £6765 (Rs. 67,650), sackcloth 199 tons worth £6008 (Rs. 60,080), *mahuda* 193 tons worth £5211 (Rs. 52,110), spices 290 tons worth £5133 (Rs. 51,330), twist 52 tons worth £4450 (Rs. 44,500), paper 2173 tons worth £3516 (Rs. 35,160), firewood 166 tons worth £3486 (Rs. 34,860), groundnuts 344 tons worth £3439 (Rs. 34,390), sugar-candy 46 tons worth £2567 (Rs. 25,670), colour 116 tons worth £2505 (Rs. 25,050), ivory three tons worth £2163 (Rs. 21,630), coals 403 tons worth £2021 (Rs. 20,210), lime 28 tons worth £464 (Rs. 4640) grass 191 tons worth £343 (Rs. 3,430), umbrellas worth £230 (Rs. 2300), tea one ton worth £216 (Rs. 2160), coffee three tons worth £178 (Rs. 1780), cotton three tons worth £130 (Rs. 1300), lace worth £112 (Rs. 1120), salt 35 tons worth £94 (Rs. 940), flax and hemp one ton worth £85 (Rs. 850), wool one ton worth £70 (Rs. 700), soap nine tons worth £63 (Rs. 630), stone 28 tons worth £22 (Rs. 220), castor-oil worth £8 (Rs. 80), and other miscellaneous articles 642 tons worth £109,335 (Rs. 10,93,350).

Of Exports the details, in order of importance, are cotton 32,277 tons valued at £925,311 (Rs. 92,53,110), gold silver and ready cash amounting to £493,163 (Rs. 49,31,630), wool 888 tons valued at £58,568 (Rs. 5,85,680), grain 6988 tons valued at £44,484 (Rs. 4,44,840), cotton yarn 1268 tons valued at £16,527 (Rs. 1,65,270), metal 54 tons valued at £6272 (Rs. 62,720), clarified butter 52 tons valued at £5950 (Rs. 59,500), stone valued at £4268 (Rs. 42,680), sackcloth 161 tons valued at £3466 (Rs. 34,660), *kapás* 183 tons valued at £2470 (Rs. 24,700), cloth valued at £2424 (Rs. 24,240), dates 221 tons valued at £1771 (Rs. 17,710), hides 477 tons valued at £1457 (Rs. 14,570), red dungry cloth 436 tons valued at £1042 (Rs. 10,420), molasses 53 tons valued at £947 (Rs. 9470), seeds 40 tons valued at £864 (Rs. 8640), sesamum seed valued at £720 (Rs. 7200), spirits valued at £540 (Rs. 5400), sweet oil seven and a half tons valued at £357 (Rs. 3570), cotton seed 62 tons valued at £311 (Rs. 3110), grocery nine tons valued at £243 (Rs. 2430), spices fourteen and a half tons valued at £182 (Rs. 1820), castor-oil seed 21 tons valued at £156 (Rs. 1560), colour six tons valued at £129 (Rs. 1290), tobacco six tons valued at 128 (Rs. 1280), fruit and vegetables 10 tons valued at £95 (Rs. 950), timber valued at £70 (Rs. 700), peacocks' feathers valued at £65 (Rs. 650), soap nine tons

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valued at £63 (Rs. 630), coals eight tons valued at £43 (Rs. 430), lime three tons valued at £39 (Rs. 390), red ochre fifteen and a half tons valued at £34 (Rs. 340), salt ten and a half tons valued at £28 (Rs. 280), *mahuda* one ton valued at £27 (Rs. 270), cocoanuts two tons valued at £20 (Rs. 200), grass five tons valued at £9 (Rs. 90), and miscellaneous articles valued at £34,643 (Rs. 3,46,430).

Imports.

Of Imports, the chief articles are grain, sugar, sugarcandy, metals, groceries, dyes, ivory, piece goods, cotton yarn, silk, dates, betelnuts, cocoanuts, timber, cordage, clarified butter, oil, molasses, tobacco, *mahuda*, opium, and liquor. Under grain come wheat, millet, rice, and different kinds of pulse. Wheat, though grown to a large extent in Káthiáwár, is in such exceptional years as the famine of 1876-77, brought from the North-West Provinces and the Panjáb. Millet, both spiked millet or *bájri* and Indian millet or *juvár*, are brought from Karáchi, and, like wheat, in years of local scarcity, from Upper India. Rice comes from Bengal, the Konkan and Gujarát. The local supplies of *mag*, *adad*, and gram are supplemented from Vágad and Gujarát, and *tuver* which is not grown in Káthiáwár is brought chiefly from Kaira.[1] From Bombay before the opening of the railway were brought by sea and are now brought both by sea and land, sugar, sugarcandy, metals, cotton and woollen cloth, cotton yarn, groceries, glass and chinaware, wooden furniture, toys, European liquor, silk, kerosene oil, cocoanuts, ivory, and indigo. The imports of cloth in 1876-77 amounted to £117,708, in the two following years of distress they dwindled to nearly half that amount, and in 1879-80 again rose to £185,284. The main channel for these imports chiefly of Manchester piece-goods was Bhávnagar with one-third, Bedi admitted £21,918 and the rest was equally distributed among other ports. The imports of sugar in 1879-80 were 3791 tons worth £107,704, against 2373 tons worth £57,289 in 1878-79. Of sugarcandy about 450 tons worth £11,723 were imported in 1877-78; the usual import appears to be between 400 and 500 tons. Dates, *khajur* and *khárak* come from the Arabian and Persian Gulf ports; betelnuts, cocoanuts, timber, and cordage from Malabár, Konkan and Zanzibár, opium and *sorangi* from Málwa, clarified butter and oil from Párkar and Pátanváda, and silk cloth, molasses, tobacco, *kusumba*, and *mahuda* from Ahmadabad and other parts of Gujarát. Coir is brought chiefly in the form of coir-string and rope. This import amounted to £6765 in 1879-80, and the highest import was £16,266 in 1878-79. The supplies of timber on the Gir and Barda hills do not nearly equal the demand, and large quantities are imported. In 1808 firewood was so scarce that Colonel Walker wrote: 'The want of firewood is a most serious inconvenience in the country, so much so that it was not unusual, when the governor's army was passing through and the villages were unable to supply fuel, for the landlord to cause a village to be deserted, and its timber used as fuel.' In later times

[1] The imports of grain, excluding rice and pulse, amounted to 31,260 tons valued at £315,072 in 1877-78, to 65,590 tons at £719,303 in 1878-79, and to 70,315 tons at £156,301 in 1879-80.

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there were occasionally small exports of timber. In 1845-46, Bhávnagar exported timber worth £190; in 1849-50 the exports from the Junágad coast amounted to £1130 and in 1864 those from the Navánagar outlets were worth £1838. Since 1864 there seem to have been no exports. On the other hand large quantities of timber are imported. Bhávnagar imported timber worth £1820 in 1845-46, £26,595 in 1873-74, £45,900 in 1876-77, £13,335 in 1877-78, and £16,690 in 1879-80. Navánagar imported timber worth £976 in 1844, £14,392 in 1864, £15,293 in 1874, £14,230 in 1877-78, £14,686 in 1878-79, and £9584 in 1879-80. Junágad imported timber worth £1563 in 1849-50, £2279 in 1869-70, £4774 in 1876-77, £485 in 1878-79, and £250 in 1879-80. The total imports in the province amounted to £45,900 in 1876-77, £30,060 in 1877-78, £28,631 in 1878-79, and £34,885 in 1879-80. The cause of this falling off in imports was the famine of 1878-79, when house building was stopped in almost all parts of the province. Large beams of teak are imported from Kárwár and Maulmain and rafters from Balsár and other ports near the Surat Dángs. In native houses, *haldarva*, in logs of three or four tons each, is almost solely used. Except opium, *sorangi*, clarified butter, oil, silk-cloth, tobacco, *kasumbo*, and *mahuda*, imports are brought into the province by the merchants of the chief trade centres, chiefly Vániás, Bhátiás, Lohánás, Pársis, Vohorás, Khojás, and Memans, from whom town and village petty dealers buy and sell to the people. Opium is brought by Government to their warehouse at Rájkot, and there sold to the opium farmers of different states who retail it. Before the opening of railways, *sorangi* was brought from Málwa by Chárans, Depálás, and Vanjárás on pack-bullocks and sold in retail to the dyers. It is now imported by rail chiefly by Vánia and Vohora merchants of the leading trade centres and sold in retail to the dyers. Especially in the northern division clarified butter and oil are generally brought by Párkar traders in *kundás* or skin-pots, and sold to wholesale dealers. In other parts they are brought by merchants belonging to the main trade centres. Silk-cloth which is used throughout the province chiefly for women's bodices scarves and petticoats, comes from Ahmadabad, either through district merchants who go to Ahmadabad to buy it or through Ahmadabad merchants and manufactures, who send their agents to sell it in the chief Káthiáwár towns and villages. Molasses, though prepared in and sent in small quantities from Sorath, Hálár, Káthiáwár and Gohilvád, is largely imported from Navsári and other districts both in *ghadás* or earthen pots and in *ravás* or sack-cloth, by merchants of the leading trade centres. The exports of molasses in 1878-79 were valued at £4989 and at £527 in 1879-80. The imports in 1878-79 were 3093 tons worth £45,911 and in 1879-80 3845 tons valued at £31,349. Kanbis from Charotar and other parts of Gujarát bring and sell tobacco in their own carts both to traders and to consumers. Before the extension of the railway to Wadhwán, mangoes, fruit, and vegetables were brought from Gujárat in carts, and now come by rail and are distributed by retail dealers. Safflower or *kasumbo* is brought by traders, dyers, and Gujarát landholders, and *mahuda* by Kaláls or distillers who are

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generally Pársis, Maráthás, and Pardeshis. Of metals, iron is brought from Bombay by Vohorás, who sell it in bars and sheets to blacksmiths or to husbandmen and labourers who have it made into field tools. Nails, railings, chains, lattice work, and other iron articles are sold ready made by Vohorás. Axes and field tools, which were formerly made by local smiths, now come ready made from Bombay. Gold, silver, copper and brass are imported by Vániás and other central merchants. The merchants sell gold and silver in retail to petty town merchants, who sell it to consumers or to goldsmiths who work it into ornaments. For some years after 1863 when husbandmen amassed much money owing to the high price of cotton and other produce, large quantities of gold and silver were imported into the province and bought by the husbandmen. A few years later gold was exported to Bombay, where its price was very high, and during the famine years (1877-1879), large quantities of gold and silver ornaments were sold by husbandmen and other middle-class people, melted into bars, and sent to Bombay. Copper and brass are chiefly bought by Kansárás who make them into cooking, dining, drinking, and water pots, and sometimes in sheets by well-to-do people who have them made into pots and vessels by coppersmiths. In the prosperous times of the American war (1863-1865) large quantities of copper and brass were imported and metal pots came into general use instead of earthen ones; but during the famine of 1877-1879 the people were forced to part with large quantities of their brass ware.

Exports. *Cotton.*

The chief exports are cotton, grain, oil, oil-seeds, wool, clarified butter, and stone. Of these cotton is the chief. From *Divdli*, that is the beginning of the Vikram or Gujarát new year (October-November), husbandmen begin to bargain with the village dealers to deliver a certain quantity of cotton in the season, getting part payment in advance. The village dealers in turn bargain with wholesale merchants and receive cash from them which they pay to the husbandmen. The village dealers receive from the husbandmen cotton as it comes from the field, and, after having it ginned by the hand cleaner or *charkha* make it over to the wholesale merchant. From the wholesale merchant, cotton passes to the chief trade centres, where it is pressed into bales and sent to Bombay. Before 1864 cotton went from the Káthiáwár ports in loose bales called *dhokdás* and *kothlis*. Half presses are now found not only in every leading trade centre but also in the chief district towns. Before the railway was continued to Wadhwán, the whole of the Jhálávád cotton went to Dholera and was thence sent to Bombay. Several outside merchants, including Bombay European firms, had their agencies at Dholera which bought large quantities. After the extension of the railway to Wadhwán, Dholera lost almost all its trade, as the cotton goes by Wadhwán to Bombay by rail. Most of the agencies have been moved from Dholera to Wadhwán. The opening of the Bhávnagar-Gondal railway has now turned a part of this trade to Bhávnagar, whence cotton is shipped to Bombay. The cotton exporters, who belong to the main trade centres, are chiefly Vániás, Bhátiás, Lohánas, Memans,

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and Khojás. A few years since, some Bombay European firms opened offices and kept European agents at Bhávnagar and Wadhwán. These buy cotton from local merchants for their own firms as well as for other Bombay and English firms, and export it to Bombay. The agents have set up full presses in which they press their own and other merchants' cotton. Much cotton was formerly spun by native women with common spindles or *rentiás* and the yarn was woven into coarse and other country cloth by Dheds, Vohorás, and Tariás. At that time the growth of cotton was much more limited than it now is. The export was small, and as country cloth was commonly used, there was little import of foreign piece goods. At present foreign piece goods are rapidly supplanting the local manufacture. The area under cotton varies to a great extent with the price it fetches. When prices are high the people increase the area, and reduce the area when prices fall. Many tracts which were under cotton during the American war are now under grain. Cotton does not pay unless it fetches more than £14 (Rs. 140) the *khándi* of seven hundredweight or four pence the pound in Liverpool.

Varieties of Cotton.

Two kinds of cotton are grown in the province, *vágria* or *dhánknia* and *pumadia* or *lália*. *Vágria* is almost solely grown in the north and east districts in Jhálávád and Dhandhuka, and *lália* throughout the rest of the province. The pod of the *vágria* does not open when ripe so as to allow the seed cotton to be picked. It only slightly opens and clasps the cotton tightly, so that the pod and all has to be picked. The *pumadia* when ripe bursts open, and the cotton is easily picked from the pod as it hangs from the tree. *Vágria* cotton though inferior to it can by careful handling be prepared so as to look very much like *pumadia*. *Vágria* has the advantage that the pods can be stored during the rains without injury. *Vágria* cotton stored and cleaned in December is called *navlodh*. It is whiter than *pumadia* but in other respects is poorer. The chief varieties of exported cotton are locally called after the divisions from which they come as Hálár and Jhálávád. The best cotton comes from the Pálitána state. The whole crop of Pálitána cotton is only about 2100 tons (6000 *khándis*), but it is by far the best prepared for market, being well cleaned and free from adulteration. It is bulky of a good bright creamy white with a yellowish tinge, and the staple is even fine and fairly strong and long. It classes from good to fine. The cotton grown in the Bhávnagar districts is called *desán*. It closely resembles Pálitána cotton but is not so well prepared, and is occasionally damped to add to its weight or mixed with seed, especially when prices rise beyond the rates at which the cotton was sold. The Bhávnagar crop averages about 9800 tons (28,000 *khándis*), and most of it classes in Bombay and Europe as good. With care it could easily be made as fine as the Pálitána cotton. The cotton grown in Wadhwán, Limbdi, Halvad, Chuda and Gujarvedi is known as Vágria Jhálávád, and is grown from a peculiar seed. In Bombay and Europe it is known as Dholera cotton. When properly picked and cleaned, it is reckoned good cotton, being a bright white which does not readily fade. Its staple too is strong fairly long and even, and it has much body and bulk.

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Exports. *Cotton.*

Spinners readily buy it to mix with other kinds of cotton which lack these qualities. It is seldom properly prepared, most of it being full of fine powdered leaf, which, after a certain stage, it is almost impossible to remove. *Jatvád* cotton, grown between Wadhwán and Viramgám, finds its way into the Káthiáwár markets; it is of a very low quality. Mahuva cotton, grown chiefly in the Mahuva, Lilia, Amreli, Kundla and Talája districts, closely resembles Pálitána cotton, and like Pálitána cotton classes from good to fine. What specially recommends it to buyers is its purity and cleanness. In 1880-81 parcels of this cotton fetched as high a price as machine-ginned Broach. In the Bhál and the neighbouring district of Dhandhuka, a better cotton is known as *pumadia* or *lália*. This when cleaned by Platt's Macarthy gins is sold as, and when properly prepared closely resembles machine-ginned Broach. The bulk of the crop from these districts as well as from Limbdi, Ránpur, Borsad, Cambay, and Dholka, is marred by leaf and is known as *sakalia*. A weak flimsy cotton finds its way into Káthiáwár from these districts and is known in Bombay as *sagar*. It is harsh, short stapled, and of a dirty white much like wool in appearance and touch, and mixed with salt and clay. It is known at once by its smell. The cotton of Sorath and Hálár is inferior to that grown in other parts of Káthiáwár and is known in Bombay and Europe by the names of its place of export, Verával and Mángrol. It is soft and flimsy of a bluish white, and though the staple is fairly long and silky, it is weak and much mixed with dark broken leaf and seed. Here, as elsewhere, except in Mahuva and Pálitána, adulteration is common and most difficult to stop.

The cotton crops are gathered and begin to arrive at Bhávnagar and Mahuva in January, supplies being plentiful in April. At Wadhwán it begins to come early in March, supplies being plentiful in May. At Dholera, Verával, Mángrol, Jodia and other ports, it begins to come in March and is plentiful in April.

Ginning.

In spite of the competition of ginning factories[1] large quantities of Káthiáwár cotton are still cleaned by the common hand gin or *charkha*. Between 1866 and 1882 several attempts at opening ginning factories have been made, some of which are still working; others from various reasons have been closed. The common hand-gin or *charkha* consists of a stand supporting an iron and wooden rollers revolving at such a distance from each other as to allow the cotton to pass between them but not the seeds. There are two handles moving the rollers, one at each end of the frame, which require two persons to work, one of whom feeds the rollers with seed-cotton. About 12 to 14 *sers* of seed cotton or *kapás* can be cleaned in an hour by this instrument giving from 4 to 4½ *sers* of cleaned cotton. Almost every cultivator owns a hand-gin by which with the help of his family he cleans his cotton. At the large towns in the cotton districts, such as Bhávnagar, Botád, Kundla, and Gadara, merchants collect the owners of hand-gins in a yard to clean the cotton which they have purchased. These ginning enclosures are called *ád*.

[1] The cotton ginning and pressing details have been contributed by Captain J. M. Hunter.

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The labourers are paid by the amount of cotton they clean. If the proprietor of the *ád* provides them with three meals a day and tobacco fuel and water, the work is paid for at the rate of 2*s.* (Re. 1) for five to seven *mans*. If the labourers provide their own food they receive payment at the rate of 2*s.* (Re. 1) for three to four *mans*. The rate of remuneration varies from year to year according to the state of the labour market. In 1866 the Wadhwán Cotton Gin and Press Company Limited was started by Mr. J. M. Drennan.[1] This company had two branches, one at Wadhwán civil station consisting of a complete factory of sixty gins and the other at Dhandhuka with a similar number of gins. The Wadhwán branch has been long closed owing to expensive management and a badly chosen site from which most of the buildings were washed away in a flood in 1867. It also suffered from the opposition of the *Mahájan* or local trades union. The Dhandhuka branch is still worked at a profit by the Dholera Press and Ginning Company Limited. But profit is possible only owing to the capital now invested being not more than £2700 (Rs. 27,000) against the original outlay of £11,700 (Rs. 1,17,000). The ill success of this property was due to causes similar to those which led to the closing of the Wadhwán branch. Though it is now worked at a profit, the Dhanduka branch will never prove a satisfactory investment, because cotton of good class is not grown in sufficient quantity in the neighbourhood to keep the machinery in full work. The factory also suffers from the competition of the hand-ginning yards. The factory started at Limbdi by Messrs. W. and A. Graham of Bombay was not a success. A small factory was built at Vala consisting of ten gins and is still worked at a profit, but it is too much of a toy to attract business and is not very favourably situated.

In 1870-71 a ginning factory and cotton press of fifty Platt's Macarthy gins was opened at Dhoráji in the Gondal state at a capital cost of about £20,000 (Rs. 2,00,000) advanced by the state to Mr. Drennan at five per cent interest. Great difficulties were experienced in setting the factory going, first from the failure of manufacturers, from quarrels with the patentees, from the foundering of the boats bringing the machinery, and most of all from the owners of native or hand gins. Though these difficulties were overcome the result was not successful and no return was obtained on the capital expended. Lately the management has been reformed and rendered more efficient. The factories have not been working long enough under the new arrangement to judge of the financial result. But the administrators of the state who now direct the management are sanguine of success as the town of Dhoráji is now the terminus of the Bhávnagar-Gondal railway and both factories have been largely patronised by the local cotton dealers during the past season. The press is worked by an engine of sixteen horse-power, it employs thirty-five men twelve women and ten children, and is capable of turning out 150 full-pressed bales every day. The cost of pressing one bale including hoops and

[1] Compiled from information supplied by A. Whittle, Esq.

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Chapter VI. Trade. Exports. *Cotton.*

covering is 7*s.* (Rs. 3½). The ginning factory consists of fifty gins driven by a twenty horse-power engine and is capable of turning out 400 *mans* of cleaned cotton a day. It employs during the season forty men, seventy women, and thirty-six children. Hitherto only merchants have brought their cotton to be cleaned. The husbandmen continue to clean their cotton at home by means of the hand-gin or *charkhás*.

In 1874-75 a ginning factory with John's patent gins was started at Láthi with capital subscribed by three Europeans of Bhávnagar and a native. The gin used was an invention of one of the European shareholders who claimed for it the advantage of effectively cleaning the cotton without damaging the fibre. This result was realised but the cotton-dealers in Bhávnagar, being used to the appearance of cotton cleaned by Platt's gins, declined to purchase the cotton turned out of the new factory except at lower rates. This circumstance combined with mismanagement led to the financial failure of the undertaking. The machinery was sold at one-tenth cost price and removed to Broach.

Since the opening of the railway (1880) a ginning factory has been started by a native merchant containing fifty of Platt's patent gins worked by a nineteen horse-power engine and employing seventy-five hands during the cotton season. The rate for cleaning cotton in this factory is 1*s.* 3*d.* (10 *annas*), 1*s.* 6*d.* (12 *annas*) and 1*s.* 9*d.* (14 *annas*) the *man* of cleaned cotton according to the quality of the cotton. The better classes of cotton having fewer seeds, are cleaned easier and charged lower rates. The seed is returned to the owner. There is no special tax on this industry and the financial results of the first year's working are satisfactory and encouraging. It is probable that these factories will be established at the cotton centres in the interior of the province along the line of railway. There is not much difference in the relative cost of cleaning cotton by the steam gin and the common hand-gin or *charkha*. But the steam gin works about twelve times as fast as the hand-gin and the rapid changes in the price of cotton is making this saving of time a matter of the first importance. Hand-gin cleaned cotton is paid for by the weight of the seed extracted, while machine gin cleaned cotton is paid for by the weight of the cleaned cotton. Machine ginned cotton fetches about five per cent more for every *khándi* than cotton cleaned by the native process. Machine ginning must therefore extend; and, owing to the saving in manual labour which it effects, will inevitably deprive a number of people of part of their means of livelihood. An economic change is at work among the native population, the result of which it is difficult to foresee. It is probable that by degrees the population which does not depend exclusively on agriculture, such as Kolis Áhirs and Bharváds, will leave the villages and settle in the larger towns as a fixed labouring community. The pressure of population on the land will thus be reduced and the tillage of the soil will be left to those classes who will do it most justice. If this expectation is realised, landowners cultivators and labourers will benefit by the introduction of steam and machinery into the province.

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Káthiáwár cotton is pressed by steam presses and by native screw presses. In spite of the facilities afforded by steam presses, the railway draws so much cotton to the Bhávnagar port for shipment to Bombay that native screws for half pressing are in full work during the season (March-June). There are seven steam cotton presses in the province, five at Bhávnagar, one at Mahuva, and one at Wadhwán. Of the steam cotton presses at Bhávnagar the first was the Volkart United Press owned by the Volkart United Press Company and started in 1871. It has a capital of £15,365 (Rs. 1,53,650); has two presses worked by an engine of twenty horse-power; it daily employs 199 men and forty women, and pays £950 (Rs. 9500) every year as wages. The second steam press is the Bhávnagar Cotton Press, owned by the Bhávnagar Cotton Manufactory Company Limited. It was started in 1872. It has a capital of £12,500 (Rs. 1,25,000); has three presses worked by an engine of twenty-five horse-power; it daily employs fifty-two workmen, and pays £400 (Rs. 4000) every year in wages. The third press is the West Press owned by the West's Patent Press Company Limited. It was started in 1877. It has a capital of £8000 (Rs. 80,000); has two presses worked by an engine of twenty horse-power; it daily employs sixty men and thirty women, and pays £500 (Rs. 5000) every year in wages. The fourth press which belongs to the Fort Press Company Limited, was started in 1877. It has a capital of £10,000 (Rs. 1,00,000); has three presses worked by two engines of forty horse-power each; it daily employs fifty-three men and forty women, and every year pays £680 (Rs. 6800) in wages. The fifth press is the New Indian Press owned by the New Indian Press Company Limited. It was started in 1882. It has a capital of £15,000 (Rs. 1,50,000); has four presses worked by two engines of twenty horse-power each; it daily employs 150 men and twenty women, and every year pays £1500 (Rs. 15,000) in wages. The sixth cotton press is the Mahuva Cotton Press at Mahuva; it is owned by the Bhávnagar Cotton Manufactory Company Limited, and it was started in 1877. It has a capital of £7000 (Rs. 70,000); has two presses worked by an engine of eighteen horse-power; it daily employs forty-five workmen, and every year pays £230 (Rs. 2300) in wages. The seventh press at Wadhwán civil station is owned by Gaddum and Company and has a capital of £12,500 (Rs. 1,25,000); has two presses worked by an engine of forty-five horse-power; and it daily employs 116 workmen. No tax is levied by the Bhávnagar state on the steam press industry; on the contrary, when practicable, facilities and concessions are made for their convenience. The usual terms which the proprietors of presses make with the state are that the land occupied by the press should be rented from the state for a yearly payment of £5 to £30 (Rs. 50 - Rs. 300). The lessees are forbidden to use the land for any purpose except for a steam cotton press. The period for which the land is leased is not specified except in the case of Messrs. Gaddum and Co.'s New Indian Press Company which has a lease for ninety-nine years or up to such time as the company shall remove their establishment. The average charge for full-pressing a bale of cotton varies according to the

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season from 2*s.* 10½*d.* (Re. 1-7) to 3*s.* 6*d.* (Rs. 1¾) or 6*s.* (Rs. 3) the bale when bagging and steel hoops are provided by the press. From 125 to 150 full-pressed bales can be turned out in one day from each press. It is calculated that a steam press, fully occupied, will recoup the capital outlay in about four seasons.

The primitive native screw for pressing cotton into what are termed half-pressed bales is rapidly disappearing from Bhávnagar. The screws are being moved inland along the line of railway at Láthi, Botád Dhoráji, Ránpur, Jetpur, and Bháyávadar, as the railway charges are more favourable to half-pressed bales than to *dhokdás*. The screws are made of local *bábul* wood on account of its peculiar toughness. The frame is made of teakwood imported to Bhávnagar from Malabár. These screws are set up by local carpenters at a cost of about £50 (Rs. 500). They last ten to fifteen years within which time the screws have to be occasionally renewed. Twelve men are required to work one screw press. Such a gang working from six in the morning till seven in the evening with an interval for meals would turn out fifty to sixty bales for which they are paid at the rate of £2 10*s.* to £3 (Rs. 25 - Rs. 30) for 100 bales. Each man earns about 2*s.* (Re. 1) a day. The ordinary size of a half-pressed bale is about 6′ × 4′ × 4′ and the average weight is seven hundredweights. Sacking and coir rope are used to secure these bales instead of the steel hoops employed in full-pressed bales. This covering is termed *bárdán* or tare and weighs from twenty-one to twenty-eight pounds. There used to be about thirty-five of these screw presses at Bhávnagar alone. The cost of sending every half-pressed bale to Bombay by sea is for freight 3*s.* to 5*s.* (Rs. 1½ - Rs. 2½), cartage 3*d.* (2 *ans.*), pressing 7½*d.* (5 *ans.*), and gunny 5*s.* (Rs. 2½), or a total of 10*s.* 10½*d.* (Rs. 5-7). The cost for a full-pressed bale is for freight 9*d.* to 1*s.* 3*d.* (6-10 *ans.*), cartage ¾*d.* (½ *anna*), for pressing 3*s.* (Rs. 1½) and for gunny 2*s.* 7½*d.* (Re. 1-5) or a total of 7*s.* (Rs. 3½). As one half-pressed bale is twice as heavy as a full-pressed bale it follows that a gain of about 3*s.* (Rs. 1½) on every bale is obtained by sending cotton to Bombay in the shape of half-pressed bales, but the pilfering, adulteration, and wastage to which the half-pressed bales are exposed on the way and at the time of sale in Bombay is so serious that it is found more advantageous to put the cotton in full-pressed bales. The greater popularity of the full-pressed form is proved by the export statistics which show that from September 1881 to June 1882, 434,220 hundredweights in 124,063 full-pressed bales were exported against 143,143 hundredweights in 20,449 half-pressed bales. The owner of the screw-press receives a fee of one *anna* on each bale. It is calculated that in a favourable season a screw-press will bring in to the owner £20 (Rs. 200) clear gain. The screw and shed represent a capital outlay of about £200 (Rs. 2000); the return is therefore about ten per cent.

It is difficult to come to any satisfactory conclusion as to the amount of cotton grown and sent from the province. The following roughly represents the recorded exports of cotton during the eight years ending 1880-81:

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Káthiáwár Cotton Exports (in Bales), 1873-1880.

Year.	Bhávnagar.	Wadhwán.	Dholera.	Mahuva.	Verával, Mángrol and Jodia.	Total.
1873-74	58,000	13,127	24,300	20,500	23,500	139,427
1874-75	54,900	27,937	22,100	21,500	22,000	148,437
1875-76	59,500	27,516	21,630	13,200	27,725	149,571
1876-77	52,000	23,400	32,472	14,300	31,775	153,947
1877-78*	6312	10,663	16,420	950	23,656	58,001
1878-79*	14,100	13,335	10,100	3100	6100	46,735
1879-80	41,066	29,000	8200	14,500	13,500	106,266
1880-81	63,100	30,450	12,200	17,800	17,900	141,450

* Famine years.

Price and Cost.

For some time before 1861 the average price of cotton in Bombay was about 8*s.* (Rs. 4) a *man*. In 1864 and 1865 the price rose to £3 10*s.* (Rs. 35), it then greatly fell and at present (1882-83) is 18*s.* (Rs. 9) a *man*. Before 1861, the freight to Bombay was three-fourths of the present freight, and in 1864 and 1865 it was four times the present freight. In Hálár, *lália* cotton at present fetches £1 (Rs. 10) more a *khándi* than *dhánknia* cotton. To the Navánagar merchant the total cost from ginning to exporting to Bombay is about £17 6*s.* (Rs. 173) the *khándi*, and he gets in Bombay an average price of about £19 (Rs. 190) the *khándi*, leaving him an average net profit of about £1 14*s.* (Rs. 17) the *khándi*.[1] To grow *lália*, which is the chief cotton in Káthiáwár proper, the total cost to the original dealer is about £21 4*s.* (Rs. 212) on the *dhokda* of twenty-five *mans*, and the proceeds at Bhávnagar £22 12*s.* (Rs. 226), leaving a profit of about £1 6*s.* (Rs. 13).[2] The Bhávnagar merchant gets in Bombay £23 15*s.* (Rs. 237½) for a *dhokda* of twenty-five *mans*, and the expenses incurred are about £23 (Rs. 230), leaving him a net profit of about 15*s.* (Rs. 7½) the *dhokda*.[3]

Wheat, millet, and pulses are sent to Bombay and Karáchi by Vánia, Bhátia, Meman, and Khoja merchants. Wheat, chiefly grown in the Bhál, goes in large quantities from Bhávnagar and Wadhwán. Millet, chiefly growing in Hálár and Káthiáwár, and pulses grown in the Machhu Kántha, are sent from the ports of Hálár and Sorath.

[1] The details are: Eighty *mans* cotton in pod to yield one *khándi* of cotton £16, state dues on *kálás* or cotton-pods 14*s.*, taking the cotton out of the pod 8*s.*, ginning £1 12*s.*, cart-hire to Navánagar 5*s.*, pressing 5*s.* 6*d.*, cart-hire to the wharf 2*s.*, export duty 3*s.* 6*d.*, freight to Bombay 3*s.* 6*d.*, total £19 13*s.* 6*d.* Deduct as value of cotton seeds £2 7*s*; total charges £17 6*s.* 6*d*; *khándi* price in Bombay £19; *khándi* profit £1 13*s.* 6*d.*

[2] The details are: Buying seventy-five *mans* of uncleaned cotton or *kapás*, including local state taxes, to produce one *dhokda* or twenty-five *mans* of cotton £21 11*s.* 3*d.*, ginning £1 10*s.*, miscellaneous 4*s.*, sacking 2*s.*, exchange on bill 2*s.*, cart-hire to Chital 4*s.*, railway fare from Chital to Bhávnagar 7*s.*, Bhávnagar charges 12*s.*; total £24 12*s.* 3*d.* Deduct as value of cotton seeds £3 6*s.* 7½*d.*; total charges £21 5*s.* 7½*d.*; *dhokda* rate at Bhávnagar £22 12*s.*; net *dhokda* profit to the Káthiáwár merchant at Bhávnagar £1 6*s.* 4½*d.*

[3] The details are: Cost of a *dhokda* at Bhávnagar £22 12*s.*, cart-hire to the wharf 1*s.*, labour 6*d.*, freight to Bombay 4*s.*, cart-hire and other expenses in Bombay 2*s.* 9*d.*; total cost to the Bhávnagar merchant £23 0*s.* 3*d.* Selling price of a *dhokda* at Bombay £23 15*s.*; profit to the Bhávnagar merchant 14*s.* 9*d.*

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These articles are bought by export houses from village traders who get them direct from the growers. In Káthiáwár it has been a custom to store in the ground a large quantity of grain, chiefly *juvár* and *banti*, as a defence against scarcity. But except a few chiefs who keep to the old practice, all dispose of their surplus grain to the traders who sell it either retail to the people or to export merchants. The exports of grain, excluding rice and *dál*, amounted to 8848 tons valued at £112,196 (Rs. 11,21,960) in 1877-78, to 6212 tons valued at £56,071 (Rs. 5,60,710) in 1878-79, and to 5787 tons valued at £43,077 (Rs. 4,30,770) in 1879-80.

Under oil-seeds, come sesamum and castor-oil. These are grown in almost all parts of the province and are sent in small quantities from all trade centres to Bombay and Karáchi. Much sesamum and castor-seed is pressed into oil for local use, the sesamum seed by Musalmán Ghánchis and the castor-oil seed by the women of the husbandmen's families who pound castor-seed, and, after boiling the powder in a vessel, extract castor-oil for burning. Sheep are sheared by shepherds and butchers and the wool is sold to district traders, generally Memans. The district traders sell it to wholesale merchants who send most of it to Bombay. In the Navánagar state a large quantity of wool is bought by the traders of Ámran, Bálambha, and Hadiána, and sold to the merchants at Jodia, who send it to Bombay. A small quantity of this wool is locally woven by Dheds and others into the blankets which are worn by shepherds. Woollen ropes are also made.

Clarified butter or *ghi* is chiefly produced in the districts of Panchál in Káthiáwár proper, and in Barda and the Gir forest in Sorath. These districts have always a large number of cattle belonging to shepherds. The centres of the trade in clarified butter are Kuvádva for the Panchál, whence it goes to Rájkot and other places; Visavadar, Sarsai, and Mendarda for the Gir, whence it goes to Jáfarabad and Verával and thence to Bombay; and Bhánvar and Porbandar for Barda. Building stone goes in large quantities from Porbandar and Dhrángadra. The Porbandar stone is sent from Porbandar to Bombay, and the Dhrángadra stone goes by rail to Gujarát. The opening of the railway has greatly increased the export of the Dhrángadra stone.

Export and Import changes.

In Jhálávad, the opening of the railway has stopped the former pack-bullock export of stone, salt, and grain, and the import of dyes from Mevád, Márwár, and Málwa. Since the opening of the railway there has sprung up an export of cotton to, and an import of piece-goods from, Bombay. *Vadágra* salt, made at Kuda in Dhrángadra, is carried to different parts of the province but is not allowed to be exported.

In Gohilvád, the port of Bhávnagar between 1760 and 1810 was connected by trade with Páli, Jodhpur, Sirohi, Udepur, Jayapur, Ujain, Ratlám, Indor, Burhánpur, Penth, Ahmadabad, Dánta, Pátan, Rádhanpur, Pálanpur, Vadnagar, Visalnagar, and Sidhpur, but this trade has been now entirely absorbed by the railway. Bhávnagar also formerly carried on an extensive sea-trade with Karáchi and Kalikat, Maskat, Basráh, Mokha, Jidda, Zanzibár, Mauritius, Mozambique; and with Ceylon, Singápur, Pináng and China. In 1802, the opening

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of Dholera by the British Government turned much trade from Bhávnagar to Dholera, and for some years after 1832 Gogha was the chief centre. After 1846-47, trade returned to Bhávnagar and Bhávnagar has now absorbed nearly the whole trade of Gogha and a great part of the Dholera trade.

In Hálár, the sea-trade of Navánagar was formerly confined within narrow limits by the dread of the Okhámandal pirates. An extensive land trade was carried on through Chárans, Atits, and Vanjárás with Márwár, Mevád, and Gujarát. Navánagar has now a large sea-trade with Bombay and Karáchi. There was formerly a considerable export of cloth from Navánagar, but it has been almost entirely supplanted by the import of European piece-goods. At the chief port of Sorath, Verával the ancient Somnáth-Pátan, there has been of late an increase in the export of cotton and molasses, and in the import of grain and piece goods, and a decrease in the export of grain and clarified butter. The trade with distant ports has decreased while that with Bombay, Karáchi, and Gujarát has increased.

Crafts.

The chief Káthiáwár crafts are, at Navánagar, gold and silver thread-making or *soneri*, knot-printing or *bándhni*, the weaving of silk or *atlas* and of brocades or *kinkháb*, the making of red powders *kanku* and *gulál*, of fragrant oils *phulel* and *sugandhráy tel*, of perfumed sticks *agarbati*, of perfumed powder *pudi*, and of rose and other essences or *atars*. At Mángrol the chief crafts are inlaying ivory and carving sandalwood; at Kundla and Muli making native horse saddles; at Wadhwán making soap; at Dhrángadra and Halvad making stone hand mills, cups and other articles; at Kuda in Dhrángadra the manufacture of salt; and at Bhávnagar the machine weaving of cotton cloth.

Navánagar Crafts *Gold Thread.*

The Navánagar *soneri* or gold and silver thread is not only the best in the province but holds a high place in foreign markets. The workers, of whom there are about fifty families, are Kadva Kanbis, called *tárkadhás* or wire-beaters, who were brought from Ahmadabad by a Musalmán governor during the reign of the Emperor Aurangzeb. Except about ten families who have capital, the *tárkadhás* are labourers supplied with materials by Vánia and Vohora merchants. The materials come from Bombay. A silver bar about 100 *tolás* in weight is covered with gold leaf of from two to six *tolás* in weight, either by goldsmiths or by Musalmán *jarádis* of whom there are about ten families in Navánagar. The *jarádis* then beat the bar and drag it several times through many different sized holes pierced in a rough iron plate. When it becomes as fine as a cotton thread, the wire is sent to the *tárkhada* or wire-beater who after beating and flattening it, twists it with yellow silk, and either the wire-beater or a labourer winds this joint thread into skeins called *gunchhlis*. Except during the rains the demand for gold thread is fairly brisk throughout the year, especially during the marriage months of February and May. The wire-beaters work for nine hours a day from six to eleven in the morning and from one to five in the evening. The *tárkadhás* are goddess or mother worshippers. Their favourite holidays are the *navrátri* or the first

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nine days of *Ashvin* (September-October). Besides these, they keep every *amás* or the last day of every Hindu month, *Diváli* (October-November), *Holi* (February-March), *Janmáshtami* (August-September), and other Hindu holidays. The women help by twisting together the gold and silk threads and the children by dressing the silk and flattening the wire. A hardworking wire-drawer earns about 2*s.* (Re. 1) a day, his wife about 1*s.* (8 *ans.*), and a child about 6*d.* (4 *ans.*). The skeins are sold either retail to the people or wholesale to local or outside traders. The sellers are well-to-do wire-drawers or the Vánia and Vohora merchants who employ the wire-drawers. The gold thread is bought by brocade-weavers and cloth dealers who dispose of almost the whole supply to local chiefs and large landholders. A *gunchhli* or skein weighing eighteen *váls* costs from 1*s.* 8½*d.* to 3*s.* 4½*d.* (3-6 *koris*), that is a *tola* of gold-thread costs from 3*s.* to 6*s.* (Rs. 1½-Rs. 3). As a class the thread-makers are not well-to-do. They are neither thrifty nor hardworking and suffer from debts incurred during the late (1877) famine and from the competition of Bombay thread.

t Printing.

Bándhni or knot-printing is carried on in almost all the chief towns of the province. In Navánagar, where the best Káthiáwár knot-prints are made, there are about seventy-five families of printers all of them Khatris. About one-third of the Khatris have capital; the rest work for wages. Half of them work as *bandhárás* or knot-tyers and half as dyers. Of the raw material the cloth comes from Bombay and the safflower or *kasumbo* from Gujarát. Whole pieces of jaconet or muslin are bought by well-to-do dyers and printers. If unwashed they are washed with soap. The cloth is then cut into pieces of the size required for turbans, *gharcholás* or scarves, and women's other garments, and given to the knot-tyer. Before beginning to work, the knot-tyer, according to agreement, keeps the cloth single or folds it double, triple, or fourfold. He measures with a string the different parts of the cloth which are to be printed with *geru* or red dust in the *butivel* or flower pattern, *háthivel* or elephant pattern, *morvel* or peacock pattern, *popatvel* or parrot pattern, and *zarmar* or border pattern. With his thumb and forefinger nails, which are kept long for the purpose, he picks up the dots of cloth that are to be left white and ties them in a knot with doubled cotton yarn. The cloth is then taken to the dyer who dyes it yellow by dipping it into a mixture of turmeric. When the cloth is dried, the knotter ties up the parts which are to remain yellow. If green is wanted, he paints little patches with a mixture of indigo turmeric and *jardi* a yellow dye made from safflower, picks them up, and ties them with thread. The cloth is then returned to the dyer who dips it in boiling water mixed with soap which whitens the cloth except the part which is tied in the knots. The dyer then puts safflower in a *jholi* or wallet hung in the air, and pouring water over it, lets the water drop into a pot. This coloured water is called *jardi*. The dyer next mixes *shájikhár* or soda with the safflower, tramples the mixture to powder, and putting it again in the wallet, pours water several times over it. The coloured water which drops from the wallet is allowed to gather for a time in one pot. When

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by repeated waterings the colour begins to grow faint, a second pot is set to catch it, and when it becomes still lighter, it is allowed to drop into a third pot. The coloured water in the second and third pots is mixed with a water made from tamarind, lime, or *ámbolia* or dry mango rinds. After the cloth has been dipped in the *jardis* of different strength a little safflower of the first strength is taken from the first pot, and mixed with sour water made from tamarind, lime or *ámbolia*. The cloth is dipped in this mixture put in a metal pot over a fire, and when heated is taken out, squeezed, and again dipped in another mixture of the best *jardi* safflower and acids. The process is repeated several times, the colour becoming better the oftener the cloth is dipped in the mixture. After a final dipping in a paste of the best *jardi* and acids the cloth is laid in the sun to dry. When the cloth is dry the threads that tied the knots are taken out and the cloth is drawn straight. Except during the rains when work is dull, the dyers and knotters are fairly busy throughout the year, especially during the marriage months of February and May. The knotters work for nine hours a day, from six to eleven in the morning and from one to five in the evening. They rest on the *amás* or last day of every Hindu month, on *Diváli* (October-November), *Holi* (February-March), *Silisátem* (August-September), *Janmáshtami* (August-September) and other Hindu holidays. The dyers' women and children all know how to tie knots and they help the men; outside knotters are engaged only to supplement the family's work. When employed in knotting if he is a steady worker, a man can earn 3*s.* (Rs. 1½) a day, a woman 1*s.* (8 *ans.*), and a child 6*d.* (4 *ans.*). The Khatris or dyers dispose of the *bándhni* cloth to foreign traders through their agents at Navánagar, and sell it retail to the people. A *gharchola* or knotted print large enough for a woman's scarf about four yards and a half long and two and a half broad, generally ranges in price from 6*s.* to £1 10*s.* (Rs. 3 - Rs. 15), but some of the richest patterns are worth as much as £40 (Rs. 400). *A gharchola* for which the Khatri is paid 6*s.* (Rs. 3) costs him about 5*s.* 1½*d.* (Rs. 2-9), and leaves him a profit of 10½*d.* (7 *ans.*); one sold at £1 10*s.* (Rs. 15) costs £1 8*s.* 6¾*d.* (Rs. 14-4-3) and leaves a profit of 1*s.* 5¾*d.* (11¾ *ans.*), and one sold at £5 (Rs. 50) costs about £4 10*s.* 6*d.* (Rs. 45-4-0) and leaves a profit of 9*s.* 6*d.* (Rs. 4¾).[1]

The Khatris or knot-print dyers who are well off and the Bandhárás or knot printers who are fairly off are both in a better

[1] The details are: A *gharchola* sold at 6*s.* (Rs. 3) has cost the dyer 1*s.* 1½*d.* (9 *ans.*) for eight yards of cotton, 2*s.* (Re. 1) for two *sers* of *kasumbo*, 1*s.* (8 *ans.*) for the knotter's labour, and 1*s.* (8 *ans.*) for other charges, making a total of 5*s.* 1½*d.* (Rs. 2-9). The cost of a *gharchola* sold at £1 10*s.* (Rs. 15) is 2*s.* 6*d.* (Rs. 1¼) for eight and a half yards of muslin, 6*s.* 10½*d.* (Rs. 3-7) for eight *sers* of safflower, 14*s.* (Rs. 7) for the knotter's wages for at least fifteen days, 2¼*d.* (1½ *anna*) for three-fourths of a *ser* of turmeric, 11¾*d.* (7¾ *ans.*) for one skein of cotton yarn, 7½*d.* (5 *ans.*) for tamarind, lime and other acids, 1½*d.* (1 *anna*) for green, 1½*d.* (1 *anna*) for *shájikhár*, 1½*d.* (1 *anna*) for water, 2*s.* (Re. 1) for one day's wages of a dyer, and 1*s.* (8 *ans.*) for an extra labourer, making a total of £1 8*s.* 6¾*d.* (Rs. 14-4-3). The cost of a *gharchola* sold at £5 (Rs. 50) is 5*s.* (Rs. 2½) for nine and a half yards of muslin, 12*s.* 6*d.* (Rs. 6¼) for fifteen *sers* of safflower, 5*s.* (Rs. 2½) for designing the pattern, 3*s.* (Rs. 1½) for cotton yarn turmeric and other things, £3 (Rs. 30) for the knotter's wages, and 5*s.* (Rs. 2½) for the dyer's wages, making a total of £4 10*s.* 6*d.* (Rs. 45¼).

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condition than the *tárkadhás* or gold-thread workers. Still European competition presses them close and several of the poorer families have not freed themselves from debts incurred during the famine of 1877 and 1878.

Brocade. Silk and brocade weaving is carried on by Hindu Khatris and Vánjhás. These men, of whom there are about fifty families of silk-weavers and twenty of brocade-weavers, are generally well-to-do, and many of them have capital. The silk is brought in bales from Bombay in its pure white state, either by Khatri weavers or by Vánia and Vohora merchants, who either sell it to the weavers or get it woven into silk cloth for sale. Silk is either woven by the Khatris into white silk cloth or it is coloured and sold to retail silk sellers or to consumers. The Khatris and Vánjhás also dispose of the silk to knotters or *bandhárás* to make knot-prints and to dyers for dyeing. The wholesale price of silks varies from 1*s.* to 5*s.* (8 *ans.*-Rs. 2½) the *gaj* (2 feet).

Their women and children help the weavers by dressing and spinning silk and tying the warp. To weave brocade which is sold at 10*s.* to £2 10*s.* (Rs. 5-Rs. 25) the *gaj* (2 feet), gold thread or *soneri* is bought from the *tárkadhás* or thread-makers. Of late the increased import of foreign or machine made silk has depressed the craft.

Red Powder. The Red Powders known as *gulál* and *kanku* are made in large quantities at Navánagar by Nághori Vániás, of whom there are about ten families. *Gulál* is made from *tapkhir*[1] powder mixed with *patang* or Cæsalpinia sappan wood. To make *kanku*, powdered turmeric is dipped in water with *kháro* or soda and then laid in the sun. The process is repeated till the powder becomes a bright red. *Gulál* is sold at five *sers* and *kanku* at from one to four *sers* the rupee.

Flower Oil. *Phulel* Flower Oil, also known as Jessamine-oil or *moghrel*, is made at Navánagar and sent over the whole of Káthiáwár. It is used by women and to a less extent by men as a hair oil. It costs 8*s.* (Rs. 4) the pound. To make flower or jessamine-oil, sesamum seed is soaked in water for a few hours and the husks removed. A layer of jessamine flowers is laid in an earthen vessel and on the top of the flowers a layer of sesamum seed. Another layer of flowers is added and again a layer of sesamum seed and so on with alternate layers till the jar is full. The top layer is always of flowers. The jar is closed and after standing for five or six days the flowers are thrown away and the seed sent to be pressed. The oil keeps the scent of the jessamine flowers. The jars are packed by Vohorás and Bhátiás and the seed is pressed by Ghánchis.

Scented Oil. Sweet Smelling Oil or *Sugandráy* is made and sold in the same way and by the same people as jessamine-oil. The sweet smelling substances which are pounded and packed with the sesamum seed are chiefly sandalwood, camphor, aloewood, *khaskhas* grass or Andropogon muricatum, and rose leaves. This oil is much cheaper

[1] *Tapkhir* is a white powder imported from Malabár and is said to possess cooling properties.

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than jessamine-oil, selling at 3*s.* (Rs. 1½) the pound. Vermilion is added to colour it red.

Aloe Light.

Agarbatis or aloe-lights are made of various sweet smelling articles of which aloewood or *agar* is the chief. They are mixed with gum benzoin instead of oil and rolled into sticks. The sticks are then burned as incense or used as perfume. The price varies from 1*s.* to 4*s.* (8 *ans.* - Rs. 2) the pound according to the ingredients.

Perfumed Powder.

Perfumed powder, *pado pándadi* or *pudi*, is made of the same ingredients as the aloe-lights, but they are not mixed with gum benzoin or rolled into sticks. It is sold at 2*s.* (Re.1) the pound. It is chiefly used to scent the store of clothes which are laid by in all well-to-do families.

Essences.

The favourite essences or *atars* are of rose and of jessamine. The flower *leaves* are boiled and the steam is introduced into sandal-oil or into *rosha* oil made chiefly in Khándesh from the wild *rosha* Andropogon schœnanthus grass.[1] The distilling is repeated several times, the price varying from 1*s.* to 6*s.* (8 *ans.* - Rs. 3) the *tola* according to the quantity of flowers used and the number of times the essence is distilled.

Junágad Crafts.

Junágad has few important crafts. Three local industries have lately died out, shell-bracelet making, ivory inlaying, and hand-loom weaving. Bracelets were formerly made of conch shells, but the use of shell has almost entirely given place to ivory. Formerly a colony of workmen at Mángrol used to carve sandalwood and inlay it with ivory. But the local demand died out and the workmen moved to Bombay. The competition of European and Bombay machine-made cloth has destroyed the old hand-loom weaving at Verával. At present (1882) some Arabs at Junágad under state patronage weave very fine gold brocaded scarfs and cloth. Besides at Verával the local hand-loom weaving has of late been much depressed by the competition of Bombay and European machine-made cloth.

Kundla.

Kundla, about fourteen miles south-east of Amreli, and Muli, about eighteen miles west of Wadhwán, have a local name for the skill and taste of their Mochis in making native horse trappings. The saddles are made of broadcloth above and red cotton or *dangri* cloth below. They are stuffed with wool, the cloth being embroidered with coloured silks and gold and silver thread. The bridle stirrup holders martingale and crupper are also covered with embroidered cloth. The trappings made at Kundla are considered the most tasteful and those made at Muli the most lasting. A set of harness generally costs from £1 10*s.* to £5 (Rs. 15 - Rs. 50).

Wadhwán.

Wadhwán is the centre of the manufacture of native soap. To make this soap castor-oil, *mahuda* oil and soda and lime are mixed and boiled in a large iron pan. The surface is skimmed and is either poured into moulds, or, which is the older and the

[1] The process of distilling the *rosha* oil has been given in Khándesh Gazetteer at pp. 227, 228.

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commoner practice, left to cool and then rubbed by the hand into cakes. In some cases perfumes or colours are mixed with the soap. The makers are chiefly Vohorás. The soap is sold according to quality at from 3*d.* to 2*d.* the pound (8 - 12 *sers* the rupee).

hrángadra Crafts. *ne Cutting.*

At Dhrángadra and Halvad in the Dhrángadra state are important stone hand-mill factories. The workers are masons or Saláts, most of whom are men of capital who employ labourers. The stone which is taken from the state quarries is sand-stone of various qualities, the harder or *ghantia* being worked into hand-mills and the softer or *kubdi* into stone dishes cups and other articles. The tools used are the *tánkna* or chisel, the *ghan* or large hammer, the *chhina* or scraper, the *kuhádo* or hatchet, the wedge, and the *kodáli* or pickaxe. The demand is dull during the rains and brisk during the rest of the year. The Saláts, who work for eight hours a day, besides all the leading Hindu holidays, keep four holidays in each lunar month, two *agiáras* or the elevenths of each fortnight, new-moonday, and *sud trij* or the third day of the bright fortnight. The women add nothing to the family earnings, but the children help. A hardworking Salát generally earns £1 10*s.* (Rs. 15) a month. Most of the stone articles are sold by the Saláts to Rávaljogis and Chámthás who carry them to distant parts for sale. A hand-mill costs from 4*s.* to 8*s.* (Rs. 2 - Rs. 4).

Salt.

The manufacture of salt is carried on by Kolis called Ágariás about a mile and a half from Kuda in the Dhrángadra state. The manufacture, for which there was formerly more than one salt pan, was an important source of revenue till, in 1877, Government forbade the export of salt except when indented for by other Káthiáwár states. The salt work belongs to the state, and the workers are labourers. They work for nine hours a day and take no holidays. The women and children only occasionally help. Their average earnings are about £10 (Rs. 100) a year.

After the ground has been cleared of dust, salt pans are made in the Ran and small wells dug by their sides. The pans are filled with water from these wells, and their bottoms trampled until they become firm. The salt pans are thereafter daily watered, till, at the end of about a fortnight, crystals are formed which are broken by trampling. The watering is continued for a month when the produce is raked into a heap, and, under the superintendence of a state officer, called salt commissioner, is sold at a fixed price of 1*s.* 3*d.* (10 *ans.*) the Indian *man* to license-holders belonging to Dhrángadra and other states who bring a license from their chiefs to buy fixed quantities of salt and sell it within fixed limits.

hávnagar Crafts.

The chief craft centres in the Bhávnagar state are Bhávnagar Sihor, Kundla, Mahuva, Rájula, Botád, Gadhra, and Murala. The craftsmen are Sonis, Kansárás, Khatris, Sarániás, Sanghádiás, Bhávsárs, Suthárs, Lohárs, Mochis Pársis, Memans and Táis. The chief articles manufactured are carriages, carts, chairs, flower vases, boxes, *kalamdáns* or penholders, bangles, brass copper and tin vessels and toys; silk and cotton cloth, *reta* or men's waist-cloths, *dhotia* or degoji, *pághdis* or turbans, *rumáls* or handkerchiefs,

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a variety of women's scarves called *sálus*, *cholia*, *sádlas* and *chháyals*; horse saddles, baskets, wood and metal lattice work, swords, lances, sheaths, ivory and wooden toys, gold and silver ornaments, padlocks, necklaces of sandal beads, and snuff. These articles find a large local market. Except cotton which grows in the Bhávnagar state most of the raw materials come from Bombay. Most of the craftsmen have capital and can pay for the raw materials required for their craft. Suthárs and Lohárs, carpenters and blacksmiths, work with their own hands, mostly with European tools. Sanghádiás work on lathes, weavers on country looms, and Kansárás, who cast in brass copper tin and zinc, use hammers and lathes. The dyers both dye and print. The chief tools used in the crafts are, of carpenters' tools, the *vánslo* or adze, the *vindhnu* or chisel, the *karvat* or saw, the *pharsi* or large chisel, the *shárdi* or borer, the *kánas* or file, the *rando* or plane, the *kuvádo* or axe, the *hathodi* or hammer, and the *sánshi* or pincers. Of ironsmiths' tools, there are the *shárdi* or borer, the *kánas* or file, the *hathodi* or hammer, the *sánshi* or pincers, the *tánkna* or iron chisel, the *eran* or anvil, the *dhaman* or bellows, and the *sigra* or vice. Of goldsmiths' tools, there are a small *shárdi* or borer, *kánas* or files, *hathodis* or hammers, *sánshis* or pincers, *erans* or anvils, *sigras* or vices, and *kápnis* or cutters. Of stonemasons' tools, the chief is *hathodi* and *tánkni* or stone chisel. Of weavers' tools, there are the *sál* or loom, the *kánthlo* or shuttle, and the *phirki* or spindle. Of printers' tools, the chief is the *biba* or pattern for printing cloth or types. And of turners' tools the *sanghádi* or lathe. Craftsmen usually work ten hours a day, and their work is steady throughout the year. Besides three holidays in every Hindu month, two *agiáras* or elevenths and one *amás* or last day, craftsmen rest on all the leading Hindu holidays, *Diváli* (October-November), *Devdiváli* (October-November), *Sankránti* (12th January), *Shivrátri* (February), *Holi* (March), *Rámnavmi* (March-April), *Balev* (July-August), *Janmáshtami* (August-September), and *Dasera* (September-October). The women and children help the men in preparing the rougher parts of the work. Goldsmiths, carpenters, calico-printers, and other first class craftsmen earn £50 to £100 (Rs. 500-Rs. 1000) a year and Sarániás or turners and other lower craftsmen £10 to £30 (Rs. 100-Rs. 300). The articles are partly sold by the craftsmen at their own houses, but mostly sent for sale to their agents in distant parts of the province. The state of these craftsmen is good. During the 1877-78 famine most of them worked as labourers on relief works; a few lived on their capital. Of Bhávnagar crafts two deserve special mention: the copper and brass industry of Sihor and the weaving cotton mills of Bhávnagar. The manufacture of brass and copper vessels for which the town of Sihor is famous employs a considerable amount of capital. The copper and zinc used is brought from Bombay by eight or ten firms of metal merchants and sold to the metal workers who number about 400. A few of them work on their capital; the majority either borrow capital and sell their vessels to the merchants, or work for the merchants for wages, the merchants supplying the metal. In this manner copper and brass vessels worth £50,000 to £60,000 (5-6 *lákhs*) are

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manufactured and sold yearly at Sihor. These brass workers or Kansárás as they are called, from the word *kánsu* an amalgam of copper and tin, have been settled in Sihor for the last hundred years. They came from Chámpáner from which they fled on its capture by Mahmud Begada in 1484. Some sought refuge in the towns of Gujarát and others who fled to Márwár are now known as Máru-Kansárás. They neither eat nor intermarry with the other section and allow divorce and re-marriage during the lifetime of the first husband. Owing chiefly to improvident habits and extravagant domestic customs these people are not well-to-do, eighty per cent of them being in debt. But their condition is slowly improving. They work twelve hours a day, from six to eleven in the morning, from one to half-past five and from eight to half-past ten. They are paid 2*s.* to £1 (Re. 1 - Rs. 10) the *man* of copper according to the class of vessel, the smaller and more elaborate vessels being paid at higher rates. Brass work is paid at 2*s.* (Re. 1) the *man* for plates, 1*s.* (8 *ans.*) per *ser* for tea-kettles, and 6*d.* (4 *ans.*) per *ser* for cups. They work in bell-metal or *kánsu* at 12*s.* (Rs. 6) per *man*. They pay twelve per cent interest on loans.

ávnagar Mill.

In 1873, in consultation with the Bhávnagar Joint Administrators, Messrs. E. H. Percival, C.S., and Gavrishanker Udayáshankar, C.S.I., steam spinning and weaving mills were started at Bhávnagar by Messrs. Forbes and Co. of Bombay. The company was registered in Bombay as the Bhávnagar Mills and Press Company Limited. The Bhávnagar state granted the free use of water from a neighbouring pond and thirty years' exemption from customs duties on machinery and materials imported for the mill. The funds of the company consisted of 300 shares of £200 (Rs. 2000) each or a total of £60,000 (Rs. 6,00,000) held by 300 shareholders. The shares were allotted in England Bombay and Bhávnagar. Nearly a third of the capital was subscribed in Bhávnagar, and a few shares were taken in Bombay by European and native merchants. The rest were purchased in England. The mills were carried on for some time under European management. But they did not pay, partly from the heavy cost of the establishment, partly from friction between the local managers and some of the native officials. In September 1875, 600 new preference shares of £50 (Rs. 500) each were added to the original capital, the holders drawing nine per cent a year on the net profits of the company, previous to any distribution among the ordinary shareholders. Each of the original shareholders had the option of taking two preference shares. For a time the mills were worked at a profit, but the charges were still too heavy and in 1879 the balance sheet showed a monthly deficit of £500 (Rs. 5000). In June 1879 Messrs. Forbes and Co. became bankrupt, but the company by raising a loan of £33,000 (Rs. 3,30,000) and mortgaging the mills contrived to carry on the business. The money was advanced chiefly by Mr. Venishanker Lakhmishanker, a local banker, and the control was vested in a board of directors. Under Mr. Venishanker Lakhmishanker's management which began in July 1879, the mills yielded a profit of £3387 2*s.* (Rs. 33,871) in 1880 and of £5994 8*s.* (Rs. 59,944) in 1881.

In October 1881 the company was reconstructed under the name

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Bhávnagar Mill.

of the Bhávnagar Cotton Manufacturing Company Limited, with a capital of £90,000 (Rs. 9,00,000) divided into 9000 shares of £10 (Rs. 100) each. Of these 2695 are preference shares and are entitled to nine per cent a year on the net profits of the company. After paying interest on the preference shares the remaining profits are divided equally among the other shareholders. To meet the losses sustained by the company the original shares of £200 (Rs. 2000) have been reduced to £160 (Rs. 1600), that is each former holder of a single share of £200 (Rs. 2000) has received in lieu of that share sixteen ordinary shares of £10 (Rs. 100) each. The preference shares of £50 (Rs. 500) were divided into five shares of £10 (Rs. 100) each with similar privileges to those they formerly possessed. The mill consists of a boiler-room, engine, blowing, spinning and weaving rooms. The machinery which is by Curtis Parr & Modeley of Manchester, Hetherington of Manchester, and Lord Brothers of Todnorden, includes thirty-two carding engines, twenty-six throstle-frames with 7360 spindles, four self-acting mules with 4074 spindles and 120 self-acting looms. The engines are by W. & J. Yates of Blackburn of eight horse-power nominal. The steam is generated into two boilers thirty feet long. The machinery is at work for twelve hours a day in the cold season and for thirteen hours during the rest of the year.[1] The average daily number of workmen employed during 1881 was 251 men 59 women and 110 children or 420 in all. The entire amount of wages disbursed in 1881 was about £5050 (Rs. 50,500). The workmen are chiefly Kolis, Bhils, and Muhammadans. Besides cloth and waistcloths or *dhotars* the mill turns out number-twenty yarn. At the rate of 9*d.* (6 *ans.*) the pound of yarn, 1*s.* 3*d* (10 *ans.*) the pound of *dhotars*, and 1*s.* (8 *ans.*) the pound of cloth, the value of the cloth and yarn turned out of the mill in 1881 is estimated at about £48,000 (Rs. 4,80,000). Most of the produce both of cloth and of yarn is suited for local use. A portion is sent to Bombay mostly for the China market. In 1881, 1,359,460 pounds or about 600 tons of cotton were used in the mill. The cotton used is all grown in Káthiáwár. Number twenty yarn is too fine, and steps are being taken to turn out coarser qualities more suited to meet the local demand.

Guilds.

Goldsmiths, carpenters, coppersmiths, tailors, blacksmiths, potters, barbers, shoemakers, and other craftsmen, being generally of one caste, have each a caste organization or *mahájan*, which to some extent take the place of craft guilds. Dealers in cotton, grain, groceries, piece-goods, and other articles belong to several castes, and form a trade guild distinct from their caste organization. This trade-guild is the head *mahájan* and is composed of four or five of the leading local merchants. These leading men have the title of *shethia*. There is no regular or hereditary post of head merchant or *nagarsheth* in Káthiáwár, though the title is sometimes used out of respect to a trader of marked wealth or unusual personal influence. Social

[1] The details were, in January 1881, 11,170, in February 9632, in March 11,163, in April 11,263, in May 11,069, in June 10,920, in July 10649, in August 10,766, in September 11,299, in October 11,290, in November 10,751, and in December 12,139 people were employed.

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disputes are settled by caste councils or *mahájans*. If the decision of the caste council is not obeyed the defaulter is either fined or turned out. Fines recovered from defaulters form a caste fund which is used either in giving dinners to the caste or in buying cooking and drinking vessels. Disputes about time bargains and other complicated trade questions are generally referred to the head *mahájan* or trade guild. If the decision of the trade guild is not obeyed, the defaulters, as a rule, are cut off from all trade intercourse and in addition are sometimes turned out of caste. In 1878 the Bráhman traders of Wadhwán refused to pay a religious tax levied by the Vánia *mahájan* or trade guild. The Vánia guild forbade all dealings with the Bráhman traders, and the Bráhmans were forced to yield. In many cases the trade guild levies a tax on trade and manufactures, and, under the management of the head guild spends the proceeds in feeding the poor, in supporting animal homes or *pánjrápols*, and in building rest-houses or *dharmshálás*, cattle troughs or *havádás*, and water-sheds or *parabs*. To decide questions in which the whole industrial class is interested the several caste guilds meet, and, where the question is one of taxation, go to the local chief to redress their grievance. In some cases, a man who takes to a craft different from that practised by his father has to pay a sum in charity or *dharmáda* on joining the guild.

Strikes.

Strikes or stoppages of work in sign of discontent are not uncommon. Craftsmen go on strike for one of three reasons: in a dispute between two castes if the state supports one side and does not give redress to the other; in a dispute about state taxation if redress is not obtained by petition; and when an act of the chief or of his subordinates wounds the religious feelings of the people. Some years ago at Gondal (about 1845-46) some Memans and other Musalmáns in spite of complaint, persisted in selling flesh openly in the public street. As they got no redress, the Vánia community closed their shops till the state passed a rule forbidding Musalmáns to kill animals in public and ordering them to carry flesh in covered baskets. In 1857-58 the Vániás of Dhoráji wounded the religious feelings of the Musalmáns who attacked them so severely that several of them were killed. The Gondal state punished the leaders of the affray and the Memans and other Musalmáns struck work and a few of them left Dhoráji for Junágad. This strike failed. Instead of giving in the Gondal state ordered the rest of the Musalmáns to leave Dhoráji, a course which so surprised them that they called back their friends from Junágad and opened their shops. Recently at Morvi (in 1881) some Vohorás killed a cow and a bullock, and the Vániás stopped work for three days till the offenders were sentenced to imprisonment. In 1880 the Wadhwán barbers struck for a rise in wages, but they failed to carry their point. When a strike fails, desertion or emigration is sometimes threatened. In former times when people were few and states competed with each other for the services of husbandmen and craftsmen, desertion or emigration was a serious threat and was often successful. Now from the growth of population and the ease with which people can be brought from a distance, chiefs have little difficulty in supplying the place of deserters and threats of emigration are rare.

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CHAPTER VII.

HISTORY.

In very ancient times, that is to say probably before the invasion of Alexander the Great (B.C. 327), the head-quarters of the Jádav race were at Mathura in the North-Western Provinces, where Kansa ruled on behalf of his father Ugrasena. Devaka, brother of Ugrasena, had a daughter named Devki who married Vasudeva a kinsman of Ugrasena. On the occasion of the wedding, Kansa, to pay Devki respect, himself drove the bridal chariot towards the house of Vasudeva. At this time there came a voice from heaven, saying that though he showed such respect and affection for Devki her offspring by Vasudeva would kill him. On hearing this, Kansa became violently enraged and drew his sword to slay Devki and thus prevent her progeny causing his death. Vasudeva interceded for Devki and promised to hand over his sons to Kansa for slaughter if only he would spare her life. Kansa agreed, and in this manner slew the first six sons of Vasudeva and Devki. The seventh son, Baldeva, though conceived by Devki, was miraculously transferred to the womb of Rohini, another wife of Vasudeva's, and was born at Gokul, a town six miles south-east of Mathura in the North-West Provinces in the house of the Áhir chief Nanda, who was a staunch friend of Vasudeva's. Krishna was the eighth son. Immediately he was born, his father Vasudeva carried him to Gokul to the house of Nanda and left him there, replacing him by a daughter of Nanda who was born that same night. Vasudeva handed over this infant to Kansa to slaughter as was his wont. But when Kansa attempted to kill her, the girl babe flew up out of his hands into heaven, and said, 'Wherefore do you thus, without cause, murder the innocent children of Devki? Know that your enemy is already born and is elsewhere in safety.' Kansa then issued an order for the promiscuous slaughter of all new-born male infants. The slaughter commenced but was stayed by Nárad the sage, who told him that his enemy had been born in the house of Nanda at Gokul. When Kansa thus harassed Vasudeva and Devki and the Jádavs of Mathura many Jádavs quitted Mathura and betook themselves to foreign countries. These countries are named as follows in the tenth Skandha of the Bhágvat Purána: Kurudesh, Páncháldesh, Kaikaidesh, Shálvadesh, Vidarbhadesh, Naishadhdesh, Videhadesh, and Koshaladesh. During Krishna's stay at Gokul he prosecuted his amours with the Gopis or milkmaids. His most renowned mistress was the celebrated Rádha or Rádhika who was the daughter of Vrashabhánu, an Áhir chief of Varsána, a village near Gokul. The Bhágvat Purána does not mention Rádha by name, but she is fully described, and an account of her marriage with Krishna is given in the Krishnajanma Khanda, which is a portion of the Brahma Vaivarta Purána. Rádha is associated with Krishna in his worship throughout India, but Hindus generally look on Rádha

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as Krishna's mistress and not as his wife, relying probably on the omission of her name in the Bhágvat. Nevertheless the Krishna-janma Khanda says that Brahma performed the marriage ceremony between them. Kansa employed many stratagems to destroy Krishna, but all were unsuccessful. Eventually, after Krishna had attained the age of eleven years, Kansa invited him and Nanda to his court, intending to put him to death on his arrival. But Krishna foiled all his schemes, and finally killed Kansa himself. And as Kansa had imprisoned his own father Ugrasena for taking the part of Devki and Vasudeva, Krishna released him, and commenced to rule in his name. Now Asti and Prápti, the widows of Kansa, were daughters of Jarásandh the Chandravamshi king of Magadh. He therefore seventeen times invaded the Mathura territory to revenge the death of Kansa, but was each time repulsed and defeated by Krishna.

Things were in this state, when Kálayavan, a Mlechha chieftain, led an army against Mathura, on hearing which Jarásandh resolved to raise another army and make an eighteenth attempt against that kingdom. When Krishna and Baldeva his brother heard of the invasion of Kálayavan and the intention of Jarásandh, they despaired of being able to resist them. They accordingly founded the city of Dwárka, and transported thither all the inhabitants of Mathura. Then returning to Mathura, Krishna barefooted and without armour sought the camp of Kálayavan, whose army had reached the place. In those days it was one of the conditions of holy warfare or *dharma-yuddh*, that the challenged should adopt the same weapons as the challenger. Kálayavan therefore came to meet Krishna in battle, also barefooted and devoid of armour. When Krishna saw Kálayavan advancing, he fled before him towards Mount Girnár. Here lay sleeping the dread king Muchukunda, of whom it had been foretold that he should slay with his fiery glance whoever should dare to arouse him from his slumbers. Krishna, aware of this prophecy, covered Muchukunda with his own scarf, so that the sleeping monarch was easily mistaken for him by his infuriated pursuer, while Krishna concealed himself in a neighbouring cave. Kálayavan seeing the prostrate king mistook him for Krishna, and kicked him to arouse him to the combat. In a moment the fiery glance of Muchukunda burned him to a heap of ashes. Krishna now returned to Mathura and plundered Kálayavan's camp, and set out with his brother Baldeva for Dwárka laden with his spoils. While thus occupied they were attacked by Jarásandh who carried off the entire plunder of Kálayavan's camp and forced Krishna and Baldeva to flee to Dwárka. Jarásandh pursued the fugitives to a certain mountain covered with dense forest, on which they took refuge. Here, unable to discover them, he set fire to the forest and returned to Magadh. Krishna and his brother reached Dwárka in safety. On his way to Dwárka, Krishna is said by the Bhágvat Purána to have passed through the following countries: Kurudesh, Jángaldesh, Páncháldesh, Surasendesh, Yamunádesh, Brahmávartdesh, Kurukshetra, Matsyadesh, Sárasvatdesh, Marudesh, and Dhanvadesh. Having passed through these countries he came to Sauvira and Ábhira and finally to Anartadesh of which Dwárka was the capital.

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The ancient name of Dwárka was Kushasthali, and it was the chief city of Anartaloka. The former ruler was Rája Revata, father of Revati, wife of Krishna's elder brother Baldeva. Revata appears to have afterwards quitted Dwárka for the Girnár which is still called Revatáchal after him. Owing to Baldeva's alliance with Rája Revata's daughter the Jádavs first became acquainted with Dwárka.

Krishna now commenced to rule at Dwárka on behalf of Ugrasena, and married many wives, the most renowned among whom were Rukmini Satyabháma and Jámbuvati. Rukmini was the daughter of Bhishmak king of Kundanpur, the capital of Vidarbhadesh (possibly the modern Katpur) and was carried off by Krishna in spite of the opposition of her brother Rukmaiyo. The marriage of Krishna and Rukmini was celebrated at Mádhavpur, and thence they returned to Dwárka. The other suitor for the hand of Rukmini was Shishupál, Rája of Chedidesh, and to him Rukmaiyo wished to give his sister. This Shishupál was afterwards slain by Krishna at Indraprastha.

A certain Jádav of Dwárka, named Satrájit, had a valuable diamond which Krishna asked him to give to him, but Satrájit was unwilling to part with it. One day Prasen, brother of Satrájit, went to hunt wearing this diamond. A lion slew him in the forest and took the jewel. But Jámbuván the Bear, who had accompanied Ráma in his expedition to Lanka, was residing in this forest; he met and killed the lion, and took the diamond from him. Satrájit, who was unaware of what had occurred, accused Krishna of having killed Prasen in order to obtain the diamond, and the latter to clear himself from this calumny, took some Jádavs with him and went forth into the forest to search for Prasen. They soon found him lying dead, with his horse also dead beside him, and the footprints of a lion near his body. On following the tracks they shortly came to the dead body of a lion, from which went the footprints of a bear, which they tracked to an adjacent cave. Krishna on entering the cave, found Jámbuván there, who immediately attacked him, but after some time was forced to yield to Krishna's prowess, and adored him as an incarnation of his old master Ráma. Jámbuván then gave Krishna his daughter Jámbuvati in marriage, together with the diamond. After this Krishna returned to Dwárka with Jámbuvati and the diamond, and convinced Satrájit that he was guiltless of the death of Prasen, and restored to him the diamond. Satrájit, however, feared lest Krishna should remember this against him, and accordingly, in order to appease him, he gave him his daughter Satyabháma in marriage together with the diamond.

Krishna favoured the side of the Pándavas in the great war of the Mahábhárata, because they were the sons of his father's sister Kunta, who had married the Rája Pandu. When Krishna was yet at Mathura, he sent his uncle Akrur to Hastinápura to request the Kauravas to grant some land to the Pándavas, but they would not consent. But on the occasion of the celebration of the Pándavas' marriage with Draupadi, Krishna finally succeeded in procuring for the Pándavas the allotment of Indraprastha. Here the Pándavas attained to such power and glory that they performed the *Rájsuyayadnya* ceremony.

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On this occasion both Krishna and Duryodhan attended the assembly. Draupadi seeing Duryodhan puzzled how to proceed in their glass palace, and that he had knocked himself against a wall, laughed at him and said, 'The blind have blind sons,' alluding to the blindness of his father Dhritaráshtra. Duryodhan was greatly incensed by this and swore he would ruin the Pándavas, a purpose which he effected by gambling with them till they had lost all their possessions including their wife Draupadi. Duryodhan ordered Dusshásan to bring Draupadi into the court, and he dragged her thither by the hair in spite of her struggles. Duryodhan then seated her by force on his knee and commenced to tear her clothes. After thus disgracing her he drove her forth. The Pándavas now retired for twelve years to the forest and the thirteenth year remained concealed. Then they returned to Hastinápura and demanded to be reinstated, but the Kauravas declared that they had not fulfilled the conditions of their banishment, and ordered them to depart again. Krishna interceded on their behalf but the Kauravas remained obdurate. The Pándavas refused to depart and the Mahábhárata commenced. After the victory of the Pándavas Yudhishthir was seated on the throne of Hastinápura and Krishna returned to Dwárka.

Rukmini gave birth to Pradyumna, who married Rukhmávati the daughter of Rukhmaiyo (brother of Rukmini his own mother) who since the abduction of his sister by Krishna had left Kundanpur and taken up his residence at Bhojkat (the modern Bhádrod near Mahuva). Pradyumna's son Aniruddh by Rukhmávati, married Rukhmaiyo's granddaughter Rochna at Bhojkat, and afterwards espoused Okha, the daughter of Bánásur king of Shronitpur in Northern India. It is said that Okhámandal derives its name from the fair Okha, and is after her called Okhá's country or Okhámandala; but the true derivation is probably from *usha* or *ukha* salt and *mandal* country.

By his wife Jámbuvati, Krishna had a son Sámb who resided in Dwárka with his mother Jámbuvati. He was much addicted to practical joking, and on one occasion when Durvása and other Rishis had come to Dwárka on a pilgrimage, and were performing Shráddh at Pindtárak a few miles from Dwárka, he dressed up as a woman, and went with other Jádav boys to tease the sages. The boys representing that Sámb was a pregnant woman, asked the sages whether the pretended woman would bring forth a son or a daughter. The sages understanding the trick which was being played on them, became much enraged, and cursed the boys, saying that the woman would bring forth an iron pestle which should prove the destruction of their race. Now the boys had tied cloths in front of Sámb so as to make him look like a pregnant woman. When these cloths were taken off, an iron pestle was found among them. The boys were much terrified, and came with it to Ugrasena who advised them to reduce it to powder on a sword-grinder's wheel. They accordingly took the pestle into the Gomti and there rubbed it on a grind-stone until the greater part was reduced to powder, and but a small piece of iron remained. This, together with the powder, they threw into the river. But this dust was borne into the sea, and was swept down the coast to Somnáth.

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Here the iron filings grew into Pán reeds, while the piece of iron was swallowed by a fish. This fish was caught by a Bhil hunter who put the piece of iron as a point to one of his arrows.

Much terror still possessed the Jádavs as to the curse pronounced against them by the Rishis, and to remove this Krishna induced all the able-bodied Jádavs to perform the pilgrimage to Somnáth. They went there and got intoxicated and fought amongst themselves with these *Pán* reeds until all of their number were killed except Krishna, Baldeva, their charioteer, and four or five others.[1] So great was the confusion that the two brothers Pradyumna and Sámb fought together and the former was slain. Legend asserts that Sámb escaped and went to Mathura dreading to return to Dwárka. Baldeva in grief performed *Samádhi*, and thus passed away, and Krishna and the charioteer Dáruk alone remained. Krishna, while sleeping under a *pipal* tree near Somnáth, was shot through the foot by a Bhil huntsman, who was named Jara, with the very arrow that was pointed with the iron of the pestle.[2] This was done in mistake, the Bhil mistaking Krishna's foot for a deer. Krishna before he died sent Dáruk the charioteer to Dwárka to tell the sad tidings of the destruction of the Jádavs, and desired him to beg Arjuna (who had come thither on a visit to Krishna) to take all the survivors from Dwárka to Mathura, as Dwárka would be submerged beneath the sea on the seventh day after his death. After giving these injunctions Krishna died. At this time, according to the Dwárka Máhátmya, the Gopis had come to Dwárka to visit Krishna, but on arrival heard of his melancholy death at Prabhás. In their grief they buried themselves alive, and the spot is still known as the Gopi Taláv. A kind of yellow clay or ochre is found in this tank, which is called *gopichandan*, and which is applied to the forehead to make the sectarian mark of the Vaishnava faith. The remaining four or five Jádavs seem to have gone to the south-east, but the charioteer Dáruk returned to Dwárka and told the sad news. On hearing it, Ugrasena, Vasudeva, and many other old Jádavs died of grief. Hundreds of Jádav widows died on the funeral pile. Arjuna however in obedience to the dying request of his friend took the survivors of Dwárka towards Mathura. But they had not proceeded many miles before they were attacked by the Kábás (ancestors of the modern Vághers) who plundered them and carried away several women. This discomfiture of the unconquered Arjuna has been commemorated in a local stanza:

Time is ever powerful,
Man is never strong,
The Kábás plundered Arjuna,
Though he had the same (mighty) bow and arrows.[3]

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[1] Bhágvat Purána.

[2] This tree is still called the *Prách Pipal*, and all pilgrims to Somnáth are obliged to visit the tree and perform the *Shráddh* ceremony there.

[3] The couplet runs:

Sada samay baldvan hai, nahi purush baldvan
Kábe Arjuna lutiyo, chi dhanush chi bán.

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After this reverse Arjuna safely conducted the fugitives to Mathura, and there placed Vajranábh son of Aniruddh on the throne. Arjuna himself disgusted with life placed his grandson Parikshit on the throne of Hastinápura and in company with other Pándavas and Jádavs sought death in the mountains of the north. Here the five Pándavas, Yudhishthir, Bhim, Arjuna, Nakul, and Sahadeva, met their death, but a portion of the Jádavs penetrated to Kabul and conquered much of the country. Hence, after many years, they again returned to India, and founded the Samma dynasty of Saminagar so named probably after Sámb who may well have accompanied the Jádavs on this exodus. He being of the royal race of Krishna was naturally one of their chief leaders. A branch of these Jádavs diverged into Márwár and there founded the state of Jesalmir.

Alexander the Great.

In B.C. 327 Alexander the Great invaded India, conquering the north-western corner, and impressing the neighbouring monarchs with a sense of his irresistible power. After his death, the greater part of India from the Himálayas as far south as the coast of Coromandel and the Pándya kingdom, and from Magadha in the east to the remote peninsula of Saurásháhtra in the west, fell under the sway of the Maurya emperors, of whom the celebrated Ashoka flourished early in the third century before Christ. This great monarch has left lasting memorials of his reign in his famous edicts engraved on the rock at Girnár, at Kapurdigiri in Peshávar, at Kálsi in Dehra-Dun, at Dhauli in Cuttack, and at Jangada in Ganjam. These breathe a humane and charitable spirit both towards his subjects and co-religionists and towards those who followed other faiths. Though a fervent Buddhist, he seems to have honoured both the gods and Bráhmans, while in his tenderness for animal life he resembled the Jains. His tree-planting along the road-sides for the benefit of men and cattle, as well as his collecting in certain places healing herbs for the cure of their ailments, and his planting fruit trees and digging wells for their convenience, prove him to have been actuated by wide sympathies and pure benevolence. The selection of Girnár for one of these rock inscriptions shows that even in those remote times it was a place of note, if not of great sanctity. It seems reasonable to suppose that in his days this province was ruled by local governors, probably seated at Junágad, under his orders. After his death the Greek Baktrian monarchs appear to have asserted their rule throughout the Indus valley, and on the east their sway may have been acknowledged as far as the Ganges, while Cutch and the Saurásháhtran peninsula formed part of their dominions. But their lieutenants in Saurásháhtra, who form the Kshatrapa or Sáh dynasty, appear to have asserted their independence at an early period, and we have a list of twenty-six kings who ruled over Cutch, Saurásháhtra, Gujarát as far as Cambay, and possibly over part of Málwa.[1]

[1] Dr. Bühler, the highest living authority on the ancient history of Gujarát, makes the Sunga dynasty follow the Mauryas, and he classes the Sáhs or Senas as Kshatrapa and places them after the Sungas. This theory seems quite as worthy of credit as the one given above which would extend the Baktrian rule as far south as Saurásháhtra.

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The following are the names of twenty-four of these kings[1]:

1. Nahapána.	10. Shri Sáh.	19. Rudra Sáh.
2. Unknown king.	11. Sangh Dáma.	20. Visva Simha.
3. Unknown king.	12. Dáma Sáh.	21. Atri Dáma.
4. Svámi Chashtana.	13. Yasa Dáma.	22. Visva Sáh.
5. Jaya Dáma.	14. Dámajata Shri.	23. Rudra Simha.
6. Jiva Dáma.	15. Vira Dáma.	24. Asa Dáma.
7. Rudra Dáma.	16. Isvara Datta.	25. Svámi Rudra Sáh.
8. Rudra Simha.	17. Vijaya Sáh.	26. Svámi Rudra Sáh.
9. Rudra Sáh.	18. Dámajata Shri.	

Dr. Oldenberg, in an able article in the Indian Antiquary for August 1881, points out that the name Sáh is incorrect, and that it is a mislection for Sena, and he suggests that Chashtana was the first of this dynasty which immediately followed the Kshaharátas, of which family Nahapána was a member.

Of this race we know from their coins and Rudra Dáma's inscription at Girnár, that they were great and powerful sovereigns. We see that they largely employed local chieftains, Áhirs Mers and others, and the inscriptions of neighbouring sovereigns throw a faint light on the extent of their territories and on their relative importance. Their coins simulate those of the Greeks, though inferior in execution to those of the Baktrian sovereigns, which in this province at least are comparatively rare. They seem to have coined a fairly large currency, though nothing like their successors the Guptás. In the coins, the monarch is depicted wearing the Macedonian helmet, while the reverse shows a fire-altar and representations of the Sun and Moon. The legend usually gives the name of the sovereign and of his father, and in the case of the earlier kings the title of Mahákshatrapa. Probably they worshipped both the sun and fire.

Guptás.

These kings were replaced or conquered by the Guptás, a dynasty reigning between the Ganges and Brahmaputra rivers. Kumára Gupta is said by local tradition to have himself effected the conquest of the peninsula when yet a prince and before his accession to the throne of his ancestors. On his departure to his country, he left a local governor or viceroy at Vámansthali, the modern Vanthli. His successor Skandha Gupta has left an inscription on the rock at Junágad, but the Gupta connection with this province ceased either with this monarch or his successor, and their lieutenants the Suryavamsi race of Valabhi appear to have become hereditary and independent monarchs. We know no more of these Guptás than their predecessors. Their coins show them to have the title of Mahárájádhiráj, and their cognizance was Párvati, a peacock displayed, and a *trishula* or trident. What is most notable about the Guptás, at least specially about Kumára Gupta, is the large number of his coins which are found in the peninsula. These must have been brought by him when he invaded the country, for if they had been struck at a local mint, we should expect to find as

[1] Mr. Newton, Journal Bombay Branch Royal Asiatic Society, IX.

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many of his successor Skandha Gupta or of one of his immediate predecessors.

Of the Valabhi dynasty which supplanted the Guptás in the peninsula we know more, as many of their copper-plate grants have been discovered. These show them to have been Hindus, worshipping Shiv, but liberally inclined towards Buddhism. The names and order of succession of their sovereigns as given by Dr. Bühler, the latest and most accurate writer on the dynasty, is as under:

1. Bhattárka Senápati.
2. Dharasena I.
3. Dronasimha.
4. Dhruvasena I.
5. Dharapatta.
6. Guhasena.
7. Dharasena II.
8. Shiláditya I.
9. Kharagraha I.
10. Dharasena III.
11. Dhruvasena II.
12. Dharasena IV.
13. Dhruvasena III.
14. Kharagraha II.
15. Shiláditya II.
16. Shiláditya III.
17. Shiláditya IV.
18. Shiláditya V.
19. Shiláditya VI.

The date of the commencement of the Valabhi era is usually ascribed to A.D. 318 on the authority of the Verával inscription of Samvat 1320 (Vikrama). This celebrated inscription gives not only the Vikrama Samvat, but the Valabhi (945) Hijri (662) and Shrisingh (151) eras. And if this inscription be correct, as there seems *primâ facie* no good reason to doubt, then the Valabhi era must commence in A.D. 318. Now as Shiláditya VI. was reigning in 447 of the Valabhi era[1] the sack of this capital cannot have occurred before A.D. 765, and probably five to fifteen years later. This would bring the ruin of the city and dynasty to such comparatively modern times, that it may fairly be attributed to Muhammadans from Sindh, and entirely precludes the possibility of its destroyers being Sassanian kings as conjectured by Elphinstone. Nevertheless one bardic line (see Wadhwán in Places of Interest) mentioning the repulse of the Iránis or Persians by Ebhal I. seems to give colour to the idea that at all events they were Persians. This however may be explained as a loose epithet applied to all Muhammadans, who in bardic verse are also frequently called Turks. If only another inscription could be found bearing both eras, the question would be set at rest; but though there are several which have the Valabhi Samvat, at present no other bearing both eras is known to have been found. If Dr. Burgess's explanation (note I. p. 76. vol. IV. of the Archæological Survey) be followed then the 447 of the plate of Shiláditya VI. would be A.D. 642 and the Sassanian may after all have destroyed Valabhi.

After the fall of Valabhi, it is possible that the Anhilváda Chávadás were paramount in this province, though probably their dominion was not extended so far as this. But whether it were so or not, Mulráj, the founder of the Solanki line, no doubt became supreme both in the peninsula and Gujarát. And as long as a Hindu sovereign sat on the throne of Anhilváda the supremacy

[1] Copper-plate of this monarch published in Indian Antiquary for March 1878, Vol. VII.

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over the peninsula was theirs without dispute. The assertion of independence of the Chudásama chieftains and their war with Sidhráj Jayasingh never affected the actual superiority of the throne of Anhilváda, but on the other hand, rather re-established it on a firmer basis.

There are two sets of very interesting copper-plates which throw some light on the Valabhi period. One of these is the Morvi plate published in the September number of the Indian Antiquary for 1873. This is dated Samvat 585 of the Gupta Kál. Unfortunately one of the two plates forming this set has been lost, and with it the name of the sovereign, and thus invaluable information as to these latter times is lost to us.

Another complete set of plates are dated Samvat 714 of Vikramáditya. These bear the name of a new king called Jayikdeva, who is styled the Adhipati of the Sauráshtra Mandala. But this monarch speaks of Dhinki as being in the eastern portion of his dominions, thus showing that the Sauráshtra of those days was limited to the coast belt of the peninsula, for Dhinki is situated in the eastern portion of Okhámandal. This king, therefore, may have been a powerful vassal of Valabhi, almost if not quite independent; or the Valabhi era cannot have commenced in A.D. 318.

These plates are specially peculiar for the following reasons. They are not dated from Valabhi, nor is there any mention either of that city or its rulers, though they mention Bhumilika, probably Bhumbhli or Gumli in the Barda hills, as the capital of the king whose name they bear. They do not mention the name of the father of king Jayikdeva, nor is his race mentioned. Possibly he may have been a Jethva, and if this race be really of Jat origin, he may have for these reasons omitted praise or mention of his race. And if he were the first of his race to attain to sovereign power, he might for this cause have omitted to mention his father. Still there is difficulty in getting them to fit in with the Valabhi kings, with one of the monarchs of which line Jayikdeva must have been a contemporary, if the Valabhi era really dates from A.D. 318. The omission of all mention of Valabhi and its sovereigns is also peculiar. Lastly we find the Devanágari character though in an ancient form used in these plates, while the Valabhi character is still employed even in the plates of Shiláditya VI. In spite of these difficulties Dr. Bühler considers these plates genuine. If the Valabhi plates are dated in the Gupta Kál as mentioned by Dr. Burgess, it is easy to understand the omission of all mention of Valabhi as well as why Jayikdeva should style himself Adhipati of the Sauráshtra Mandala.

It would seem that the sea-coast of this province has been populated and cultivated from very ancient times. This is but natural, as the sea-coast portion would probably be earlier civilised by contact with other nations whose vessels visited these shores. This coast line was called Sauráshtra. In very ancient times the peninsula was doubtless an island, and in still more distant ages the northern and eastern portions were probably covered by a shallow sea. Of this belt of cultivated and populous land on the sea-coast the most

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populous and famous was the portion called Nágher, which extends, roughly speaking, from Mádhavpur to Jáfarabad. The belt however extended from Jodia to Gogha and many other portions were populous and cultivated from remote ages, such as Dwárka, the coast belt near Porbandar which at an early period fell under Jethva rule, Mahuva and its neighbourhood, Diu and the adjacent country, not to mention Gogha itself and other spots. All these places were known in very distant times. The breadth of the belt in no case exceeded fifteen or sixteen miles, the interior of the province being covered with dense forest. This portion may have been included in Ábhiria and was principally inhabited by Áhirs, indeed the Chudásama chieftain of Junágad was in after-times called the Áhir Rána.

Here may be fitly quoted section 41 of the Periplus of the Erythræan sea, whose probable date is about A.D. 247:[1] 'To the Gulf of Baráke succeeds that of Barugaza and the mainland of Ariáke a district which forms the frontier of the kingdom of the Mombaros and of all India. The interior part of it which borders on Skythia is called Aberia, and its seaboard Surastrene.'

Mr. McCrindle in his notes to sections 40 and 41 identifies the gulf of Baráke with the gulf of Cutch and the Ran, and the gulf of Barugaza with the gulf of Cambay, and this identification seems certainly correct. It seems possible that Lárike should be substituted for Ariáke in the portion quoted, if these are not more or less synonyms for the same country, Lárike commencing south of the Narbada and ending about the Vaitarna river in Thána or perhaps not so far south. Ariáke corresponded to the Northern Konkan. This view, as mentioned in the note, has been held by several writers of authority. The promontory called Papike is probably Gopnáth point, both as being comparatively near to Astakapra (identified by Colonel Yule with Háthab) and from the mention of the second gulf which includes the island called Baiones. This Mr. McCrindle no doubt rightly identifies with Piram island, and his identification of the river Mais with the Mahi is clearly equally correct.

This account shows that even in those ancient times the coast belt was essentially distinct from the interior, supposing that interior to have been known as Ábhiria and Anartta, and subsequent history confirms that view. In the interior, except Valabhi, Vanthli, Junágad, Wadhwán, and a few other towns and villages, most of the central portion was dense forest.

The most populous portion of the Valabhi kingdom was no doubt the Bhál country, the Dholka Dhandhuka and Gogha sub-divisions and Wadhwán and the neighbouring districts. Still no doubt both Junágad and Vanthli were subordinate to the Valabhi rulers, and a copperplate recently found at Mália in Sorath shows that their rule extended as far as that town. Whether Nágher was subject to their sway is doubtful, but it possibly was so in common with the whole peninsula.

[1] Mr. McCrindle in Indian Antiquary for May 1879.

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In later times, Saurâshtra and its familiar abbreviation Sorath was applied to the interior of the province, first to the kingdom of the Chudásamás, and latterly to the crown domain governed by the *foujdár* of Junágad. It did not include Jhálávád nor Hálár after the conquest of that portion of the peninsula by the Jádejás (1313). Gohilvád and Káthiáwár remained parts of Sorath until the Marátha period (1725), but after Sher Khán Bábi asserted his independence (1748) the term has been confined to the dominions under the Bábi sway.

Thus, at the close of the sixteenth century, Ábul Fázil in the Áin-i-Akbari says: Parganahs of new Sorath, Junágad with the Haveli, Sultánpur, Sarva, Vánsávad, Chuda, Ránpur, Kandorna, Háthasni, Und, Mendarda, Bhádrod and others. Then comes a valuable heading, Parganahs of old Sorath called also Nágher, Pátan, Somnáth, Una, Delváda, Mángrol, Kodinár, Mul-Dwárka, Chorvád, Diu, and others.

At this time then the northern sea belt was included in Hálár, and the portion south-east of Miáni to Mádhavpur was called Barda.

Mahuva and that portion of the coast was included in Válák, while Gogha and the neighbourhood was Gohilvád, but Nágher was still called old Sorath.

It is necessary to make this explanation as else there would be confusion in describing the different rulers of the province. Both Saurâshtra and Ábhiria formed in all probability a part of the great kingdom of Persia, and it seems possible that the Sáh dynasty may have been Satraps of the Greek Baktrian kingdom, and their capital was probably at Junágad. Afterwards when the supreme power passed to the Gupta and Valabhi dynasty, it seems likely that both the central portion of the peninsula and the sea belt passed under their sway, but in the absence of direct proof it is difficult to pronounce decisively on the point. When Valabhi fell great distress and anarchy seem to have prevailed in the central part of the province, and it rapidly fell waste, and the dense jungle again began to assert its hold over the country. Still the sea-coast remained populous, and while the centre of the province appears to have been destitute of roads and almost impervious to a regular army, communications were comparatively in an advanced stage in the coast belt. This part of the country was then held by the Chávadás, a tribe of Rajputs of great antiquity, and the Suryavamshi Gohils or Gohilots.[1] They are also mentioned in immediate propinquity with the Sogdians (Sodhás) and the Gandhárians, if not with the Dadicæ and the Parthians.[2] The Sodhás of Umarkot and Nagar Párkar must have been the immediate neighbours of the Chudásamás at Nagar Thatha, and they were not far distant from the northern settlements of the Chávadás in Cutch. The Gandháriás are still to be found in the peninsula. To the Dadicæ no further reference has been traced. There seems no reason why they may not have

[1] The date of the establishment of the Chávadás has not been determined. The Gohils or Gohilots were probably cadets of Valabhi.
[2] Rawlinson's Herodotus, IV. 53.

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been the present depressed class of Dheds. This is the more likely because they would have had less objection to foreign service. It is by no means improbable that the Káthis were of Parthian descent, as wave after wave of this singular race, closely allied to Bábriás (Barbars) and Áhirs with both of whom they eat and intermarry to this day, appear to have entered this province from time to time.

Válás.

The earliest certain inroad of Káthis was probably that of the Válás of Vála Chamárdi, who afterwards spread to Talája and Bhádrod, and who are now represented by the Válás of Dhánk. They seem to have intermarried with Chudásamás, Jethvás, and Bábriás, and, though in later times, the Válás in common with the Chudásamás and Jethvás asserted Rajput origin, there seems little doubt that they are all part of the swarms left by the north-western invaders of India. It is curious that when a lady of the Dhánk Vála (Rajput) family marries into the Porbandar or Navánagar house, she is called Káthiánibái or Káthiánima. These Válás were in all probability preceded or accompanied by the Bábriás with whom both they and the Jethvás intermarried, though the latter are now ashamed of and try to explain away the fact. In truth there were no others in those times of dense jungle and bad roads with whom they could ally themselves.

The Chudásamás at Junágad, about A.D. 875.

There is no proof that the earlier Anhilváda kings of the Chávada dynasty had any pretensions to paramount or perhaps to any power in the province of Káthiáwár. Indeed they were probably by no means paramount in Gujarát itself, though they were the most powerful chieftains in the country. During their time though possibly previously the Chudásamás, a race of Rajputs claiming Jádav descent, established themselves at Vanthli and Junágad, and thence soon spread their power throughout the interior of the province. Their original seat was at Nagar Thatha in Sind. The name is probably derived from Chudachandra, the founder of the Junágad Vanthli house, who was of the Samma branch of the Jádavs. His descendants therefore, to distinguish themselves from the Sind Sammás, called themselves Chudásamás. There is a curious similarity in their name to that of the ancient Chorasmians, but this is doubtless merely accidental.

Jethvás, about A.D. 900.

About A.D. 900, though possibly 250 years earlier, the Jethvás entered the province from Cutch, driven probably from Sind. They crossed the Ran and conquering Morvi established themselves there. They afterwards spread their power along the southern shore of the Gulf of Cutch. Thence they proceeded to Barda, where Shrinagar was one of their earliest settlements. Shortly after their occupation of the Barda coast, they extended their rule to the Barda hills, where Sal Kumár founded their celebrated capital of Ghumli, perhaps more commonly called Bhumbhli (Bhubhrit-palli), and it was here that they reached the climax of their power. They do not appear to have interfered or clashed with the Chávadás, either of Okhámandal or Nágher. They were accompanied in their immigration by the Mer tribe, which has always occupied a position subordinate to the Jethvás. The Mers are to this day settled in Barda. Either these Mers or a Jethva appears to have ruled at Timbánaka the modern

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Timána on the banks of the Shatrunjayi river in Válák. It seems probable that the Jethvás are merely the ruling family or *rájkúla* of the Mer tribe and that they are all of one blood. In some bardic poetry, quoted under Arthila, a neighbouring Mer chieftain is called the Mehar Rána. This tribe were advanced to great posts under the Anhilváda kings, as is seen by the Timána copper-plate, in which the local ruler is Mehar Sri Jagmál. This spelling Mehar survived in the old agency records as Mher.

Mahmud of Ghazni, A.D. 1024.

It was about this time (A.D. 1024) that Mahmud of Ghazni made his famous invasion. It is exceedingly difficult to say what route he pursued on entering the province. There seem to have been in those days only three routes practicable to an army, one along the southern shore of the gulf of Cutch, another along the southern coast of the peninsula by Gogha, and the third by Junágad. If Mahmud had pursued the Junágad route, it seems probable that he would have attacked the Chudásama of that fortress. And if he had followed the southern shore of the gulf of Cutch he would infallibly have first destroyed and plundered the temple of Dwárka. The southern road seems too circuitous, but the mention of Dabalváda or Delváda in the Kámil-ut-Tawárikh (Elliot and Dowson, II. 468), as well as the omission of any conquest of Junágad or Dwárka, induce the conviction that it was by this route that Mahmud approached Somnáth-Pátan.

At the time of Mahmud's invasion, the northern portion of the coast belt was ruled by the Jethvás as far as Khambhália, and Okhámandal and the coast probably as far as Miáni by the Chávadás. The Gohils still held Mángrol and the coast as far as Mádhavpur if not Navi. Barda again, perhaps as far as Navi, belonged to the Jethvás, while the whole of Nágher, and as far possibly as the gates of Mahuva, owned the Chávada sway. Mahuva and the coast of Válák (Vála Kshetra) was held by the Válás and the remainder of the coast was probably in the hands of Kolis as far as Gogha. The centre of the province was subject to the Chudásamás of Junagád, then petty chieftains with an almost impregnable fortress perched on the summit of an apparently inaccessible rock, and surrounded with the densest jungle. The local ballad of the fall of Pátan (Indian Antiquary, June 1879) represents that Mahmud marched by Kámeshvar Kotra against Mángrol and after conquering that town returned against Somnáth-Pátan. He is said to have done this at the advice of the local chieftains. The advice was no doubt sound. Mángrol a large and fortified town governed by a powerful king related to the king of Somnáth-Pátan, would have been a dangerous neighbour to him, and he might any day have been attacked on one side by the Mángrol forces, and on the other by the army of Somnáth-Pátan. He is said to have first reduced Mángrol, and then to have marched upon Somnáth-Pátan. After defeating the Rája more than once in the field, he formally laid siege to the town, which was both attacked and defended with the utmost bravery. The numbers and discipline of the Muhammadan army at last prevailed. The Rája made a gallant resistance, but was overcome, though Bhim of Anhilváda made a fruitless diversion in his favour. Bhim was

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Mahmud of Ghazni, A.D. 1024.

defeated and put to flight and the temple and town given over to plunder, but the temple does not appear to have been actually cast down, though the idol was broken, the gates carried away, and the sanctuary desecrated. Doubtless also the carving was much defaced.

Many speculations have been made as to the fort in which Bhim took shelter after his fruitless attempt to relieve Somnáth. M. Reinaud and Dr. Weil have considered Kandhár (Gandhár) in the gulf of Cambay, to be the spot indicated by the Muhammandan historians. Colonel Briggs thought that Gandevi in Gujarát answered most nearly to the description. More recently, Dr. Bühler has identified this place with Kanthkot in Cutch-Vágad. This last identification certainly deserves consideration, but it seems more reasonable to place the Gandaba, where Bhim took refuge, at the waste site of Gándhvi in the Káthiáwár coast belt, a few miles north-east of Miáni. The conditions as to tide would be here fulfilled, whereas tide does not reach Kanthkot, and that place would in the fair season never be surrounded by water. Gándhvi both the modern village and the waste site are by some oversight described in the Great Trigonometrical map of Káthiáwár as Gándhri, but Gándhvi is correct. As Mahmud advanced after the conquest of this place to Sind by way of the Ran, the position of Gándhvi seems in every way to meet the requirements of the case.

Mahmud appears to have been charmed with the exquisite climate of Nágher, and to have been struck by the wealth and fertility of the country. So much was this the case that at one time he seems to have thought of permanently residing at Somnáth-Pátan. But his followers, eager to return to their homes with their booty, and doubtless bribed to persuade him to withdraw by the Hindu claimants of the throne and others, finally induced him to grant one of these claimants the crown on a vassal tenure, and on condition of annual tribute, and then to return to his own country.

Then follows the Dábisalim story of the Muhammadan historians. Some writers have considered that this applies to Durlabhsen and Valabhsen of Anhilváda,[1] but the dates do not tally and the account, as given in the original, points distinctly to a local chieftain being installed, as was the Muhammadan custom. A Musalmán governor called Mitha Khán was left also at Somnáth-Pátan in military command. This governor possessed the real power, and it is said that it was he and not Mahmud who actually cast down the temple.

[1] The Mirat-i-Áhmadi distinctly says that Mahmud left Ghazni in A.H. 416 or A.D. 1025, that is when Bhimdeva was ruling. It is true the Mirat-i-Ahmadi also says that Rája Jámund (Chámund) was then reigning, which was not the case, but granting that Mahmud left Ghazni in 1022 while Durlabh Ráj was on the throne still that will not account for the presence of the other Dábisalim (Valabh Ráj) whose rule ceased in 1010. Besides the Mirat-i-Áhmadi proceeds to say that Mahmud spent three years and six months in India on this occasion and then only was it that he appointed Dábisalim. Again had he carried one of the princes back to Ghazni as he is said to have carried Dábisalim, it would without fail have been noticed in the Jain annals. But they are silent on this point. Again the Mirat commences to talk of Bhim's succession to the throne of Anhilváda, and the second Dábisalim's kingdom is mentioned as being merely elsewhere than Somnáth, while the kingdom of Somnáth is expressly mentioned by name throughout the narrative. The Anhilváda kingdom is also in all other places specially mentioned by name. Why then should it have been omitted here if this kingdom were Anhilváda?

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Here it is necessary to go back a few years, and see what had been going on at Anhilváda. In A.D. 942 Mulráj Solanki displacing Sámatsingh Chávada mounted the throne of Anhilváda-Pátan, and from this time the Solanki dynasty permanently succeeded that of the Chávada in the first kingdom in Gujarát. Mulráj reigned long and successfully, though even at the close of his long rule, the lords of Anhilváda do not appear to have entirely established a paramount dominion. His wars in Sorath with the Chudásama of Junágad are specially mentioned. But he appears not to have penetrated to the coast belt, and to have confined himself to the chastisement of the Rá whose capital he conquered, placing there a Thánahdár. From this time the Anhilváda sovereigns appear to have considered the chieftain of Junágad in a manner subordinate to them. No inscriptions, however, of this time are to be found either in the coast belt or in the interior of the province, and on the whole this is what might be expected.[1]

Mulráj, A.D. 942.

Meanwhile, in the coast belt, the authority of the Muhammadan governor daily grew weaker and the power of the local Chávada chieftains proportionally increased, until at length the Musalmán sway became a mere shadow of the past, though still surviving in a modified form. An inscription of Samvat 1320 at Verával shows that a Muhammadan was then allowed to build and endow a mosque there. This was a time of great prosperity in the coast belt and specially in the Nágher kingdom. The connection with the Muhammadans caused trade with the Muhammadan governments on the other side of the ocean to spring up. During all this time the paramount sway of Anhilváda became more extended, though up to A.D. 1100 it had not reached Nágher.

In about A.D. 1090 the Jhálás occupied the north-east corner of the peninsula, as well as Mándal and Viramgám in Gujarát, and thence began to extend their possessions to the west and south. As the Jhálás were vassals of Anhilváda, this extension of the Anhilváda kingdom implied a corresponding curtailment of the Chudásama power, but Nágher and the coast belt still remained unaffected by these changes.

Jhálás, A.D. 1090.

When in A.D. 1094, Sidhráj Jayasingh mounted the throne of Anhilváda, he speedily turned his thoughts towards the conquest of Sorath. With this view he caused large reservoirs of water to be constructed at Sáela, Adála, and other places, so that he might push thence in one march through the hills in the centre of the province, and find himself in the cultivated districts of the chieftain of Junágad. Several causes are assigned for this quarrel with Junágad. Among them were the breaking down of one of the Anhilváda gates by Ra Khengár during the absence of Sidhráj in Málwa, and the espousal by this chieftain of Ránik Devi who had been sought also in marriage by Sidhráj. These expeditions of the Anhilváda sovereigns against the chieftain of Junágad caused the Solanki

Sidhráj Jayasingh conquers Junágad A.D. 1125.

[1] In A.D. 1020, the Áhirs and others reinstated Ra Noghan, son of Ra Dyás, whom Mulráj had slain, and expelled his governor and restored the Chudásama power.

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Sidhráj Jayasingh conquers Junágad, A.D. 1125.

military road, so to style it, to be made direct from Anhilváda in Gujarát to Junágad. This road was simply a track through the forest furnished with fortified posts, ponds, and wells at regular stages. Some of these camps and posts were Wadhwán, Sáela, Adála, Dhándhalpur, Chobári, Ánandpur, Sardhár, Gondal, Virpur, and Jetpur. Afterwards this military road became the regular road for travellers, and the coast routes were gradually neglected save for religious pilgrimages.

In A.D. 1125 the Anhilváda army entered the province. They soon overran the Ra's dominions, but for some time were unable to take Junágad. At last the Ra's nephews Desal and Visal played the traitor and Junágad was taken and the Ra slain. Sidhráj put Ra Khengár's sons to death, and carried off Ránik Devi in the hope of persuading her to be his bride. But she was unable to forgive the death of her husband and children, and after cursing Sidhráj, mounted the funeral pile at Wadhwán where her shrine stands to this day.

Gohils.

Mention may here be fitly made of the Gohils who were of Suryavamshi race, and cadets of the old Rájás of Valabhi. Their principal seat was Mángrol, but they held the sea-coast at least as far as Mádhavpur to the north-west and probably as far as Navi or even Porbandar, close to the dominions of the Jethvás, which in those days did not extend to the south of the Bokhira creek. To the south their possessions were conterminous with those of the Chávadás of Somnáth. Colonel Tod says that the Chávadás and Gohils were both cadets of Valabhi and it seems probable that this was the case. Anyhow either Chávadás or Gohils were the first occupants of the coast belt throughout its length and breadth, though in Válák, Barda, the neighbourhood of Gogha, and even Nágher, they were at an early period supplanted by Válás, Jethvás, Kolis, and subsequently by Vájás.

Sidhráj Paramount, A.D. 1125.

After the conquest of Junágad Sidhráj Jayasingh visited Somnáth and the coast belt, and obtained the allegiance and submission of the local chieftains. He was the first sovereign of Anhilváda who was confessedly paramount both in the interior and in the coast belt of the peninsula. Subsequently he visited Girnár and Shatrunjaya and thoroughly established his power. When he returned to Anhilváda, Sidhráj left behind him a viceroy at Junágad, and probably a deputy in the coast belt. This deputy was possibly expelled in A.D. 1113 by a chieftain of the Gohil race which ruled at Mángrol; who, to commemorate the event, founded the Shri Singh era in that year. The Mángrol inscription alludes to this, and says that Sahjig Gohil, son of Sahár and father of Somráj who flourished in Samvat 1202 (A.D. 1146) the date of the inscription, tarnished the glory of the Choulukyas.[1] It is, however, possible that this era was founded by one of the earlier Jethvás or even by a Vája of Somnáth.

Ra Noghan III. of Junagád, A.D. 1125.

Shortly after the return of Sidhráj to his capital, his local governor of Junágad was also expelled by the inhabitants, and Ra

[1] So in the inscription.

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Noghan III. ascended the throne in A.D. 1125. It seems unlikely that Sidhráj would have tamely suffered such an insult, nor if he had, would the local bards have abstained from depicting the prowess of Noghan in the most glowing colours. But they are silent regarding the events both of his reign and of that of his successor. Probably while Ra Noghan expelled the governor he sent a handsome tribute to Anhilváda and made submissive representations coupled with bribes to the principal court officers. These persons may have represented to Sidhráj the difficulty and expense of warfare in Sorath, and the numerous chieftains nearer home who would be ready to take advantage of his absence. This may possibly explain both the supineness of Sidhráj and the silence of the bards.

Ra Noghan III. of Junágad, A.D. 1125.

In A.D. 1144 Sidhráj Jayasingh, the greatest of the Anhilváda monarchs, was succeeded by Kumár Pál, a sovereign of almost equal renown. At first a worshipper of Shiva, Kumár Pál afterwards adopted the Jain faith, at the instance of the celebrated Hemáchárya. In his earlier years he visited the shrine of Somnáth in the coast belt, but subsequently confined his attentions to the Jain temples on the sacred mountains of Shatrunjaya, Girnár, and Táringa. Still he was, at the commencement of his reign at all events, paramount equally on the mainland and in the peninsula.

Kumár Pál succeeds Sidhráj, A.D. 1144.

About A.D. 1225 the Ráthod tribes of Vádhel and Vája, who are said to have been sprung from Pábji Ráthod, entered the province on the pretence of a pilgrimage to Dwárka. Here they treacherously massacred the Chávada and Harol Rajputs and seized Okhámandal. Owing to this slaughter, those who remained in Okha adopted the name of Vádhels from the Sanskrit word *vadh* a massacre. The Vádhels not only obtained possession of Okhámandal, but acquired Khambhália and the neighbouring coast on the southern shore of the gulf of Cutch, while on the south-west coast their possessions touched or almost touched the Vartu river. One of the brethren named Vejo went south and dispossessed the Chávadás of Somnáth, conquering from them the whole of Nágher excepting the Gohil chieftancy of Mángrol. After this Vejo, the tribe are said to have been called Vájás.

The Ráthods of Vádhel and Vája, A.D. 1225.

Vejo, or Vinjal, afterwards became a favourite name of the Vája rulers and a chieftain of this name was a contemporary of the last Ra Mandlik. Another Vinjal founded Vinjalkot or Vejalkot on the Rával river, in the Gir, and thence conquered Una Delváda and Uncha Kotra and other places. The Vájás are alluded to in local inscriptions, and specially in the inscription at Dhámlej of A.D. 1381 (Samvat 1437) where Káramshi who built the reservoir and caused the inscription to be engraved describes himself as minister of the Vája Rája Bharma.

In A.D. 1260 the Gohils who now hold Bhávnagar, Pálitána, and Láthi, entered the province under Sejakji, son of Jhánjharsi, the chieftain of Khergadh on the Luni in Márwár. They had been at feud with the Dábhis, the original owners of Khergadh, who still retained a share in the chiefdom. Both parties besought the interference of the Ráthods, who treacherously massacred Gohils and Dábhis alike, at a reconciliation feast to which they were invited.

The Gohils, A.D. 1260.

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The Gohils, A.D. 1260.

Sejakji escaped, and made good his way to Sorath where others of his race flourished. Here he sought the protection of Ra Khengár who granted him a hamlet on the Anhilváda or Jhálávád frontier, which he named Sejakpur.[1]

The three sons of Sejakji were Ránoji Sárangji and Sháhji. Ránoji was by a different mother from the other two brothers, who went to the court of the Ra with their sister Válam Kunvarba, whom Ra Khengár married. On this occasion the Ra granted to Sárangji the Arthila Chovisi, while to Sháhji he gave the Chovisi of Máudvi. Ránoji inherited the paternal possessions and subsequently acquired Ránpur, but was driven thence by the Muhammadans. Afterwards he acquired Umrála, and thence advanced to Khokhra, and finally adopted a pirate's career in the island of Piram. From Ránoji sprang the house of Bhávnagar, from Sháhji the chieftains of Pálitána, and from Sárangji the line of Láthi.

One more tribe remains to be noticed, the chieftains of Vanthli. It is not clear of what stock they were, but inscriptions show that they were allied by marriage with the Vághelás of Dholka. The Dholka Vághelás were the first house in Gujarát, and one which replaced the original Solanki line in the paramount power, both in Gujarát and in the peninsula. It was doubtless by their aid that the Vanthli chieftains conquered that town from the Chudásamás, and held it for five successive generations.

Sultán Ala-ud-din Khilji, A.D. 1300.

In the course of time, the Vághela power grew weaker, and in about A.D. 1297 Anhilváda was conquered by Álaghkhán, the commander of the army of Sultán Ala-ud-din Khilji of Delhi, and he shortly afterwards overran Gujarát. In A.D. 1297-98 he conquered Somnáth-Pátan and gave up the town and temple to plunder and subdued at all events the Nágher portion of Sorath. What is peculiarly remarkable about this invasion, as in the case of that of Mahmud Ghazni, is, that no mention is made of either Junágad or Dwárka. This may be accounted for by assuming that Álaghkhán marched along the southern coast. Some say that the ancient Dwárka was situated at Mul-Dwárka near Kodinár, which temple he destroyed, and that from this time the present shrine of Dwárka, which has been established some three or four hundred years, commenced to acquire superior sanctity.

Muhammadan Viceroys in Nágher.

From this date old Sorath became a Muhammadan province, and was ruled by a governor whose seat was at Somnáth-Pátan. But new Sorath, or the dominions of the Chudásama Ra, remained separate and unsubdued. In fact for a time the Muhammadan power existed greatly on sufferance.

The viceroy of Gujarát whose seat was at Anhilváda-Pátan was far distant. The country was destitute of roads and the viceroy had

[1] It seems probable that this branch of the Gohils emigrated to Márwár from Saurashtra, and therefore naturally returned to that peninsula. A confirmation of this supposition may be found in the fact that the eldest son of the Ra of Junágad married Sejakji's daughter. Had they merely been fugitives from Márwár it is not probable that he would have acted thus, but if they were connections of the Surya-vamshi Gohils of the coast belt, there is no occasion for surprise.

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enough to do to hold his own without detaching any important force to the Sorath coast.[1]

Muhammad Tughlak, A.D. 1347.

In A.D. 1347, the Emperor Muhammad Tughlak entered Gujarát. After crushing Mokhera Gohil in a fight near Gogha, he marched along the coast belt and thoroughly subdued it as far as Una Delváda, but on this occasion did not reach Somnáth. Afterwards in A.D. 1350 he marched against Junágad, humbled Ra Khengár the chieftain, captured the lower fortress, and extorted tribute.

Firoz Tughlak, A.D. 1351.

On his death in A.D. 1351 Muhammad was succeeded by Firoz Tughlak who about A.D. 1360 invaded Gujarát and restored Muhammadan supremacy in old Sorath. This Emperor appointed Zufar Khán to the viceroyalty of Gujarát whose name is mentioned in a Delváda inscription. Later in the reign of this Emperor, a force under Izud-din and Syad Sikandar was despatched against the Gohil Rával of Mángrol, and after some warfare they conquered his entire chieftaincy and firmly established the faith of Islám. The Rával's temple was changed to the Rávali mosque, and a grand Jáma Masjid was built which as far as exterior is concerned compares favourably with the Jáma Masjid at Ahmadabad, though perhaps inferior to that at Chámpáner. Internally it is less beautiful than the mosque at the capital of Gujarát, and it wants minarets. Still it is a handsome structure. This conquest extended Muhammadan power as far as Mádhavapur on the north-west, and as Mángrol was then an important port gave a great impetus to trade in the coast belt. An interesting Persian inscription recently discovered at Mángrol dating from the reign of the Emperor Firoz Tughlak celebrates the foundation of a mosque in A.D. 1385 (A.H. 787) at that town by Muhammad Khwájah Sadar-ul-Akábir.

Zufar Khán, Viceroy of Gujarát A.D. 1391.

Muhammadan rule was now acknowledged in the coast belt between Mádhavapur and Delváda, and almost as far as Jáfarabad, which town however was not yet founded. In 1391 Zufar Khán bin Wajih-ul-Mulk, afterwards Sultán Muzafar, was appointed viceroy of Gujarát. In A. D. 1398, the local chieftains were growing restless in the coast belt, and the world-renowned fame of Somnáth, already twice destroyed, had risen a third time from its ashes in fresh glory. Zufar Khán at once marched thither, and after severe fighting conquered all opposition, and for the third time utterly ruined and desecrated the temple.[2] It was on this occasion that Hamir Gohil and Vegado Bhil were probably slain fighting for their faith. Zufar Khán firmly established the Muhammadan power, and appointed one Malik Badar Banjhal as his governor in Sorath and Malik Shekh bin Táj as his deputy at Mángrol. The Sorath governor's seat was at Somnáth-Pátan.

Takes Somnáth, A.D. 1398.

In the meantime much of the forest land in the central portion of

[1] Gogha and other places in the vicinity on the sea board appear to have been held in some force, but the Muhammadan garrisons gradually became independent in the ensuing reigns, and thus were more easily subdued by local chieftains.

[2] Rás Mála, Edition of 1878, p. 275-6.

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the peninsula had been brought under tillage. Flourishing towns existed in many places, while the Chudásama chieftain from the inaccessibility of the upper fortress of Girnár, as well as the difficulty of the country, was a formidable neighbour. But his annoyances were limited to mere predatory excursions, and he was restrained by the firmness of the Sultáns of Gujarát and their rulers in the coast belt.

Áhmad Sháh attacks Junágad, A.D. 1414.

In 1411 when Áhmad Sháh mounted the throne of Gujarát, the Sorath coast was an important possession, especially as it contained the ports of Verával, Mángrol, Sil, and Sutrápáda. It was necessary to make the Rás feel the weight of the Muhammadan arms. Áhmad Sháh accordingly, in A.D. 1414, led an army against the Chudásama chieftain Ra Melak of Junágad. A pitched battle was fought near Vanthli in which the Ra was defeated and fled to Junágad, whither Sultán Áhmad pursued him. After some difficulty, the Sultán captured the town and lower fortifications, but the Ra took refuge in the upper fortress of Girnár. Still Sultán Áhmad compelled the Ra to become a tributary. According to the Mirat-i-Sikandari, 'the greater part of the proprietors of Sorath became obedient and consented to service.' The Mirat-i-Áhmadi uses much the same language, and the Mirat-i-Sikandari adds that two officers were left behind to collect the tribute.

From this date the Sultáns of Gujarát considered that they had a right to interfere in the affairs of new Sorath or the central part of the province as well as in their old possessions in the coast belt. The old possessions were also guarded with greater care, and a royal prince Fateh Khán, the son of Áhmad Sháh, was appointed viceroy in the coast belt. It appears from an inscription at Mángrol, that during this prince's viceroyalty he made an expedition against Junágad. This was probably unsuccessful, and is not mentioned either by the Mirat-i-Áhmadi or Mirat-i-Sikandari. Possibly the victory of Ra Melak over the Yavan, alluded to in the Mandlika Kávya, refers to a victory over this prince.

Nor was this all. Áhmad Sháh pressed the Jhálás sore, and drove them from Pátdi to Kuva, and throughout his reign he extended Muhammadan influence as far as was practicable throughout the peninsula. So great was this influence throughout the coast belt, that the names of the Gujarát Sultáns replaced those of the Anhilváda kings and the Delhi Emperors in all public inscriptions. Áhmad Sháh also levied tribute regularly from the Gohils.

Sultán Muhammad, A.D. 1441.

In A.D. 1441 on the accession of Sultán Muhammad II. to the throne of Gujarát, the Muhammadan power was firmly seated in the coast belt. The Vájás had been driven from Somnáth-Pátan and had retired to Uncha Kotra and other holdings on the southern coast. Muhammadan rule extended from near Mádhavapur to the neighbourhood of Jáfarabad. And in the peninsula, regular tribute was exacted from the Jhála and Gohil chieftains and nominal allegiance, if not regular tribute, was due to the Sultán from the chiefs of the central portion of the province.

Even in the time of Muhammad's unwarlike successor Kutb-ud-din

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the Muhammadan rule was still firm in the coast belt, as is shown by the Pushnávara inscription.[1]

At the same time the chieftains of the interior appear to have occasionally resented the control of the Junágad chieftain.[2] And it seems clear that he was held responsible by the Ahmadabad Sultáns for their raids in Gujarát territory.[3]

Sultán Mahmud Begada, A.D. 1459-1513.

In A.D. 1459 the celebrated Sultán Mahmud Begada succeeded to the throne of Gujarát and appears to have early seen the necessity of crushing the Chudásama Ra of Junágad and curbing the raids of the other chieftains of new Sorath. Accordingly he called on the Ra Mandlika who was the reigning chieftain, to chastise Dudo Gohil of Arthila who had been ravaging the frontier districts. Ra Mandlika was both wise and brave. He marched against Dudo and slew him and sacked Arthila and averted the Sultán's wrath. He then turned his arms against Sángan Vádhel of Okha and humbled him; and by his wisdom, moderation, and warlike prowess, began to consolidate a powerful chiefdom. But he had fallen on evil times. His great contemporary Sultán Mahmud Begada was equally warlike and enthusiastic, and ruled an infinitely stronger kingdom, and soon cherished designs of conquering Junágad, and thus consolidating the entire peninsula under his rule. Pretexts for aggression were easy to find, and in A.D. 1467 the Sultán marched against Junágad. Ra Mandlika, with the moderation which always characterised him, made an ample submission, and the Sultán, for various reasons, thought it advisable to content himself with the success he had gained, and returned to Ahmadabad. In the next year, on the pretext that the Ra visited his temple with a golden umbrella and other ensigns of royalty not befitting his position, an army was sent against him. But when this army reached Junágad, Ra Mandlika who was resolved to give no cause for offence, sent the Sultán the obnoxious umbrella accompanied by fitting presents. Nothing however was of any avail. In 1469 the Sultán sent a large army to ravage new Sorath, and resolved on the entire conquest of the district and the capture of the fortress of Junágad. With this view he was advancing, when Ra Mandlika with a few attendants repaired to his camp, professing his anxiety to do anything the Sultán might demand, and beseeching him not to thus ruin him without his having committed any fault. The Sultán received him sternly and asked him what fault could be greater than infidelity. When the Ra perceived that no submission would avail him, and that his destruction was determined upon, he made his escape at night from the Sultán's camp, and hastily returning to Junágad, prepared to defend himself to the uttermost. The Sultán soon arrived at Junágad and besieged the place.[4] Local tradition has it that Ra Mandlika was betrayed by his minister Vánia Visal, whose beautiful wife Mohini he had seduced. Others have it that he was doomed to fall by a curse pronounced against him by a Chárán female named Nágbái whose virtue he

First Expedition against Junágad, A.D. 1467.

[1] Indian Antiquary for July 1879, VIII. [2] Mandlika Kávya.
[3] Mirat-i-Sikandari. [4] The Mirat-i-Sikandari also adopts this view.

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Sultán Mahmud Begada, A.D. 1459-1513.

had unsuccessfully assailed. These are more or less idle tales. The probability is that the siege was skilfully conducted, that the provisions in the fortress were consumed, and that no diversions were made by other chieftains of the peninsula most of whom Ra Mandlika had alienated by his conduct. Anyhow in 1472 he surrendered the fortress and became a convert to Islám, and accompanied the Sultán to Ahmadabad, where he eventually died, and lies buried in the Mánik Chok of that town.

Sultán Mahmud was so struck with the beauty of the site of Junágad, that he at one time seriously thought of making it his capital, and he resided there for a long time. During his stay he built the fortifications of the town and the mosque in the Uparkot and caused his principal nobles to erect palaces. With a view of disseminating Islám, he summoned Syads and other religious men and appointed Kázis and Muhammadan law officers to all the principal towns. While at Junágad he received the submission of all the principal *zamindárs* of the country. The author of the Mirat-i-Sikandari specially notices the dense forest surrounding Junágad and says that it was inhabited by a wild race of men called Khánts who are still to be found in the province.

Conquest of Okha, A.D. 1480.

About this time the Sultán heard of the outrages committed by the Vádhel chief Bhim of Okha, especially an attack on Mullah Muhammad Samarkandi, who implored Mahmud in person to avenge his wrongs. The Sultán accordingly marched to Jagat,[1] took the fort, and destroyed the temples. Then he conquered the island of Shankhodvára, the modern Bet, and after building a mosque at Jagat returned, leaving the government of the country in the hands of Farhat-ul-Mulk. According to the Mirat-i-Sikandari this was the first time that Dwárka had been conquered by the Muhammadans. The Vádhel chieftain Bhim was taken prisoner and sent to Ahmadabad, and the governor Muháfiz Khán was directed to hew him in pieces and affix a portion of him to each gate of the city, and this was accordingly done. In A.D. 1480, eight years subsequent to the conquest of Junágad, Sultán Mahmud returned to Gujarát. During these eight years in addition to the conquest of Okhámandal, the entire affairs of the peninsula were settled, the tribute fixed, and the administration of the crown districts of Sorath was arranged. This arrangement was somewhat similar to the system pursued at Idar in the days of Muhammadan ascendancy. A son of the Ra Mandlika was appointed Jágirdár, but he was associated with a high Muhammadan official called the Thánahdár who commanded the garrison, and who was the supreme authority in all disputed cases. The revenue jurisdiction appears to have remained with the *jágirdár* and this is perhaps the reason why, while Bádsháhi grants of villages and lands are common, those of the Sultáns of Gujarát are exceedingly rare, if indeed they exist at all. The first *jágirdár* was Bhupatsingh also called Melag, who was a son of Ra Mandlika. These *jágirdárs* and their descendants, from being sons of the last Ra, were called Ráizádahs to distinguish them from other

[1] Jagat is another name for Dwárka.

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Chudásamás, and they retain the appellation to this day. The first Thánahdár was Tátár Khán, and he was succeeded by the Sultán's eldest son Khalil Khán who afterwards succeeded his father on the throne of Gujarát by the title of Sultán Muzafar II.

Sultán Mahmud Begada, A.D. 1459-1513.

About this time, the Jhálás of Kuva in the north-east corner of the province, began to be troublesome, and repulsed an attempt of Khalil Khán to reduce them to order. Sultán Mahmud, who never would tolerate rebellion or disobedience, marched at once to Kuva and stormed the fort, sacked the town, and placed a Thánahdár there, and drove out the Jhálás slaying their chief Vághoji. The province was now entirely reduced to order. The chief seat of government was at Junágad instead of Somnáth-Pátan and *thánahs* were established in the more important positions. Later in this reign, the island of Diu, from its important position at the mouth of the gulf of Cambay and because it was a port of call for vessels trading with the Red Sea and the Persian gulf, rose into importance, and was frequently the seat of the local governor of the province instead of Junágad (1513-1526). Khalil Khán, afterwards Muzafar II., during his government of the province, built the suburb of Junágad called Khalilpur. The Sil-Bagasra Chovisi, or estate of twenty-four villages, was the *jágir* allotted to the Ráizádahs of Junágad, but they seem to have generally conducted the revenue affairs of the remainder of the Sorath district, probably either by farming the revenues or paying a moderate assessment in the shape of a fixed sum. Bhupatsingh was succeeded in A.D. 1505 by his son Khengár.

Muzafar II., A.D. 1513-1526.

In A.D. 1513 Sultán Mahmud Begada died, and was succeeded by his son prince Khalil Khán who assumed the title of Sultán Muzafar II. This prince is said from his amiable disposition to have been called Muzafar Halim, or Muzafar the gentle. During his reign Malik Eiáz was governor of Sorath, and he placed Tátár Khán Ghori in Junágad while he himself resided in Diu. Sultán Muzafar, from his wars with Málwa, was unable to devote much attention to the affairs of the peninsula, and the despatch of Malik Eiáz in A.D. 1521 against the Rána of Udayapur caused the power in the peninsula to concentrate itself in the hands of Tátár Khán Ghori. This officer, who was Malik Eiáz's deputy at Junágad, was an able and ambitious man and aimed at independence. The disgrace of Malik Eiáz on the failure of the Udayapur expedition strengthened his position. Indeed at this time it may be said that while the entire sea coast was subject to Malik Eiáz, the centre of the province was more or less under the independent control of Tátár Khán Ghori. In 1525 Malik Eiáz died and his possessions and position were confirmed to his son Malik Ishák.

Káthis.

Early in the sixteenth century the modern Káthis, each bringing with them their own Avartiás or tribes other than Shákháyats,[1] seem to have entered the province by crossing from Cutch on being driven from Pávargad in Cutch by the Jádejás. At first

[1] It seems possible that these Avartiás may be Avars, or a branch of that tribe which so harassed the Byzantine Empire in the time of the Emperor Justinian and his successors; but here it has been considered advisable to follow local tradition. The

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all seem to have settled at Thán which they conquered from the Bábriás. Subsequently the Hátis went south to or near their present seat at Mália, while the Khumáns occupied Kherdi about eight miles east of Rájkot, and the Kháchars drove the Parmárs from Chotila, which has ever since remained in their possession. From Chotila the Kháchars spread to the east and south, occupying by degrees Jasdan, Botád, Gadhra, Bhimora, Páliád, and numerous other holdings. They have five leading branches, the Rámánis of Chotila, the Lakhánis of Jasdan, the Godadkás of Gadhra and Botád, the Thebánis of Páliád, and the Mokánis of Bhadli. There are also numerous minor divisions.

Khumáns.

The Khumáns' first settlement, as above mentioned, was at Kherdi, where the famous Loma Khumán ruled. He more than once sheltered Sultán Muzafar when a fugitive after the Emperor Akbar's conquest of Gujárat (A.D. 1573-1583) and was with Muzafar when he retook Ahmadabad in 1583. He is afterwards said to have deserted Jám Sata on the fatal field of Bhuchar Mori. Loma Khumán was without doubt the most famous partizan of his time. He founded the village of Loma Kotdi now under Ánandpur. After his capture and execution at Nagar[1] the Khumáns were forced to quit Kherdi. They retired to Lolyána, where Jaso Khumán became so troublesome that he was driven thence by the Muhammadans, and an imperial *thánah* established at Lolyána. The Khumáns now settled in the Kundla *parganah* at Asodar, Kránkaj, Sávar, Jira, and Bhoringda, where they have ever since remained.

Válás.

It is difficult to disentangle the modern Válás from their more ancient predecessors of Vála and Talája, but it certainly seems that a branch of the tribe did accompany the Kháchars and Khumáns from Cutch. This is accounted for in various ways. The usual legend is that the Vála Rajput, who turned Káthi after marrying the daughter of Vishálo Patgar, on being expelled from caste by his tribesmen, retired to Cutch, whence he returned with the Kháchars and Khumáns and acquired a considerable territory. The conquests of the Válás were principally from the Sarveyás of Amreli. At one time they conquered Bhadli but seem to have lost it again. At last they acquired Chital from the Sarveyás, and establishing themselves here and at Amreli, overran the intervening country from Bábra on the north to Chelna in the Gir forest, and from Chital on the east to Bilkha on the west. Jetpur on the south bank of the Bhádar river is their chief seat, and another principal town is Mendarda on the borders of the Gir. Much of this was wrested from them by the Muhammadans, and much was recovered by them on the downfall of the Moghal power.

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connection between the Shákháyat Káthis and the Avartiás resembles somewhat that between the Jethvás and the Mers, but is more intimate. It corresponds still more nearly to the connection between the Jats and their Maliks.

[1] In Káthiáwár, Nagar means always Navánagar, or as it is also called Jámnagar just as in the Deccan Nagar stands for Ahmadnagar, also called Chánd Bibika Nagar.

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Sultán Bahádur, A.D. 1526-1536.

In A. D. 1525, Ráizádah Khengár was succeeded by his son Noghan. After the death of Malik Eiáz, dissensions broke out among his sons, and in A.D. 1526 after the brief reign of Sultán Sikandar, Sultán Bahádur mounted the throne of Gujarát. The Portuguese who had long been anxious to obtain possession of Diu, were intriguing with Malik Ishák for the surrender of that island, but the Sultán discovered the plot and displaced Malik Ishák and appointed Kiwám-ul-Mulk governor of the island. Afterwards in 1526 some Turks, who had come to Gujarát to fight against the Portuguese, were assigned Diu as a place of residence, and Malik Toghán, another son of Malik Eiáz, was appointed governor of the island. Mujáhid Khán Behlim appears to have been appointed to Junágad in place of Tátár Khán Ghori, but it seems doubtful if he ever assumed charge. If he did he was shortly afterwards replaced by Tátár Khán Ghori.

What might have been the fate of Gujarát and the peninsula had Bahádur Sháh, instead of foolishly quarrelling with the Emperor Humaiyun, confined himself to consolidating his vast kingdom, it is impossible to say. In A.D. 1535 he was defeated by Humaiyun and speedily lost not only all his conquests in Málwa but also the entire kingdom of Gujarát, part of the peninsula alone excepted. Here he took refuge and occupied himself with negociating with the Portuguese for aid to expel the Moghals. This was readily granted, and Bahádur in turn permitted the Portuguese to establish a factory at Diu. During the Sultán's absence, in 1536, when he was occupied in freeing Gujarát from the Moghals, the Portuguese converted the factory into a fort and seized and fortified the island. The Sultán became alarmed, and proceeded thither as soon as he found leisure from the pressing affairs with which he was then occupied, but was killed in an affray in which both sides meditated treachery. This took place in A.D. 1536, and since then Diu has remained a Portuguese possession.

The Portuguese gain Diu, A.D. 1536.

During the reign of this Sultán, the Jhálás of Kuva, who had now established themselves at Halvad, attacked and killed the Dasáda *thánahdár*. Sultán Bahádur, who was absent in Málwa, sent the Khán Khánán, the *jágirdár* of Viramgám, against them. This experienced warrior not only recovered Dasáda, but took from Mánsinghji the chief of Halvad, Mándal, Viramgám, and Halvad. Mánsinghji retired to Cutch and thence organized raids on the Gujarát territory both on the mainland and the peninsula, but could effect nothing. Finally he sought the Sultán himself, and on making submission, Halvad was restored to him, but Viramgám and Mándal were reft from his house for ever. At the close of Sultán Bahádur's reign, after his reverses in the campaign with Humaiyun, his authority except in Diu and along the sea coast had ceased throughout the peninsula. The Okha pirates expelled the Muhammadan garrison. Tátár Khán Ghori became independent at Junágad, and Jám Rával, a Jádeja chieftain of Cutch, crossing the Ran with a numerous and well appointed army, subdued the district now occupied by the Jádejás, and called it Hálár after his ancestor Jám Hála. He had in fact no force of importance to oppose. The Muhammadan garrisons of this part of the country

Jám Rával conquers Hálár, A.D. 1535.

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Jam Rával conquers Hálár, A.D. 1535.

had been mostly expelled by the Jethvás of Nágnah Bandar, the Vádhels of Khambhália, the Chávadás of Dhrol and the Dedás of Ámran and its neighbourhood. These chiefs were unable to cope with a regular army and were all speedily reduced to subjection. Next the Káthis were driven south and in A.D. 1540 Jám Rával found leisure to found his capital of Navánagar on the banks of the Rangmati river near its confluence with the Nágmati stream, and about two miles from the old Jethva port of Nágnah. After the death of Sultán Bahádur in 1536, the succeeding Sultáns of Gujarát never recovered their authority within the peninsula, which except Hálár and portions like Okhámandal which had asserted their independence, was entirely under the authority of the Ghori house of Junágad. Little detail of these times is available, but it appears that the Ghoris decidedly encroached on the power and authority of the Junágad *jágirdár*, who nevertheless was still an important personage in the peninsula. Tátár Khán though ruling in the peninsula on an entirely independent basis, still acknowledged himself to be a vassal of the Sultán of Ahmadabad and indeed played a by no means unimportant part in the politics of the period. Morvi was held at this time by Fateh Khán Baloch, a Muhammadan noble of great importance in the affairs of Gujarát, and who from his commanding position at Morvi and his possessions in the mainland of Gujarát, was rather a dangerous neighbour for Tátár Khán Ghori.

Sultán Muhammad III., A.D. 1536-1554.

Sultán Áhmad II., A.D. 1554-1561.

After the reign of Sultán Muhammad III. (A.D. 1536-1554) during which no change was made in the government of the peninsula, Sultán Áhmad II., a minor, was seated by the nobles on the throne of Gujarát. During the reign of this Sultán, as in that of his predecessor, the authority of the Ghoris was strengthened, while the Navánagar principality became consolidated on an independent basis. The Jethva chieftains were practically independent, but they were sore pressed by the Jádejás of Navánagar. The Jhálás of Halvad, though nearer to Gujarát and surrounded by powerful Muhammadan nobles, also began to assert their power. The rest of the province, excepting Fateh Khán Baloch's *parganah* of Morvi, belonged to Tátár Khán Ghori.

During the reign of Sultán Áhmad, the celebrated partition of Gujarát by the nobles took place. On this occasion Tátár Khán Ghori was confirmed in his possession of Sorath, while Fateh Khán Baloch's share was Rádhanpur, Sami, and Munjpur in addition to Morvi. In the subsequent dissensions among the nobles, Fateh Khán Baloch took the part of Itimád Khán, while Tátár Khán Ghori and the Foládis of Anhilváda-Pátan in Gujarát were opposed to him. By means of the Foládis, Tátár Khán contrived to crush Fateh Khán and seized on his *parganah* of Morvi while the Foládis took Rádhanpur, Sami, and Munjpur. The *jágirdár* of Junágad continued to enjoy his Chovisi of Sil-Bagasra, Kesod and Chorvár, though it seems probable that the revenue management of the rest of the crown domain of Sorath, or at all events the greater part of it, together with all the tribute from the subordinate holders, had passed into the hands of the Ghoris. Somewhere between A.D. 1570 and 1575 Tátár

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Sultán Muzafar, A.D. 1561-1573.

Khán Ghori died after a long and successful career during which he had firmly established his power on an independent basis. He was succeeded by his son Ámin Khán Ghori. In A.D. 1561 Sultán Muzafar, the last Sultán of Gujarát, mounted the throne, and the dissensions among the nobles increased rather than diminished. So much was this the case that eventually Itimád Khán invited the interference of the Moghal Emperor Akbar.

Akbar conquers Gujarát, A.D. 1573.

Akbar, young enthusiastic and ambitious, was only too glad to accept his invitation, and advancing rapidly by way of Disa, speedily conquered the country. He appointed Mirzah Aziz Kokaltásh as first viceroy, and returned to his capital. This conquest though it included Anhilváda-Pátan, Kadi, Ahmadabad, Broach, and Surat, did not include Sorath, which remained under Ámin Khán Ghori more independent than ever.

In A.D. 1575 Mirzah Khán, Khán Khánán, superseded Mirzah Aziz Kokaltásh as viceroy of Gujarát, but the government was conducted by the deputy Vazir Khán, as Mirzah Khán was quite a youth. His government was unsuccessful, and he was relieved in A.D. 1577 by Shaháb-ud-din Áhmad Khán third viceroy of Gujarát.

In 1581-82 Fateh Khán Shirváni commander of Ámin Khán Ghori's forces quarrelled with that chief, and leaving his service repaired to Shaháb-ud-din Áhmad Khán. He persuaded this viceroy to attempt the conquest of Sorath and the bait was too tempting to be refused. Shaháb-ud-din sent his nephew Mirzah Khán at the head of 4000 horse against Junágad accompanied by Fateh Khán Shirváni but this person died during the siege, and the Jám of Navánagar who had been summoned to his assistance by Ámin Khán, appeared at the head of a large and well equipped army. Mirzah Khán breaking up the siege of Junágad retired to Mángrol to which place he laid siege, but was followed thither by the Jám's army. Ámin Khán too, issuing from Junágad, joined in the pursuit. Mirzah Khán hastily retreated to Kodinár but was followed so closely that he was forced to give battle. He sustained a severe defeat, lost the whole of his baggage and elephants and many men, and himself escaped with difficulty wounded to Ahmadabad. In A.D. 1583, news arrived that Sultán Muzafar had escaped from Delhi and returned to Gujarát. Ere he could put his troops in motion Shaháb-ud-din Áhmad Khán was recalled and Itimád Khán Gujaráti was appointed viceroy.

Conquest of Ahmadabad by Muzafar, A.D. 1583.

This was a bad selection. The times required a man of decision and a good soldier, and Itimád Khán was neither. Muzafar rebelled in A.D. 1583 and soon overran the country, and by force or fraud obtained possession of Cambay, Surat, Broach, and Baroda.

The greatest anarchy and confusion now prevailed in the peninsula. The Ghoris of Junágad endeavoured in vain to retain control over the whole province which was being rent asunder by the encroachments of the new Jádeja kingdom of Navánagar, the raids of the Káthis, and the struggles for independence of the minor chieftains. Muzafar's hour of triumph was brief; he was expelled from Ahmadabad after being signally defeated by Mirzah

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Conquest of Ahmadabad by Muzafar, A.D. 1583.

Khán, Khán Khánán, who was now appointed viceroy of Gujarát. He then sought refuge in the peninsula, and by the connivance of the *zamindárs* and the aid of Loma Khumán managed for a time to evade pursuit.

In A.D. 1591, he induced Jám Satáji of Navánagar, Daulatkhán Ghori of Junágad, Loma Khumán of Kherdi, and the Ráizádah *jágirdár* Khengár of Junágad to espouse his cause, and openly rebelled. The imperial viceroy Khán A'zam Mirzah Aziz Kokaltásh marched promptly against them and the opposing forces met on the field of Bhuchar Mori near Dhrol. Both sides appear to have fought gallantly, but eventually the breeze of victory fanned the imperial banners, and the allies suffered a disastrous defeat. More than this, Daulat Khán Ghori died of his wounds, and Junágad in A.D. 1592 was besieged and taken, and henceforth this town became the seat of an imperial *foujdár*. Tribute was exacted from the Jám and all the *zamindárs* of Sorath, and together with Sorath the entire coast line was annexed to the imperial domain. But the dominions of the Jám remained as an independent, though tributary kingdom, including the portion of the coast line extending from Jodia to Saláya. From this date Sorath became a *khálsah Sarkár*, or crown domain, and the Ráizádah *jágirdár* Khengár was dismissed to his estate of Sil-Bagasra, Kesod and Chorvar where he subsequently died in A.D. 1608.

Naurang Khán, Foujdár.

Naurang Khán was the first of the imperial *foujdárs* of Junágad and he was succeeded by Kásimkhán. The officer in charge of Sorath appears to have been a great official and his rule was semi-independent, though nominally under the orders of the Gujarát viceroy. Immediately after the conquest of Junágad, Muzafar was captured in Cutch and committed suicide while on his way as a prisoner to Ahmadabad. During the reign of Akbar, and while experienced officers like Naurang Khán and Sayad Kásim held the office of *foujdár*, the peninsula enjoyed a rest from warfare and misrule, but on the accession of the emperor Jahángir to the imperial throne, little attention was paid to its affairs. The Portuguese ravaged the southern and the Vághers of Okha the northern and western sea line. Inland the Jám encroached and the Káthis plundered. The revenue appears to have been collected in two ways, by direct administration in the crown villages, and by farming the *garásia* or *tálukdári* villages to their original owners and others. The ancient system of *bhágvatái*, or the state levy of a share of the produce instead of a fixed sum in money, appears to have prevailed in the peninsula, though a money assessment was levied in Gujarát.

In A.D. 1611, four years after the accession of Jahángir, Malik Ambar the governor of Daulatabad in the Deccan, and a chief noble of the Nizám Sháhi court, invaded Gujarát and plundered the wealthy towns of Surat and Baroda. Attention was more than ever drawn from the affairs of the peninsula, which began to suffer from constant mismanagement, and the desolating effect of raiding and warfare.

In A.D. 1616 the Emperor Jahángir visited Gujarát, and the Jám

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of Navánagar repaired to his camp to pay his respects. Prince Sháh Jahán was left on this occasion as viceroy at Ahmadabad, but when this prince rebelled in 1622, affairs in the peninsula again fell into confusion. The Jám increased his coinage of *mahmudis*[1] and disregarded the authority of the *foujdár*, the chieftains quarrelled amongst themselves, and the Káthis continued their depredations unchecked.

Famine, 1631-32.

In A.D. 1627 the Emperor Jahángir died and was succeeded by Sháh Jahán, and in A.D. 1631-32 there was a terrible famine both in Gujarát and the peninsula, called the *satiásio kál* or famine of *Samvat* 1687. This increased the disorder, and finally in A.D. 1635 the peninsula was waste and ceased to yield any revenue of importance, while it afforded a safe asylum to the marauding Káthis who passed over by Ránpur into Gujarát and laid waste the fertile districts of Dholka and Dhandhuka. The Emperor who was at last informed of the state of affairs, sent Ázam Khán a noble of much importance at court, whose daughter was betrothed to prince Shuja, the Emperor's son and who was not only of exalted rank, but a good general, an active soldier, and eminently qualified to preserve order. This able viceroy after crushing the Kolis of Gujarát, thoroughly humbled the Káthis and built the castle of Ránpur, which he named Sháhpur, and garrisoned with a strong force to hold the Káthis in check for the future. In A.D. 1640, finding that the Jám had withheld tribute and conducted himself with arrogance, he marched to Navánagar and not only caused him to close his mint but pay arrears of tribute.

Ázam Khán, Viceroy, A.D. 1635-36.

A year or so previous to the appointment of Ázam Khán as viceroy, Mirzah Isa Tar Khán, an officer of the highest promise, had been appointed *foujdár* of Sorath, which district was granted him in *jágir*. He rebuilt the fortifications of Junágad, preserved order, and occupied himself in revenue reforms and studying the local system of *bhágvatái* which he found eminently suited to the genius of the people and the prevailing tenures. So much so, that when in A.D. 1642, he was appointed viceroy of Gujarát in place of Ázam Khán, he introduced this system in that province, in place of the money assessment hitherto prevailing there.

Mirzah Isa, Viceroy, A.D. 1642.

In A.D. 1642, Mirzah Isa Tar Khán was appointed viceroy of Gujarát in place of Ázam Khán, and took up his appointment. He introduced the *bhágvatái* system of revenue assessment into Gujarát, and by this and other revenue reforms restored the province in a short time to a prosperous condition, and perceiving the importance of keeping order in the peninsula, he procured the appointment of his son Ináyat Ullah to be *foujdár* of Junágad.

Muhammad Aurangzeb, Viceroy, A.D. 1644.

After prince Muhammad Aurangzeb had relieved Mirzah Isa Tar Khán as viceroy of Gujarát in 1644, that noble returned to Junágad as *foujdár*, since he held the revenues of Sorath in *jágir*. He seems to have continued to hold the appointment not only during the viceroyalty of this prince, but also of his successor

[1] The modern *kori* corresponds to the old *mahmudi*.

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Shaistah Khán; and it was not till A.D. 1650, when prince Dárah Shekoh was viceroy, that he was summoned to court. On this occasion his son Muhammad Sálih succeeded him as *foujdár* of Junágad. He in his turn was relieved by the celebrated Kutb-ud-din Kheshgi in A.D. 1653, who was granted several *mahals* of the Sorath *sarkár* in *jágir*.

During the tenure of Sorath in *jágir* by Mirzah Isa Tar Khán and his sons, attention seems to have been given to revenue reforms, and to repairing the fortifications of Junágad itself, but not much interference was exercised with the *zamindárs* of the province. Jám Ranmalji had succeeded Jám Lákha in 1645 and the lesson taught by Azam Khán was yet too recent for Navánagar to venture to assert independence. Akherájji of Sihor was not yet of sufficient importance to attract attention. He appears to have been a politic chief and to have conciliated the *thánahdár* of Loliána, an important official in the south-east corner of the peninsula, and in one way or another obtained a grant of a fourth of the revenues of the port of Gogha. The chief objects of the *foujdárs* of this time appear to have been, to obtain as much revenue as possible from the crown domains, to check the raids of the Káthis, and to keep the Jám of Navánagar in subjection. Otherwise they were careless of what happened provided the *zamindárs* paid their tribute regularly. Each year in order to realize the revenue with less difficulty, the distant districts and outlying *tálukás*, *tapás*,[1] and villages were farmed to the local chieftains, until the tenure of these latter became almost a settled possession, liable only to a variable *jama* which represented the sum for which the districts and villages had been originally farmed out. In this way the Sihor *zamindár* managed largely to increase his territorial possessions, and he conducted himself with so much judgment, that his influence was usually courted both by the Loliána *thánahdár*, and the officials of the port of Gogha. Kutb-ud-din while continuing this mode of government watched Navánagar carefully, and at the same time preserved order in the peninsula. When in A.D. 1657 prince Morád Baksh, who was then viceroy of Gujarát, rebelled, Kutb-ud-din never wavered either in loyalty to the throne or in preserving order.

Foujdár's Duties.

In A.D. 1658 when prince Muhammad Aurangzeb mounted the imperial throne, keeping his father Sháh Jahán in confinement, Kutb-ud-din transferred his allegiance to him, and served him faithfully, and when prince Dárah Shekoh in A.D. 1659 made a raid upon Gujarát and for a time occupied the capital, Kutb-ud-din remained faithful to the Emperor. He was rewarded for his loyal conduct on this occasion and marked out for promotion. When in A.D. 1661 the Mahárája Jasvantsingh then viceroy of Gujarát received orders to march to the Deccan, Kutb-ud-din was directed to officiate for him until the new viceroy should arrive. Mahábat Khán the new viceroy arrived in A.D. 1662 and Kutb-ud-din then returned to

Dárah Shekoh invades Gujarát, A.D. 1659.

Mahábat Khán, Viceroy, A.D. 1662.

[1] A *tapa* consists usually of twelve villages, but is loosely applied to any group of villages less than twenty-four which make a *chovisi*.

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Sorath. Here he soon found something to do, for on the death of Jám Ranmalji of Navánagar, his brother Ráisinghji usurped the *gádi*, to the exclusion of his son Satoji, whom he declared to be spurious. Kutb-ud-din marched at once on Navánagar and defeated Jám Ráisinghji at Shekhpát. Jám Ráisinghji fell in this battle and Kutb-ud-din took Navánagar and naming it Islámnagar annexed it and all its dependencies to the crown dominions. He then returned to Junágad, whence in A.D. 1664 he was sent to the Deccan to assist the Mahárája Jasvantsingh, and Sardár Khán relieved him at Junágad as *foujdár* of Sorath.

Sardár Khán made many improvements at Junágad; he built the Sardár Bágh, and excavated and constructed the great reservoir at that city known as the Sardár *taláv*. He also preserved order in the province. In A.D. 1669-70 he was relieved for a short time by Diler Khán and went to Idar, but at the end of 1670 he returned to Junágad and again took charge of the Sorath *foujdári* from Diler Khán who departed to the Deccan. Sardár Khán held office till about 1685-86 when he was appointed viceroy of Thatha in Sind. He died at Thatha in 1686, and is said to have been buried there and not in the tomb which he had built for himself in the Sardár Bágh at Junágad. He was succeeded in the Sorath *foujdári* by Syad Muhammad Khán.

Disorder in Gujarát, A.D. 1707.

Up to this date the government of the province was good. After the departure of Sardár Khán it became more lax, but still until the death of the Emperor Aurangzeb in A.D. 1707 excellent order was preserved. It was after the death of this great man that disorder and anarchy of every sort became prevalent not only in the peninsula but throughout Gujarát.

During the period up to Sardár Khán's relief, Jám Tamáchi son of Ráisingh had made some troublesome forays, but had been driven back to Cutch. He was however popular in the province and familiarly spoken of as Tamáchi Tagad or Tamáchi the riever. In A.D. 1673, through the influence of the Máhárája Jasvantsingh, he was restored to the *gádi* but the city of Navánagar remained under the control of a Muhammadan *foujdár*, and the Jám kept what little state he was permitted at Khambhália.

The difficulties of the empire in the war with Shiváji in the Deccan were hailed with delight by all the imperial feudatories, and by none more so than by those of the peninsula and Gujarát, and profound sympathy was felt not only for Shiváji but for the entire Marátha nation. On the mainland, Rájpipla actively connived at the Marátha inroads, and the chieftains took advantage of every sign of weakness or want of vigilance to encroach. Amongst these the foremost was Navánagar, which was anxious to recover its former status. Then came the Jethva of Chháya, who had commenced asserting his influence at Porbandar, and in about A.D. 1686 he on one pretext or another built a small fort there. This encroachment was the less strictly checked as Porbandar was a good deal isolated from the seat of government, and because the Muhammadan officer of the important town of Mángrol on the sea coast himself indulged in dreams of independence.

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There was also the chieftain of Sihor in the south-east corner, who was gradually consolidating a small domain either as *zamindári* or as farmed districts, which last in the numerous changes of latter times and the continual warfare were suffered to fall entirely into his possession. Dhrángadra too in the north-east did what it could, but it was more subject to the attacks of the tribute-collecting or *mulkgiri* army which usually entered the province by way of Viramgám, and its chieftains though brave and gallant, were not so patient or politic as those of Sihor. Nor was it these alone that encroached. Every petty *zamindár* encroached to the best of his ability, and the attempts, many of them successful, of the Muhammadan *thánahdárs* and *foujdárs* and other local officers to assert their independence, made the task of disintegration much more easy.

Thus when a distant *thánah* with say twenty-four villages under its sway, refused to acknowledge the central authority, and successfully asserted its independence, encroachments on its possessions by the neighbouring chieftains were looked on not unfavourably, and so far from being resented as aggressions, were frequently accomplished with the connivance if not the actual aid of the *foujdár*, who was only too delighted to thus humble his rebellious vassal.

The death of the Emperor Aurangzeb in 1707 was a severe blow to the central power. The Jám expelled the Navánagar *foujdár* in 1709 and re-occupied his capital. The Chhávya chief styled himself *zamindár* of Porbandar of which place he now obtained firmer hold. The Sihor chieftain continued to extend his power, while almost every detached Muhammadan post or *thánah* of any importance became independent; and while some were much curtailed of their possessions, others were overwhelmed entirely by the neighbouring *zamindárs*, who, but for their intestine feuds, might in the course of a few years have wholly extinguished the Muhammadan power. The power of the *foujdár* was then confined to the limits of new Sorath, and such *thánahs* or posts in the coast belt and elsewhere as remained loyal. Though nominally he had the right to collect the tribute of the *zamindárs*, he was rarely able to do so, and was dependent on the arrival of a *mulkgiri* force from Gujarát. With this he used to co-operate.

Other causes of disintegration and anarchy speedily supervened which will be detailed hereafter.

Syad Muhammad Khán who succeeded Sardár Khan as *foujdár* of Sorath did not long retain the post, as the revenues of Sorath were in A.D. 1686 granted as a personal estate to prince Muhammad Ázam Sháh Bahádur. The prince sent thither his deputy Sháhvardi Khán to manage affairs. Following on this, Kártalab Khán was appointed *foujdár*, and soon after prince Muhammad Ázam Sháh was created viceroy with Kártalab Khán as his deputy, but almost immediately Kártalab Khán was appointed viceroy of Gujarát and also placed in charge of Jodhpur, Sher Afgan Khán son of Sháhvardi Khán succeeding him at Junágad. In A.D. 1687, Sher Afgan Khán was relieved by Bahlol Sheráni, but in A.D. 1688 he again was appointed to Junágad.

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Kháchar and Káthi Raids, A.D. 1692.

About this time the raids of the Kháchar and other Káthis into the Ahmadabad districts became very frequent, and at last in 1692 Kártalab Khán the viceroy, who had been ennobled by the title of Shujáat Khán for the brave and resolute manner in which he had quelled a mutiny of the soldiery at Ahmadabad, marched at the head of a large force into Jhálávád and Sorath. He first collected the arrears of tribute and then stormed the fort of Thán the head-quarters of the Káthi rievers. This fort he destroyed and scattered the Káthis in all directions.

Mulkgirl, A.D. 1692.

From this time it will be seen that the *foujdár* of Sorath was unable himself to collect the tribute of the chiefs of the peninsula, and it became necessary for the viceroy in person to make an annual expedition thither called *mulkgiri*. The Sorath *foujdár* co-operated with this force, as did in later times the *foujdár* of Viramgám. In 1698 Muhammad Beg Khán was appointed *foujdár* of Sorath, but like his immediate predecessors he was unable to do more than barely hold the crown districts, and the Káthis again resumed their old depredations in the Dhandhuka *parganah* then held in *jágir* by the celebrated Durgádás Ráthod. His manager applied to the viceroy for aid, and that official directed Muhammad Beg Khán, the *foujdár* of Sorath, to march against them.

Maráthás in South Gujarát, A.D. 1704.

Later on in A.D. 1704 Muhammad Beg Khán was relieved by Sarandáz Khán. Very little interest was now taken in the affairs of the peninsula as attention was concentrated on the threatening attitude of the Maráthás on the frontier of southern Gujarát. After the Marátha invasion of the southern districts and the defeat of the imperial forces under Abdul Hámid Khán, even less attention was bestowed on provincial affairs. The chiefs became restless, and one of the signs of the times was the expulsion of Nazar Ali Khán from his *jágir* of Halvad, by Chandrasingji of Vánkáner. Then came the death of the Emperor Aurangzeb in A.D. 1707, and confusion prevailed both in the peninsula and Gujarát. The warfare for the throne between the imperial princes was decided by the defeat and death of prince Muhammad Azam Sháh, and prince Muhammad Muazzam Sháh the victor mounted the throne of the empire with the title of Bahádur Sháh.

Marátha Defeat, A.D. 1711.

Syad Áhmad Giláni was now *foujdár* of Sorath, and he at the summons of the viceroy joined that officer and contributed to the defeat of the Marátha army in A.D. 1711. The Emperor died in A.D. 1712 and was succeeded by Jahándár Sháh, who was succeeded in A.D. 1713 by the Emperor Farrukhsiyar. In 1714 the Emperor married the daughter of the Mahárája Ajitsingh of Márwár who sent his son Abhyesingh to court. Abhyesingh was appointed *foujdár* of Sorath but administered it through his deputy Fatehsingh Káyat. In 1714 Abdul Hámid Khán relieved Fateh-singh Káyat as *foujdár* of Sorath, and Daud Khán Panni was appointed viceroy of Gujarát. This viceroy led a *mulkgiri* expedition into the peninsula and collected tribute from both Jhálávád and Navánagar. On his return he married the daughter of the chief of Halvad. In 1715 the Mahárája Ajitsingh of Márwár was appointed viceroy of Gujarát and his son Kuvar Abhyesingh was again made *foujdár* of Sorath. But both father and son

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governed by deputy, Vajeráj Bhandári being deputy for Ajitsingh and Fatehsingh Káyat acting again for Abhyesingh.

In this year however Haidar Kuli Khán was appointed as *foujdár* to Sorath and Gohilvád, and appointed Roza Kuli Khán as his deputy. This officer took up his post which was vacated by Fatehsingh, but there was at one time danger of the appointment being resisted. Matters were however amicably arranged through the tact and good management of Salábat Khán Bábi, the Gohilvád deputy, whom Haidar Kuli was anxious to have employed as his own deputy at Junágad. And it was only because Salábat Khán demanded too large a salary, that Roza Kuli Khán was appointed to that office. Mahárája Ajitsingh in A.D. 1715 entered the peninsula and levied tribute in both Jhálávád and Navánagar though he experienced some opposition. However he succeeded in enforcing his demands and also performed a pilgrimage to Dwárka.

Samsám-ud-daulah, Viceroy, A.D. 1716.

In A.D. 1716 Samsám-ud-daulah Basárat Jang Bahádur was appointed viceroy of Gujarát. The Mahárája Ajitsingh was with difficulty persuaded to relinquish his charge without a battle, but eventually retired peacefully to Jodhpur, and Haidar Kuli Khán was in A.D. 1717, after Ajitsingh's departure, appointed deputy viceroy. This official had a quarrel with the Bábis and expelled them from the neighbourhood of the capital, but was eventually reconciled to them through the good offices of Ghazni Khán Jhálori of Pálanpur. In A.D. 1718 Abdul Hamid Khán, a noble of the Delhi court, was appointed *foujdár* of Sorath.

Piláji Gáikwár, A.D. 1719-20.

The Emperor Farrukhsiyar was put to death in A.D. 1719, and the Emperor Muhammad Sháh mounted the imperial throne; and in the same year, the Mahárája Ajitsingh was again appointed viceroy of Gujarát. This was the signal for increased disorders, and Piláji Gáikwár established himself at Songad on the frontier, after plundering Surat and defeating the imperial troops. In A.D. 1720 Ajitsingh sent Anopsingh Bhandári to Gujarát as his deputy and in 1721 Asad Kuli Khán was appointed *foujdár* of Sorath in place of Abdul Hamid Khán. Asad Kuli Khán did not however take up his appointment but sent Muhammad Sharif Khán as his deputy to Junágad.

The custom of governing by deputy was now getting very common and was productive of much evil. Every kind of disorder prevailed both in Gujarát and the peninsula, and the chiefs of Gujarát (notoriously Rájpipla) had already commenced to intrigue with the Gáikwár and invite him to overturn the remains of Moghal authority. On the other hand the Máhárája Ajitsingh was by no means averse to the encroachments of the Maráthás, regarding them as a means of hastening the dissolution of the empire, on the fall of which he hoped to annex at least the northern *parganahs* of Gujarát and erect a strong and independent Ráthod kingdom. In A.D. 1721, a Syad was sent to Sorath as *foujdár* in place of Muhammad Sharif, and about this time the deputy viceroy Shujáat Khán who was acting for Haidar Kuli Khán (who had in this year, A.D. 1721, relieved the Máhárája Ajitsingh's deputy) entered the peninsula and levied tribute.

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In A.D. 1722 the Maráthás entered Gujarát under Piláji Gáikwár by way of Songad, and under Kantáji Kadam Bhánde by way of Dohad. They plundered the southern districts and even made a raid into the peninsula and attacked Sihor, but were compelled to retire principally through the efforts of Bháosinghji of that state. His prowess and conduct on this occasion brought him much into notice, and he continued with but little interference, absorbing neighbouring villages, and conquering or annexing adjacent *thánahs*. In this manner he acquired Loliána, the most important of the Muhammadan posts in the south-east of the peninsula, and his name is specially mentioned in a Dastur-ul-Amal, or revenue account-book of those times, as being in possession of that place. Khimoji, the Jethva chieftain of Chháya, was daily acquiring a firmer hold of Porbandar and was intriguing with the Muhammadan or Hindu commanders of isolated posts, to surrender their charges to him. The power of the *foujdár* was now small, and the Káthis plundered unchecked.

Maratha Invasion A.D. 1722.

Enter Gujarát, A.D. 1722.

The history of the next few years may be summed up as follows: The Maráthás who had already caused anarchy and confusion in Gujarát extended their raids to Sorath which they usually entered by way of Viramgám or Borsad. As they found that contributions were easily levied in the peninsula, they aimed at the acquisition of Viramgám and Borsad so as to command the routes leading to the peninsula. The importance of Viramgám was however well known and it was held by a *foujdár* selected from among the ablest officials of the empire. At this time (A.D. 1725) Salábat Muhammad Khán Bábi held this post. In 1723 a regular tribute was levied by the Maráthás in Gujarát, and in 1724 Hamid Khán formally granted a fourth of the revenue of the country to the north of the Mahi, to Kantáji Kadam Bhánde, and a fourth of the revenue of the country to the south of that river to Piláji Gáikwár.

Marátha Raids in Sorath.

In 1725 Piláji Gáikwár entered Sorath by the southern route but does not appear to have made much impression on the country and he speedily returned to Gujarát where, in A.D. 1727, he gained possession of Baroda.

Piláji gains Baroda, A.D. 1727.

The viceroy of Gujarát at this time was the celebrated Mubáriz-ul-Mulk Sarbuland Khán Bahádur. He in A.D. 1727 marched into the peninsula to levy tribute. When he reached Viramgám, Salábat Muhammad Khán Bábi prevailed on the Jám of Navánagar to pay a lákh of rupees as tribute and thus avert an invasion. Mubáriz-ul-Mulk, however, made a march through Sorath and plundered the Chháya districts forcing Khimoji to put to sea. And afterwards he levied from this chieftain a sum of Rs. 50,000. On his return to Ahmadabad he married the daughter of Ráj Pratápsingh of Halvad whom in consequence he exempted from tribute. Pávágad was in this year surprised and captured by the followers of Kantáji Kadam Bhánde who from this date permanently kept agents in Gujarát to collect his demands of tribute.

Maráthás capture Pávágad, A.D. 1727.

In the peninsula, affairs were much the same, the Sihor chieftain continued his absorptions and encroachments with his usual policy and success. In A.D. 1723 he founded the city of Bhávnagar

Bhávnagar founded, A.D. 1723.

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Bhávnagar founded, A.D. 1723.

which speedily became a port of some importance. The chieftain of Chháya had in A.D. 1726 bribed the Desayas of Mángrol, the most important of the isolated coast holdings, to surrender to him the town of Mádhavapur, and incorporated that district with his dominions; and though humbled by Mubáriz-ul-Mulk in the following year he was able to retain his hold on his newly acquired possessions. He died in A.D. 1728 and was succeeded by his son Vikmátji, who conquered the isolated *thánah* of Kutyána, and annexed it to his principality.

The Navánagar *zamindár* Jám Ráisinghji had been assassinated, in A.D. 1718, by his younger brother Hardholji, who usurped the chieftaincy. But the infant son of the murdered Ráisinghji was conveyed safely to Cutch and in 1727 by the aid of the viceroy, the Halvad chieftain, and Salábat Muhammad Khán Bábi, was reinstated on the Navánagar *gádi* with the title of Jám Tamáchi. Asad Áli Khán, the then *foujdár* of Junágad, held the home *parganahs* with a firm grasp, but entirely lost authority over outlying *thánahs*, and Mángrol, Kutiána, Una-Delváda, Sutrápáda, and Somnáth-Pátan had become entirely independent. The more distant *thánahs* of Mahuva, Dátha, and others in the centre of the province had long been independent of the *foujdárs*. Asad Áli, though unable to do more than hold the home *parganahs*, perceived accurately that without a more vigorous *foujdár* the whole of the possessions of the *foujdári* would be alienated, and on his death-bed in A.D. 1729 appointed Salábat Muhammad Khán Bábi as his deputy. Salábat Muhammad Khán, however, could not be spared from Viramgám, and accordingly he deputed his son Sher Khán Bábi to act for him at Junágad. And though the emperor appointed Ghulám Mahya-ud-din son of the late Asad Áli Khán as *foujdár* in succession to his father, yet this person never took up his appointment, but continued Sher Khán as his deputy.

In 1729 Mubáriz-ul-Mulk endeavoured to sow dissensions amongst the Maráthás by closing with the offers of the Peshwa and agreeing to pay him the *chauth* and *sardeshmukhi* of Gujarát on condition of his expelling Kantáji Kadam and Piláji Gáikwár. Chimnáji Ápa accordingly entered Gujarát at the head of a large force, but Kantáji's movements were not interfered with, and he after levying his dues withdrew to the peninsula, where, however he obtained but little encouragement.

The custom of levying tribute, at this time and subsequently, was that if a chief paid tribute when the *mulkgiri* troops were on the frontier, his territories were not invaded.

Mubáriz-ul-Mulk enters Káthiáwár, A.D. 1730.

In A.D. 1730 Mubáriz-ul-Mulk entered the peninsula with the twofold object of collecting the usual tribute, and of chastising the chieftains of Sihor and Chháya for their encroachments. But Bhávsinghji of Sihor with his usual tact averted his wrath by a prompt payment of tribute. Vikmátji was less fortunate, and Mubáriz-ul-Mulk sacked Mádhavapur. In this year the Máhárája Abhyesingh succeeded Mubariz-ul-Mulk as viceroy, and about the same time Mir Ismail, another deputy of Ghulám Mahya-ud-din-Khán, replaced Sher Khán Bábi at Junágad. Sher Khán withdrew

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to his *jágir* of Gogha and when the Máhárája Abhyesingh visited Ahmadabad, he repaired thither, and presented a handsome *peshkash*. His conduct was rewarded by the confirmation to him of the lands granted to his father. At the close of the year Mir Fakhr-ud-din obtained from the Máhárája Abhyesingh the *foujdári* of Sorath, but his nomination was opposed by the incumbent Mir Ismail, who defeated and slew Fakhr-ud-din in a battle fought near Amreli in 1730, while the latter was proceeding to take up his appointment.

In 1732, Sohráb Khán, a protegé of Burhán-ul-Mulk, who had been expelled from Surat, took refuge at Bhávnagar with Bhávsinghji, who knowing Sohráb Khán's importance, afforded him an asylum. In the following year Ghulám Mahya-ud-din *foujdár* of Junágad died, and was succeeded in that appointment by his son Mir Hazabar Khán, and in 1734 Bhávsinghji's protegé Sohráb Khán was appointed collector of arrears in Sorath and that chieftain reaped the advantages of his well-timed hospitality.

On the death of Salábat Muhammad Khán Bábi, Sher Khán Bábi his son was confirmed in the *jágir* of Gogha in place of his father. But as he was a check on Bhávsinghji's ambitious schemes, that chieftain induced Sohráb Khán to apply for it. He did so, and Burhán-ul-Mulk his powerful patron at court obtained the *jágir* of Goghá for himself, and appointed Sohráb Khán to act for him there. Sohráb Khán's conduct at Gogha and as collector of arrears in Sorath annoyed the deputy *foujdár*, who complained to Mir Hazabar Khán the *foujdár* who resided at court. The result of this was that the *foujdári* of Sorath was bestowed on Burhán-ul-Mulk, and that nobleman appointed Sohráb Khán as his deputy. Sohráb Khán whose ambition knew no bounds next caused himself to be nominated *foujdár* of Viramgám and though this post was afterwards, ere he could take it up, bestowed on the Mahárája Abhyesingh, he nevertheless found means to again procure his own appointment through Burhan-ul-Mulk's influence, and proceeded to take up his charge. Ratansingh Bhandári, however, opposed him, and he was eventually killed in battle at Dholi near Dhandhuka in 1735.

Ratansingh killed A.D. 1735.

On Sohráb Khán's death Mohsen Khán Khálvi was appointed deputy *foujdár* of Sorath and in this year (1735) Dámáji Gáikwár marched into the peninsula and levied tribute with but little opposition. In 1736, through the treachery of Bhávsingh Desái, the Maráthás acquired possession of Viramgám. This acquisition made it very easy to enter or leave the peninsula, and in this year Dámáji Gáikwár again levied tribute from the chiefs of the peninsula. Next year, 1737, his brother Pratápráo led the *mulkgiri* expedition, as they had already, in imitation of the Moghal authorities, styled these annual campaigns, and this year Mir Hazabar Khán was appointed *foujdár* of Sorath in place of Mohsen Khán, but at first Sádak Áli Khán and afterwards Mir Dost Áli appear to have acted as his deputies.

Maráthás gain Viramgám, A.D. 1736.

Early in 1738 Dámáji Gáikwár again levied tribute in Sorath and at the close of the same year Rangoji entered the peninsula for a similar purpose, and in this year Sher Khán Bábi through the influence of Momin Khán the viceroy, was appointed deputy *foujdár* of Sorath in place of Mir Dost Áli, although the *foujdár* Mir

Dámáji in Sorath A.D. 1738.

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Dámáji in Sorath, A.D. 1738.

Hazabar Khán had nominated a man named Mámu Khán as his deputy. Sher Khán in this year again obtained possession of his ancestral *jágir* of Gogha. This latter nominee Mámu Khán was, however, obliged to withdraw his claims and retire. As Mir Hazabar Khán also died at this time, his nephew Himat Ali was appointed by the Emperor to succeed him. This man nominated Sher Khán Bábi as his deputy. In 1740 and 1741 Dámáji Gáikwár again levied tribute in Sorath, but in 1742, owing to Rangoji's absence, Momin Khán viceroy of Gujarát entered the peninsula by the southern route, that is to say by Borsad. Bhávsinghji with his usual discretion promptly paid his tribute and Momin Khán marched against Navánagar, where, after twenty days warfare, the Jám agreed to pay Rs. 50,000. Satisfied with this payment, Momin Khán retired. In A.D. 1744 and 1745 Khanderáo Gáikwár, brother of Dámáji, levied the tribute of the peninsula, and, in 1746 Kánoji Tákpar was sent thither by Dámáji for this purpose; he some time after succeeded in taking the important town of Vanthli, but returned to Gujarát in 1748. In this year Sher Khán Bábi withdrew entirely from the affairs of Gujarát and set up an independent rule at Junágad. He now assumed the title of Bahádur Khán and the style of Nawáb. This was the end of the Sorath *foujdári*, and the ruler of Junágad will henceforth in these pages be styled *tálukdár*.

Sher Khán Bábi, Nawáb of Junágad, A.D. 1748.

In 1751 Jawán Mard Khán Bábi viceroy of Ahmadabad marched into Sorath and collected the tribute of the chiefs, and in 1752 Pándurang Pandit made a similar expedition, though his levies were not of any importance.

When Ahmadabad was taken by the Maráthás in 1753 the peninsula became subject to a regular tribute, the *tálukdár* of Junágad not being excepted; but he had the right of collecting what tribute he could, after the departure of the Maráthás. This collection of the Junágad *tálukdár* survives now as the well known *zortalabi*. The recovery of Ahmadabad in 1755 and its final conquest by the Maráthás in 1757 did not affect the peninsula, excepting Gogha and the eastern portions of Gohilvád.

The Marátha tribute-collecting expeditions were conducted on the model of those of the Moghal authorities, from whom they borrowed the very names of their levies. Thus their *ghâns dâna* is merely a translation of the Moghal *káh dánah*; their *khandni* is a synonym for *peshkash*; while *nálbandi* and similar dues are called by their Moghal names.

After this date the power of the Peshwa and Gáikwár steadily declined until the alliance of the Gáikwár with the British Government in 1805. Matters then entirely changed, and the Gáikwár was enabled to spare his forces to collect tribute in the peninsula, while he obtained the rich districts of Amreli, Kodinár, and other possessions.

Perhaps the first revival of Gáikwár power in the peninsula was under Shivrám Gárdi during the very last years of the eighteenth century, and his efforts were continued by Bábáji Ápáji and Vithal Ráo Deváji early in the nineteenth century.

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Colonel Walker, A.D. 1807-8.

The Okha pirates had from the earliest times been the scourge of the seas surrounding this province. In A.D. 1804 they had captured and plundered a Bombay vessel and refused compensation, and Colonel Alexander Walker, then Resident at Baroda, with a view of chastising them, marched thither in A.D. 1807 after the conquest of Mália, at the head of the English and Gáikwári forces. But the Vághers and Vádhels saw the futility of resistance, and accordingly Colonel Walker imposed a fine of Rs. 1,10,000. They pleaded inability to pay ready money, and the fine was not then recovered.

In 1807-8 the celebrated permanent settlement of the tribute of the Káthiáwár chieftains was made by Colonel Walker in conjunction with the Gáikwár authorities. No particular principles appear to have been followed in settling which should be considered separate tribute-paying states: and the first settlement was only for ten years. After the agreement of the Gáikwár in 1820 it was made permanent. It would seem that at that time the greater chieftains were anxious to avoid responsibility on account of outlying or turbulent *bháyáds*, who have thus now become separate tribute-paying states, under the residuary jurisdiction of the British Government, as represented by the political authorities of the province. At the same time, many powerful clans which imagined they were merely settling for their tribute through an influential neighbour, have been placed under the sovereignty of that neighbour. Such appear now as Mul Grásia vassals, and after the permanent settlement, so long as the Gáikwár government remained supreme in the peninsula, many of the separate tribute-paying states *judi chukáotis* were absorbed by their more powerful neighbours.

No one profited more than the Gáikwár. Vithalráo Deváji made great local acquisitions of land from the Káthis and others in the vicinity of Amreli, and many of the separate tribute-paying estates were absorbed by the Gáikwár authorities, who also acquired Kodinár, Shiánagar, Bhimkata and other possessions. One of the first occasions for British interference arose when the Jám of Navánagar, Jám Jasáji, corrupted the garrison of the Porbandar fort of Kandorna and seizing that place refused to restore it. Colonel Walker marched against it, and took the place, and restored it to the Rána of Porbandar in A.D. 1807. On this occasion the Gáikwár levied a *nazaránáh* of Rs. 10,000 from Porbandar on account of the service rendered. This year also Fateh Muhammad the Diwán and *de facto* ruler of Cutch marched across the Ran to enforce certain Cutch claims against Navánagar, but was prevailed on by Colonel Walker to retire.

In A.D. 1807 the Vághers resumed their habits of plunder, but were checked by the despatch of a body of cavalry to Dwárka. In this year Colonel Walker marched against Mália to put down the turbulent tribe of Miánás. He took the town after a brief resistance, and levelling the fortifications to the ground put an end to the constant depredations and ravages of these daring marauders.

In 1804 the Porbandar Kunvar Prathiráj seized upon Chháya and Khirasra and deposed his father Sultánji. But a British force marched thither in 1807 and after storming Chháya occupied

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Khirasra and quelled the rebellion. It is said that on the occasion of the storm of Chháya, the *sipahis* endeavoured to wrench the gold anklets from the feet of the Rána's mother, and finding this a difficult task, cut off her feet and carried off the anklets.

In 1811 the Ráo of Cutch pressed his claims against Navánagar and implored the intervention of the British and Gáikwár authorities. The Jám, however, refused to listen to their advice. At this juncture a Navánagar Arab shot an English officer at Gop and fled to the fort of Morpur for shelter, and the Jám refused to surrender him. Early in 1812, an army composed of British and Gáikwár troops marched upon Navánagar and after a little fighting the Jám was compelled to yield and sign the treaty of February 23rd 1812. Under this treaty besides minor provisions, he agreed to surrender the murderer of the British officer, to destroy the fort of Morpur, to settle the claims of Cutch, to give Ránpur and twelve villages to Satáji (his brother), to pay a succession duty of Rs. 25,000 to Fatehsingh Gáikwár, and to restore the Sarapdad *parganah* to Dhrol.

Fateh Muhammad ravages Hálár, A.D. 1813.

In A.D. 1813 Fateh Muhammad again crossed the Ran and led an army to ravage Hálár, but the Diwán Ranchodji and others came to the assistance of Navánagar and the opposing forces met near Hadiána. A skirmish began, when Fateh Muhammad losing heart, induced Sundarji Shivji the British Agent to intervene and produce a letter from Captain Carnac, Resident of Baroda, directing a cessation of hostilities. A truce was granted on Fateh Muhammad agreeing to pay compensation for any mischief he had done. Shortly after the British and Gáikwár armies pursued Fateh Muhammad and drove him from the province. In 1813 the Vághers were called on by Captain Ballantine to pay the fine imposed by Colonel Walker, but they paid only a third of the amount, and as they did not lay aside their marauding habits, it was resolved to conquer their country.

Arabs, A.D. 1814.

Jám Ranmalji died in A.D. 1814 and was succeeded by his brother Satáji, early in whose reign certain Maskat Arabs seized on the forts of Kandorna and Pardhari. The Jám sought the aid of the English and Gáikwár governments and these forts were taken from the Arabs and restored to the Jám. The Arabs took shelter in the fort of Jodia with Sangrám Khavás. The Jám, who was eager to find a pretext for attacking the Khavás who had been recognized as separate tribute-paying *tálukdárs* by Colonel Walker, implored the aid of the British and the Gáikwár and a force under Colonel East marched against them. Sangrám Khavás was forced to surrender all his possessions which were handed over to the Jám, but finally through British and Gáikwár intervention he was allotted the *parganah* of Ámbran in *jágir*. This business is said to have been arranged principally through Sundarji Shivji, the native agent of the British Government, who obtained the farm of the *parganahs* of Jodia and Bálambha on very favourable terms.

British conquer Okhámandal, A.D. 1816.

In 1816, at the request of the Nawáb of Junágad, the British expelled from that town Jamádár Omar Mukhásam who had been tyrannizing over the Nawáb. In gratitude for this service, the

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Nawáb resigned all claims to *zortalabi* from Dholera, Dhandhuka, Ránpur, and Gogha. In this year Colonel East led a force to Okha and conquered the country, which was in 1817 made over to the Gáikwár on the terms mentioned in Major Walter Scott's account of Okhámandal.

British Paramou A.D. 1820.

In 1817 Captain Ballantyne, Political Agent of the Mahi Kántha, was despatched to Káthiáwár to collect the share of the Peshwa's tribute, and after the execution of the treaty of Poona in 1818 whereby the British Government inherited the Peshwa's rights, he appears to have visited the province for this purpose annually.

British take Dwárka, A.D. 1820.

In 1820 Captain Barnewall came to Káthiáwár as Political Agent to inquire into the state of the Gáikwár tributaries, and in this year the Gáikwár agreed to make no demands on the chiefs save through the British Government. The paramount power hitherto exercised by the Gáikwár was thus transferred to the British, who, however, did not actually take up the details of control till A.D. 1822.

The Vághers of Okha rebelled in A.D. 1820 and it became necessary to send Colonel Stanhope at the head of a force to subdue them. This officer took Dwárka by storm and reduced the Vághers to submission.

The chief causes of the delay in assuming direct control were, in addition to the necessity of a thorough acquaintance with all the details of the international relations, the outbreak of the Khumáns of Kundla, and the ravages of the Kolis and the Sindhis of Vágad, who crossing the Ran devastated the Morvi and Dhrángadhra territories.

Khumán Outlawry, A.D. 1824.

In 1822 the British Government assumed the paramount power, and much vigour was shown in preserving order, appeasing feuds, and allaying internal discords. The Junágad soldiery who had been most troublesome neighbours and who had specially annoyed Dhoráji, were in 1824 compelled to desist, and the Junágad state was obliged to pay a compensation of 6,85,000 *koris*. The leader of these forays one Jemal Khánt was also captured and fined. The Khumán outbreak was put down, but they again in the same year resumed their outlawry. During this and the following years, however, disorder was effectually removed. In 1829 the Khumán feud was appeased and previous to this the incursions into Jhálávád and Morvi from the Cutch side of the Ran were put a stop to, through the efforts of Captain McMurdo, who compelled the Ráo to pay a large sum to the injured states as compensation.

Criminal Cour A.D. 1831.

In A.D. 1831 the British Government established a court of criminal justice in Káthiáwár to deal with crimes occurring in small states not possessing jurisdiction. The government and control of the British was felt to be a great improvement on the arbitrary rule of the Gáikwár *Subáhs*, who in the period subsequent to Colonel Walker's settlement during which they exercised the paramount power in the peninsula, had not scrupled to enlarge the Gáikwár domain both by force and intrigue.

Much was done towards tranquillizing the country and allaying discontent, while sternly checking civil war, by the earlier Political

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Agents, prominent among whom were Colonel Lang and Colonel LeGrand Jacob.

Vághar Revolt, A.D. 1858.

In A.D. 1858, the Vághers of Okha again broke into rebellion and gave much trouble, capturing Dwárka and the Island of Bet. From this they were expelled with some difficulty in the same year, but entering Káthiáwár they took up a strong position on the Ábpura hill. Hence they were dislodged by a force under Colonel Honner in December 1859, and the rebellion virtually came to an end.

In 1862 some of the rebel Vághers who had been confined at Baroda escaped from jail and joined by all the bad characters in the peninsula, as well as in Okha, robbed and plundered the entire country with comparative impunity. It was not till December 1867 that they were signally defeated in a fight at the Tobar hill near Mácharda in Navánagar territory. On this occasion Captains Hebbert and LaTouche who led the attacking forces were killed. On the 7th of May 1868 Mulu Mánik, who had been the principal leader of the outlaws, was surprised and killed by the Porbandar militia or *sibandi* near Ránpur.

Classification of the Káthiáwár Chiefs, A.D. 1863.

In 1863, during the management of Colonel Keatinge, it was considered necessary to reorganize the government of the province. The chiefs were arranged into seven classes with authority varying from power of life and death, and unlimited civil jurisdiction to fifteen days' imprisonment and Rs. 25 fine, with no civil powers.

At the same time it was felt that the interference with the vassals of the larger states was productive of bad results as it prevented a cordial reconciliation and encouraged the vassals in resistance, while as a rule little was effected. Accordingly instead of Agency officers interfering in these matters, vassals were referred to their chiefs, who were encouraged and instructed to do them justice.

These two measures revolutionised the whole procedure, and caused the connection of the British Government to be far more intimate than had previously been the case. For the definition of jurisdiction meant that the residuary jurisdiction in the case of *tálukdárs* with limited powers, and the entire jurisdiction in the case of *tálukdárs* not included in the seven classes, was assumed by the British Government.

The second measure placed all the small landed proprietors who were vassals, entirely under the authority of their chiefs. Although all this was done, Káthiáwár was pronounced by the Secretary of State to be foreign territory. Sir Bartle Frere, then Governor of Bombay, combated this notion in an exceedingly able minute of the 21st March 1863 and was supported by his Council. No one who reads the correspondence at the present day can doubt that the local authorities were right in their view of the question. Perhaps the three following paragraphs quoted by Sir Bartle Frere[1] from a Minute of Lord Elphinstone's will not be out of place here:—

[1] Minute dated 21st March 1863 in Bombay Government Revenue Record 291 of 1863-1864, pp. 188 and 189.

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'It seems to me that the Káthiáwár chiefs have always enjoyed independent jurisdiction within their own possessions, but I think there is a wide difference between this and independent sovereignty. I hardly think that any tributary chief can be considered practically independent. Sir James Carnac's report quoted by Captain Barr explains the position in which they stood to the power which exercised supreme authority in Gujarát very clearly, and I believe very accurately.'

'As far as history or tradition can be adduced as evidence, it is my opinion it will prove that the chieftains of the peninsula of Káthiáwár have always been in respect to their municipal economy perfectly independent of the powers which have successively enjoyed the supremacy in Gujarát, the utmost of their submission being the payment (when exacted by the presence of an army) of tribute, to obtain the forbearance of a power whose goodwill it was an object to conciliate, because the consequences of its enmity were to be feared.'

'I will only add that the exaction of tribute or ordinary revenue by the presence of an army was by no means unusual in other parts of India, and that the apparent compulsion under which it was paid was no proof of its illegal character, or of violated sovereign right on the part of those who were coerced.'

Or as Sir Bartle Frere very aptly puts it in his own words:

'If the British Crown is not sovereign, and does not claim the allegiance of the inhabitants of Káthiáwar as its subjects, who is sovereign, and to whom is allegiance due? Clearly not to the Gáikwár, for he has transferred his rights to us; clearly not to any one of the chiefs, for as among themselves they admit no superior. The sovereign power of making war and peace, and of compelling allegiance under penalty of treason, must reside somewhere: if not in the British Crown, where does it reside?'

The question of the ports was even more simple and apparent. From the earliest times they were all in the hands of the supreme Government and though the Navánagar ports were lost in the reign of Sultán Bahádur, every other port was retained until after the death of the Emperor Aurangzeb. Even then many were retained until Sher Khán Bábi became independent. It must also be remembered that neither Lord Elphinstone nor Sir Bartle Frere seems to have been aware that, excepting the possessions of the Jám, the whole of the peninsula had been *khálsah* or crown land under the Moghals. It was only after the fall of Ahmadabad in A.D. 1753 that the chiefs enjoyed any real independence, though for some years before that event especially after Sher Khán Bábi's assumption of independence in A.D. 1748, the Mogal viceroys had interfered little in Káthiáwár áffairs.

Reforms, A.D. 1863-1882.

The radical reforms of 1863 met with much opposition, and outlawry continued to flourish. The Vágher rebels joined the disaffected classes in Káthiáwár against His Highness the Gáikwár, and much disorder prevailed. But the vigorous measures adopted eventually stamped out the Vágher outbreak, though not until two assistants

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to the Political Agent had lost their lives. Outlawry too was suppressed, and the larger chiefs were induced to reform their courts of justice.

Reforms, A.D. 1863-1882.

Judicial Assistant, 1872.

In 1872 a judicial assistant with the powers of a Sessions Judge was appointed to assist the Political Agent with the judicial work, which owing to the assumption of the supplementary jurisdiction by the Government over the non-jurisdictional portion of the province, as well as the residuary jurisdiction of chiefs below the second class, had become too heavy for the Political Agent to conduct without assistance.

The Rájasthanik Court, 1873.

Nevertheless great discontent prevailed. The Grásiás failed to get justice from the chiefs, while they were prevented from going into outlawry, and denied a hearing in the Agency owing to want of ordinary jurisdiction. Government made great efforts to remedy this evil. At last in 1873 the chiefs agreed to entrust their internal jurisdiction over their vassals to a court presided over by a British officer, who should once for all enquire into and decide the mutual rights and liabilities of chiefs and vassals, a survey being at the same time taken of their holdings, disputed boundaries, if any, being determined by the court. The British Government consented to this arrangement, and the Rájasthánik Court thus came into being.

This measure allayed the discontent of all the landed proprietors, but a check was yet needed for the dangerous classes, who were but too much addicted to dacoity, highway robbery, and similar crimes, and whose only curb hitherto had been the system of passes for arms introduced by Colonel Keatinge.

Public Works.

Public works, first introduced by Colonel Keatinge, also made progress. Roads and communications, though in their infancy, were beginning to be appreciated. The country was covered with *thánahs* for the administration of justice in estates where the supplementary jurisdiction had been assumed in 1863 by Government and where hitherto crime had practically, save in very glaring cases, gone unpunished.

The Rájkumár College, 1870.

During Colonel Anderson's tenure of office from A.D. 1867 to A.D. 1874, the civilization of the province progressed slowly but surely on the lines laid down by Colonel Keatinge, and the Rájkumár College, an institution designed by this able administrator (Colonel Keatinge) was founded and formally opened by the Governor of Bombay, H. E. Sir Seymour Fitzgerald, in A.D. 1870.

The check to the dangerous classes was found later on during Mr. Peile's tenure of office. He revised the system of passes and introduced a thorough reform in the entire system of village police; and his scheme, consonant to the genius of the people and the institutions of the country, has proved eminently successful.

In his time also the Bhávnagar Joint Administration proposed to invest the savings of the state in a railway, one branch of which should extend from Wadhwán to Bhávnagar, and the other from Dhoráji in the Gondal state to Dhola junction on the main line, Gondal paying for the construction of the line beyond the Bháv-

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Reforms, A.D. 1863-1882.

nagar frontier as far as Dhoráji. The Bhávnagar line was opened by His Excellency Sir James Fergusson, Bart., Governor of Bombay, on the 18th December 1880, and the Dhoráji branch by Colonel Barton, the Political Agent, on the 16th January 1881. Mr. Peile also carried out the trunk road system of communications, and gave an impulse to education and civilization generally.

Bad Years.

In 1877 the rainfall of Káthiáwár was very scanty and much scarcity prevailed, while in 1878 the fall was so excessive that not only did the crops perish, but a most virulent fever prevailed throughout the peninsula. The price of grain rose steadily and it was clear as early as the close of 1878 that much distress would inevitably befall the poorer classes in the coming hot weather. The Political Agent (Colonel Barton) neglected no means to combat the evil. The chiefs cordially co-operated. And so great and well organized were the relief works, that many less of the poorer classes died than might have been anticipated. The difficulty and distress were complicated by the arrival of swarms of locusts, and by the ravages of the fever which decimated the population, especially of the south-western portion of the province where the rainfall had been most severe. The towns of Junágad and Dhoráji were special sufferers, and are said to have lost one-fifth of their population.

Forests.

As the Gir forest was rapidly becoming denuded of wood, the Political Agent (Colonel Barton) sent a special officer to that district to report on its capabilities. This was done, and the Junágad state have been so impressed by the need of reform, that they are thinking of taking into their service a qualified Conservator of Forests.

School of Art.

A School of Art has recently been founded, and sculpture has already made much progress. The Stone Lions, recently placed on the handsome bridge built by the Thákor Sáheb of Bhávnagar over the Áji river at Rájkot, are creditable efforts of native art.

Rájkumár College.

Meanwhile the Rájkumár College, under the able guidance of Mr. Macnaghten the Principal, has become one of the institutions of the province. Young chiefs educated there have issued forth and taken up the management of their estates. Prominent among these are the chieftains of Bhávnagar and Limbdi. Each succeeding year establishes the college on a firmer basis, and in the course of a few years, old pupils will be sending their sons to the institution where they were themselves brought up.

Horse Breeding.

Before concluding this brief notice of the past history of the province, a few remarks on the indigenous breed of horses from the historical standpoint may not be unacceptable. In the Persian histories of the province these horses are always called Kachhi (Cutchi) and it was the custom for the *subahdárs* of Ahmadabad and of the *fonjdárs* of Junágad to send presents to the Emperor of horses of this breed. The best horses of dun colour are to this day to be found on the shores of the Ran; the Panchál breed being usually bay, brown, grey and chestnut as well as dun; indeed the dun horses are scarce. Now the dun colour, with the list down the back and the Zebra

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markings on the forearm, is the old Káthiáwár colour. It seems possible that in former times mares were sent to the islands in the Ran in the rainy season to be covered by the wild donkey of the Ran. As the Ran was a shallow sea at that time, the account given in the Alif Lailah of the first voyage of Sindibad seems to point very decidedly to these islands in the Ran, the Shákireeyeh mentioned in the Alif Lailah being possibly the Shákháyats or noble Káthis. On this supposition the famous breed of horses produced in the neighbourhood of the Ran would naturally be called Kachhi. When, however, the Káthi freebooters were settled in the Panchál and when from the constant wars of those times, this custom had fallen into desuetude, the Káthis who were by their habits bound to have good horses, doubtless invested in the best Kachhi breeds obtainable. It is well known that the Arab horses yearly imported for the imperial stable were landed at either Verával, Somnáth-Pátan, Diu, or Surat. It seems probable that the Káthis availed themselves of the services of these Arab stallions on their way through the province, and thus improved the breed still further, introducing thereby also the bay, chestnut, and grey colours. We now see that wherever, as at Pálitána, the Arab cross is systematically and intelligently persevered in a great and visible improvement in the breed is produced. The same may be seen at Gondal, Bhávnagar, and elsewhere in this province, where sustained efforts for the improvement of the breed of horses are made.

Old Name of Káthiáwár.

Though the peninsula is now known as Káthiáwár, it will be seen from the above pages that this was not its ancient name. In the imperial official language it was styled the *Sarkár* of Sorath. The portion inhabited by the Káthis was alone known as Káthiáwár. But these daring marauders made themselves so prominent in the seventeenth and eighteenth centuries, that gradually the name of their sub-division of the province was loosely applied to the entire peninsula. The Maráthás continued this blunder, and the British Government have perpetuated it. The sub-division of the province which used to be called Káthiáwár is still known by that name, though its limits may have somewhat varied. In official language it is usually called Káthiáwár proper. The Káthiáwár of the Moghal government probably included only the possessions of the Kháchar Káthis. The peninsula under the Moghals was divided officially into three portions (1) Halvad, Dhrángadhra, Limbdi, Wadhwán and the greater portion of the modern district *pránt* of Jháláwár which was under the crown district of Viramgám. (2) The *Sarkár* of Sorath which comprised the whole of the remainder of the peninsula excepting the possessions of the Jám. This Sorath *Sarkár* was a *khálsah* or crown district governed by the *foujdár* of Junágad and contained only two tributary chiefs of any note, the *zamindárs* of Sihor and Chháya. These are the present Chiefs of Bhávnagar and Porbandar. (3) The tributary *Sarkár* of Islámnagar or Navánagar, but even this *Sarkár* was conquered and made more or less *khálsah* in the reign of the Emperor Aurangzeb, but afterwards reverted to its former status though still somewhat subject to the Moghal authority.

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The following list shows the names of the Political Agents of Káthiáwár up to the present day, as well as the names of the chieftains of the first four classes. The chieftains of the lower classes are mentioned in the Appendix:

Political Agents of Káthiáwár.

Political Agent

Captain R. Barnewall, Political Agent, from 1820 to 1826.
Captain G. J. Wilson, Acting Political Agent, from October 1826 to December 1827.
Captain W. Ingles, in charge from December 1827 to March 1828.
Mr. D. A. Blane, Political Agent, from March 1828 to May 1831.
Captain W. Lang, in charge from May to June 1831.
Mr. J. P. Willoughby, Political Agent, from June to November 1831.
Captain W. Lang, Acting Political Agent, from November 1831 to October 1832.
Mr. J. P. Willoughby, Political Agent, from October 1832 to October 1835.
Captain W. Lang, in charge from October 1835 to March 1836.
Mr. James Erskine, Political Agent, from March 1836 to August 1839.
Captain LeGrand Jacob, Acting Political Agent, from August to December 1839.
Mr. D. A. Blane, Political Agent, from January 1840 to May 1841.
Captain LeGrand Jacob, Acting Political Agent, from May 1841 to December 1842.
Mr. A. Malet, Political Agent, from December 1842 to May 1845.
Colonel W. Lang, Political Agent, from May 1845 to February 1859.
Captain J. T. Barr, Political Agent, from February to August 1859.
Mr. A. Kinloch Forbes, and Captain A. Y. Shortt, acting during Captain J. T. Barr's absence on sick leave, from August 1859 to December 1860.
Major J. T. Barr, Political Agent, from December 1860 to July 1862.
Major W. W. Anderson acted until Major R. H. Keatinge's arrival in the early part of 1863.
Colonel R. H. Keatinge, Political Agent, from February 1863 to July 1867.
Colonel W. W. Anderson, Political Agent, from July 1867 to May 1870.
Colonel S. C. Law, Acting Political Agent, from June 1870 to September 1870.
Colonel W. W. Anderson, Political Agent, from September 1870 to November 1872.
Colonel C. W. Walker, Acting Political Agent, from November 1872 to January 1873.
Mr. J. B. Peile, Acting Political Agent, from January 1873 to January 1874.
Colonel W. W. Anderson, Political Agent, from January 1874 to November 1874.
Mr. J. B. Peile, Political Agent, from November 1874 to October 1875.
Captain C. Wodehouse, in charge from October 1875 to November 1875.

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Chapter VII. History. Political Agents.

Mr. J. B. Peile, Political Agent, from November 1875 to December 1876.
Major J. W. Watson, in charge from December 1876 to January 1877.
Mr. J. B. Peile, Political Agent, from January 1877 to May 1878.
Major A. M. Phillips, in charge from May 1878 to June 1878.
Colonel L. C. Barton, Acting Political Agent, from June 1878 to April 1879.
Colonel L. C. Barton, Political Agent, from April 1879 to November 1879.
Major C. Wodehouse, Acting Political Agent, from November 1879 to January 1880.
Colonel L. C. Barton, present Political Agent, from January 1880.

List of Chieftains of the first four Classes.

FIRST CLASS.

Chiefs.

1. Junágad—H. H. Nawáb Bahádur Khánji.
2. Navánagar—H. H. Jám Sir Vibháji, K.C.S.I.
3. Bhávnagar—H. H. Rával Sir Takhtsinghji, K.C.S.I.
4. Dhrángadra—H. H. Ráj Sir Mánsinghji, K.C.S.I.

SECOND CLASS.

5. Morvi—Thákor Sáhib Vághji.
6. Vánkáner—Ráj Sáhib Banesinghji.
7. Pálitána—Thákor Sáhib Sursinghji.
8. Dhrol—Thákor Sáhib Jeysinghji.
9. Limbdi—Thákor Sáhib Jasvantsinghji.
10. Rájkot—Thákor Sáhib Báváji.
11. Gondal—Thákor Sáhib Bhagvatsinghji.
12. Wadhwán—Thákor Sáhib Dájiráj.
13. Jáfarabad—Sidi Ahmad Khán Nawáb of Janjira.

THIRD CLASS.

14. Porbandar—Rána Shri Vikmátji.
15. Vala—Thákor Vakhtsinghji.
16. Lakhtar—Thákor Karansinghji.
17. Mánávadar—Bábi Ghazanfar Khánji.
18. Jasdan—Kháchar Ála Chela.
19. Sayla—Thákor Sáhib Wakhatsinghji.
20. Chuda—Thákor Becharsinghji.

FOURTH CLASS.

21. Muli—Parmár Sartánsinghji.
22. Láthi—Gohil Bápubha.
23. Bajána—Malik Nasib Khánji.
24. Virpur—Jádeja Suráji.
25. Mália—Jádeja Modji.
26. Kotra-Sángáni—Thákor Mulváji.
27. Jetpur shareholder—Vála Kála Devdán.
28. Jetpur shareholder—Vála Mehrám Harsur.
29. Jetpur shareholder—Vála Surag Gánga.

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CHAPTER VIII.

LAND ADMINISTRATION.[1]

THE commonest word in Káthiáwár in connection with land administration is *girás* or more correctly *grás*.[2] It means a mouthful, and from time immemorial has been used to express the landed possessions of a member of one of the ruling tribes.

As each tribe of Rájputs invaded the province, its chiefs bestowed on their relations portions of the lands they had won[3]. This share was named their *kapálgrás* and passed to the children of the

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[1] Contributed by Colonel L. C. Barton.

[2] Colonel Walker (Bom. Gov. Sel. New Series. XXXIX. 50) says, 'We have generally called them Grásiás in consequence of their being the ancient hereditary proprietors of the portion of territory they possess, in which sense the word *grás* is used in Káthiáwár, and is equivalent to *asal* or *kadim*.' Mr. Forbes (Rás Mála, II. 276) writes, 'The term *grás* appears to have been originally applied to gifts made to religious persons, such as were afterwards more particularly denominated *pasáv*. In the bardic chronicles, however, *grás* is constantly applied to the lands given for their subsistence to junior members of chieftains' families, and this continued for long the prevalent, if not the exclusive, use. At length the term *grás* was also used to signify the blackmail paid by a village to a turbulent member of the chief's family as the price of his protection and forbearance, and in other similar meanings. Thus the title of Grásia, originally an honourable one and indicating the possessor to be a cadet of the ruling tribe, became at last, as frequently, a term of opprobrium conveying the idea of a professional robber, a soldier of the night.'

[3] Colonel Walker (Bom. Gov. Sel. New Series. XXXIX. 50) says, 'The different chieftains throughout Káthiáwár bear the designation of Rája, Rána, Rával, Thákor, Bhumia, and Rávat. The title of Rája is applicable to the head of the family only. He must be independent, that is, he must not pay *jama* or tribute to another of his family. The tribute payable to the Moghal or Marátha does not affect the independence of his character. The Jám or Chief of Navánagar takes precedence of the rest. The address of a Rája was Mahárája Rája Shri. The chieftains of Navánagar, Porbandar and Dhrángadhra are properly Rájás, but many others are commonly acknowledged by the chieftains of Káthiáwár as Rájás. Among those who are Rájás by courtesy are the chieftains of Morvi, Bhávnagar, Wadhwán, Limbdi, and others. The origin of the title of Rána, which is nowise inferior to that of Rája, cannot be satisfactorily traced. The title which follows next in gradation is that of Rával, and is the most appropriate designation of the chieftain of Bhávnagar. The sons of Rájás, Ránás, and Rávals bear the appellation of Kuvar, prince, and their sons the designation of Thákor provided they have succeeded to an estate. The sons of a Thákor are also called Kuvar during their father's life. On his death the eldest becomes a Thákor and the others Bhumiás and Grásiás. Thákor, the next gradation after Rával in the titles used by the Káthiáwár chieftains, is applied to all those who are not powerful enough to assume and use the title of Rája, or who are the heads of distinct but inferior branches of a family. To the head of the family Thákors owe a feudal submission, exemplified in the payment of a tribute, sending a horse, or performing a service. In their own possessions Thákors are as independent as Rájás. Bhumia is applied to all possessors of landed property who are not Rájás or Thákors, of which they are the inferior grade. Rával is a title of honour originally bestowed by the Rája, and signifies valiant, and is hereditary in the family of the original possessors.'

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Chapter VIII. Land Administration.

original grantees.[1] The enterprising Grásiás acquired lands from their neighbours and added them to their possessions. When they found themselves sufficiently strong they separated from the parent stem and set up as independent rulers. Others, less fortunate or less enterprising, surrendered the greater portion of their lands to a neighbouring chief in return for protection, and fell into the position of *mul grásiás* or original sharers. When a Grásia had succeeded in gaining his independence he became a *tálukdár* or large landholder and assumed the title of Thákor, Rával, Rána, or Rája. As he rose in the social scale, the landed proprietor became more anxious to leave his possessions intact to his eldest son. At the same time the custom of the country bound him to set aside a portion of his estate for each of his younger sons, and these in turn became Grásiás, owing submission to the head of the family but otherwise independent.[2]

The Grásia equally with the large proprietor was bound to make provision for his younger children and in some Rajput estates subdivision has been carried to a ruinous extent. It is pursued in some parts until there is nothing left large enough to share or even to support a single family.[3] This is also the case with the Káthis, among whom the law of equal inheritance is rigidly carried out.

Among the comparatively small number of Muhammadan proprietors in Káthiáwár, property is equally divided among the sons except that the eldest receives an extra share called *mohtap*.[4]

From the above it may be gathered that in Káthiáwár landed property has been very greatly divided, and that the work of division continually goes on. So much is this the case that some estates of a single village have upwards of a hundred shareholders, who have fallen to the level of peasants, and have a hard struggle to maintain themselves and their families.

At the opening of the present century all landed proprietors in Káthiáwár, from the chief to the Grásia were in the possession and exercise of uncontrolled power over the people on their estates.[5]

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[1] As a rule when any chief conquered a *parganah* or district, he only annexed the crown lands, but the subordinate holders commended themselves to him by surrendering a portion of their lands and retaining the remainder as *mulgrás* or *vánta*.

[2] In all large estates the chief must provide for his sons or brothers according to his means. In an estate worth £6000 to £8000 (Rs. 60,000 - Rs. 80,000) a year the second brother might have a village yielding a yearly rent of £300 to £500. This is his patrimony or *bapoti* and this he may increase by good service at the court of his superior or abroad. Tod's Rájasthán, I. 173.

[3] The equal division of property among the sons of a Rajput is an institution which prevails throughout Káthiáwár. Among the Jhálás the eldest son receives a portion double the value of that of the younger brethren. Among the Chudásamás the elder's portion is one and a half. Bom. Gov. Sel. XXXIX. (New Series), 283. Again the minor Rajput and the Káthi states maintain the law of equal male inheritance and equal rights. Dráfa, a Rajput *táluka*, possesses 163 rulers, and Chital, a Káthi town under Jetpur, thirty-two, without including the rising generation. Bom. Gov. Sel. XXXVII. (New Series), 22.

[4] A share called *mohtap* is given to the eldest sons not only of Musalmáns, but also of Rajputs and Káthis. It is generally one share in addition to that possessed by the other sons. Thus if there be five sons six shares are made and the eldest gets two, but the practice varies. Bom. Gov. Sel. XXXVII. (New Series), 22.

[5] Bom. Gov. Sel. XXXIX. (New Series), 50.

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The power of life and death and of the settlement of disputes within their villages was possessed by all. It was never necessary to refer to the authority of the Government in order to obtain leave for the punishment of a criminal or of a disobedient subject. The chiefs enjoyed the right of making peace and war; they formed such connections as might be necessary for the extension and security of their commerce; they built fortifications and maintained troops. Nor does it appear that any of the states to whom they paid tribute ever interfered in their transactions, whether foreign or domestic, so long as they were not hostile to themselves.[1]

The possession of hereditary lands carried with it a variety of rights and privileges. The Grásia proprietors of villages assigned lands to Rájputs and others for military service in defence of themselves and of their property. They called for the services of all the craftsmen of the village, whenever they required them. They possessed the right to all fallen trees though the produce of the tree might have belonged to the tenant who occupied the ground; fees were paid to them on the celebration of a marriage and some collections were made on the birth of a child in the proprietor's family. They lowered and raised the revenues they derived from their subjects at their pleasure.[2]

Such was the position of the landed gentry of Káthiáwár when Colonel Walker made his permanent settlement of the tribute in 1807-8. This settlement was somewhat arbitrary. Many small proprietors who had freed themselves from control were treated as separate tributaries, and have enjoyed that position ever since. Others were treated as subordinate Grásiás to one or other of the principal chiefs, and were included in the tribute arrangements made with their lords. What was done at that time has never since been undone. No Grásia, then declared dependent, has since been able to achieve independence. The position of subordination has never been palatable to the Grásiás. For many years after Colonel Walker's settlement the chiefs tried every means to extend their power over the vassals, while the Grásiás resisted all the chiefs' attempts.[3] For many years a Grásia if in any way thwarted or annoyed would leave his home, and, going into outlawry, would inflict as much damage as he could on the property of the chief or on the persons of his subjects. Only since 1873, in consequence of the establishment of the Rájasthánik Court, has this system of terrorism been abandoned. The object of this court is to settle differences between chiefs and their subordinate Grásiás. The claims of the Grásiás are in the first instance defined by their chiefs, and if the Grásiás are dissatisfied with the record of their rights,

[1] Bom. Gov. Sel. (New Series), XXXIX. 51.
[2] Bom. Gov. Sel. (New Series), XXXIX. 52.
[3] The notion that independence accompanies proprietary rights is so strongly implanted that the brethren or *bháyád* though paying tribute to the heads of their tribes, would resent as an insult any interference with the management of their villages or village. Where they are strong the chief leaves them pretty much to themselves; where weak his mode of securing his purpose is by imposing *mohsals* or duns to be fed at the expense of the sharer until they consent to do of themselves what is required. LeGrand Jacob, 1842.

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they appeal to the court. The court is under the presidency of an experienced officer and its awards are final. During its seven years of existence it has gained the confidence both of the chiefs and of the Grásiás, and has decided many claims made by Grásiás which had hitherto been doubtful and obscure.

The position of the independent Grásiás, or separate tributaries, has also greatly changed since Col. Walker's settlement. For many years they held numerous rights and privileges, but, as the country became more settled, their powers became more defined, until, in 1863, the Political Agent, Major Keatinge, classified all the *tálukdárs* or proprietors of the province and assigned them jurisdiction in accordance with their position and with the extent of their possessions.[1] Under the new system many of the smallest proprietors were deprived of their whole jurisdiction and were placed in groups under officials styled *thánahdárs* or managers of posts. As a rule the revenue arrangements of their estates have been left in their hands, except during a minority or when the estate has become involved, when they have been placed temporarily under the control of the Agency. For similar reasons many of the largest states, Bhávnagar, Morvi, Wadhwán, Rájkot, Limbdi, and Gondal, of late years have come under Agency management.

The most successful mode of managing such states has been a joint administration under two officers, one appointed by Government and the other by the state. Especially in revenue matters, it has been the object of such administrations to conduct the affairs of the state, in accordance with existing customs, and to make no violent changes. The system has worked well. Abuses have been rooted out, recklessness and waste have been checked, order and method have been introduced. The revenues have increased, expenses have been diminished, and the state has been handed to the heir with a full treasury, with improvements in roads and public buildings, and with a well organized staff.

In addition to the landed estates held by *tálukdárs* and Grásiás many villages and portions of villages are held hereditarily on religious or charitable bequests or on deeds granted during Muhammadan supremacy. The proprietors are of all classes, Syads, Bráhmans, Gosávis, Bháts, Chárans, and others, who formerly enjoyed privileges and rights equal to those possessed by Grásiás. Their power has of late been much circumscribed, and

[1] The seven classes of chiefs, *tálukdárs*, and *bhumiás* exercise jurisdiction according to the following scale: The First Class, in criminal matters, can try any person except a British subject for capital offences without permission from the Political Agent; in civil matters their power is unlimited. The Second Class, in criminal matters, can try only their own subjects for capital offences without permission from the Political Agent; in civil matters their jurisdiction is unlimited. The Third Class, in criminal matters, seven years' rigorous imprisonment and fine to Rs. 10,000; in civil matters, jurisdiction to Rs. 20,000. The Fourth Class, in criminal matters, three years' rigorous imprisonment and fine to Rs. 5000; in civil matters, jurisdiction to Rs. 10,000. The Fifth Class, in criminal matters, two years' rigorous imprisonment and fine to Rs. 2000; in civil matters, jurisdiction to Rs. 5000. The Sixth Class, criminal jurisdiction to three months' rigorous imprisonment and fine to Rs. 200; in civil matters, jurisdiction to Rs. 500. The Seventh Class, in criminal matters, fifteen days' rigorous imprisonment and fine to Rs. 25; members of this class have no civil jurisdiction.

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is now confined to the realizing of revenue which is conducted in the same way as their neighbours. Another large class of proprietors are called *jivaidárs* or holders of estates as maintenance, or on service tenure, some holding their lands hereditarily, others as tenants for life. They have not the position or privileges of Grásiás and have neither criminal nor civil jurisdiction. They owe feudal service to the overlord, who occasionally takes a portion of the produce of their lands, and they are unable to alienate their lands without the permission of their feudal superior. The life-tenants are mostly the wives widows or other female relatives of chiefs, for whose maintenance lands are assigned.[1] This system of granting lands to the ladies of chiefs' families is productive of many abuses. The villages are given up to a set of greedy underlings, who rack-rent and bleed the tenants. The tenants have no redress. They cannot obtain a hearing from the proprietors and the local authorities are afraid to interfere.

Another large class hold lands on service tenure. Among these are the headmen or *patels* of villages, the *haváldár*, the watchmen or *pasáitás*, the barber, and the scavenger. Of these the principal class are the village watchmen who are generally Muhammadans or Rajputs who have lost their lands and have been forced to become village watchmen from lack of means. Lands held by watchmen, as a rule, pass from father to son though they are resumable at the option of the chief. In Káthiáwár whole tribes such as the Mers, the Mahiás, and the Miánas hold their lands on service tenure.[2] The Mers are a feudal militia to the Ránás of Porbandar. Many are found also in Junagád territory. Instead of a land rent they pay a hearth-tax or *chula vero*, or if they cultivate they pay a small amount as plough-tax or *sánthi vero*. They also pay a quit-rent or *sukhdi* for the villages assigned for their maintenance. The Mahiás formerly held their lands on condition of military service, but owing to their turbulence they have been disarmed and their lands are now liable to a quit-rent. The Miánás hold their lands rent-free because it is not in the power of their feudal chief, the Thákor of Mália, to levy anything from them. Their relations with their chief are by no means defined. They claim to be proprietors of Mália, and make the unfounded statement that they allowed the Thákor to settle as a favour. Many of their lands are held under a joint or *majmu* tenure and are tilled by one of the clans and the produce divided.

The proprietors or *tálukdárs* of Káthiáwár have absolute power over and property in their private or *khálsah* land. They bequeath portions to their sons or as religious gifts. Such bequests carry with them the donor's rights. So far the head of the tribe loses control over the soil, though, by the arrangement for military service and for the payment of a fixed tribute, a modified form of power over the members of his tribe is continued. In this respect the tenure is alike in the oldest and in the most recent of the ruling tribes.[3]

[1] In Navánagar seventy-six villages are set apart for the palace ladies.
[2] Details of these tribes are given in the Population chapter.
[3] LeGrand Jacob. Bom. Gov. Sel. (New Series), XXXVII. 23.

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In theory the landlord's rent or *rájbhág* is a fixed share of the produce. In practice this share is supplemented by numerous petty levies or *bábats* which vary in almost every estate. Some of these are taken by the proprietor; others are levied to meet village expenses.

A rent levied in kind or *vaje* was probably the earliest form in which the chief shared the produce of the soil with the cultivators. The landlord's share is ascertained by examining either the standing crop in the field or the cut crop in the village threshing-floor. Under the standing crop system a rough estimate or *dhál* is made by an official in presence of the cultivator. This plan leaves the cultivator too much at the mercy of the state as the official is apt to overestimate the crop. The usual plan is to bring the crops as they are reaped to the public grain-yard or *khalavad* where it is trodden out, winnowed, and measured.[1] None of the produce is taken away until the state demands have been satisfied. The shares are generally distributed in December or January for the rain crops, and in April or May for the cold weather and cotton crops. The hot weather crops, which are grown by irrigation, are measured before the beginning of the rains.

In addition to the state share or *rájbhág* a number of items have from time to time been added under the names of *bábat* or cesses. In many states these are deducted before the *rajbhág* is taken. The following are the principal cesses. *Haváldári* is a grain allowance to the village *haváldár* of about twenty pounds the *kalshi*; a similar allowance called *mándvi* is given to the village weigher; *sukhdi* is an allowance to the state granary-keeper; *kharáját* literally expenses, the plural of the Persian *kharach*, is a levy to cover the cost of collecting the revenue; *jhámpo* is a levy in kind on account of village guests; *khedu kharáját* is a drawback to the cultivators on account of the cost of cultivation; *kámdári* or *kámdár bábat* is an allowance made to the minister; *muthi chapti* is a due levied by the servant of the manager and kept by him; *khola*, a lapful, is grain carried away in the lap of the *patel* or other right-holder; *mápla* is a levy in favour of the village craftsmen; *kuvar sukhdi* is an allowance to the chief's eldest son. Similar allowances are taken for the chief's wife or *bái*, or his slaves or *khavás*, or under as many disguises as the patience of the cultivator will stand.

In process of time landholders began to levy cash assessments or *veros* in addition to the share of the crop. These cesses were probably originally levied to meet the tribute which had to be paid first to the Musalmáns, and next to the Maráthás. These cesses were taken in cash because when communications were so imperfect there

[1] The threshing-floor is a spot outside the walls chosen for the purpose and prepared for each harvest by cowdunging and beating to the requisite smoothness and hardness. It is fenced by thorns and protected by a guard. Here all the produce of the village land is carted, and some one from the state attends to measure out his master's rights, not forgetting his own and those of sundry other officials, under the name of *kámdár no mápo*, the manager's measure, the *kuvar's* or prince's measure, the *bái's* or wife's measure; the *khavás'* or household slaves' measure, and the *haváldárs'* measure. Bom. Gov. Sel. (New Series), XXXVII. 25.

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was little chance of getting rid of grain at remunerative prices, and the tribute collector declined anything but money in lieu of his demands. In time the levy of *vero* became a symbol of independence, and has frequently been quoted in proof of independence in disputes between chiefs and Grásiás.

The *vero* is levied on the plough *sánthi* or *bigha*, and so is called *sánthi-vero* or *bighoti*. The plough-tax which is taken in addition to the grain share or *vaje* varies from five to thirty-five rupees the plough; on a *bigha*, which is one-sixtieth to one-hundredth of a plough it is proportionately less. *Up-no-vero* is an additional cess levied at a certain rate on the grain produce.[1] A hearth-tax or *chula vero* is in some parts levied instead of the plough-cess. The *ubhad vero* is a tax levied from the non-cultivating or *ubhadia* population; the *masvádi vero* is a grazing tax levied on Rabáris and other herdsmen; the *paida* is a tax on each wheel at a well; the *umar vero* is a tax on thresholds; the *utchko* is a tax on grain-pits opened in seasons of scarcity; the *punchi vero* is a tail-tax on cattle; the *dhubák vero* is an extraordinary levy when a *tálukdár* has to incur some special expense; in such cases the *vero* is doubled for one or more years. This levy is called *dhubák* or a jump, or *dhumba* a slap on the face.

Money taxes can be multiplied as easily as grain levies, and the state or the Grásia proprietor in many instances is not satisfied with those enumerated. His grass and wood must be supplied free; and he takes a little of all produce entering the town. He claims ropes from the cultivator; beds and quilts from the trader; goat and sheep from the shepherd; tiles and water-vessels from the potter; fruit from the gardener; and leather and nose-bags from the tanner. He levies fees on marriages and deaths, and he demands labour without payment from all craftsmen and labourers who live on his estate. The complications arising from the grain-share or *bhágvatái* system with all the levies that have been superadded, have induced some states to adopt a system known as the *chokha bhág*. By this system all the levies in kind in addition to the *vaje* or original grain-share are lumped together, and a one-third or one-fourth share of the produce is taken in kind in addition to a *sánthi vero*; if no *vero* is taken the chief shares half and half with the cultivator. Under the *bhog vero* system the chief levies from one-fourth to one-eighth in kind in addition to *sánthi vero*. By the *udhad vero* system the cultivator agrees to pay a fixed amount both in money and produce; and by the *khátábandi* system he agrees to pay a fixed rent for a term of years on his holding. Under the *bighoti* system he pays a *bigha* rate according to the quality of his land, and a special rate if it is irrigated.

The cultivators, though generally tenants-at-will, are rarely ousted from their holdings and usually live on the same land from one generation to another. The chiefs deal liberally with them, giving advances in times of scarcity, and not pressing for arrears. This is a matter of policy as well as of good feeling. There are so many

[1] Literally a tax on produce from produce *upaj*. *Kangiri vero* has the same meaning, *kan* being grain in Sanskrit, and *giri*, the Persian for a levy.

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Chapter VIII. Land Administration.

jurisdictions in Káthiáwár, and cultivators are so welcome, that it is worth the while of a chief to treat his people well.

The relative merits of the grain-share or *bhágvatái* and cash systems of land administration have long been discussed. Both systems have their advocates. It was for long considered ill-advised to say a word in favour of levies in kind. It was pointed out that under that system chicanery and fraud had full play. The state officials plundered both sides; they forced the husbandmen either to give more than his share, or to pay a bribe that a portion of his dues might be remitted, while they falsified the state accounts and entered much less than they received. On the other hand under the *bighoti* system, each cultivator knew exactly how much he had to pay and on what dates he was to pay it, and he was thereby set free from all unauthorized demands. This system, so correct in theory, has in practice proved by no means entirely beneficial to the cultivators. Whether the season was good or bad he was bound to pay his rent on a certain day, and to do this he was obliged to turn to the money-lender. Two or three bad seasons in succession ruined him. Under the *bhágvatái* tenure, the interests of landlord and tenant are identical. They suffer together in a bad season, and rejoice together over a prosperous harvest; and the system is more beneficial to both parties than a cash assessment rigidly enforced. Both systems have their merits and their defects, but there is no doubt that the levy in kind finds more favour in Káthiáwár than the cash assessment, and that under the *chokha bhág* system, if properly managed, the cultivator can pay his dues more easily than in ready money. There is not the same difficulty as formerly in getting rid of produce and both chiefs and tenants are fully aware of the advantages they possess in having good outlets for their grain and cotton. A special cash cess is always levied on sugarcane, as it is so exhausting a crop. In villages held by Grásiás, either as independent proprietors or under some feudal superior, and in all lands held under the various denominations of charitable *dharmáda*, *jivai* or *inámi*, the *bhágvatái* system prevails, and is preferred both by landlord and tenant. The produce of all alienated lands in state villages is not carried to the public grain-yard, but to the alienee's house. Such lands are therefore called *bárkhali* or without the village grain-yard. This privilege is much prized and is jealously guarded.

Where land is shared between several proprietors, and from the law of subdivision this is the normal state of holders of *grás* and other alienated lands in Káthiáwár, it is usual for each shareholder to have his own house lands *gharkhed* while the village lands remain joint or *majmu*. The income of the joint lands is shared among all the proprietors in accordance with the interest each has in the estate, but this complicated system gives rise to such constant quarrels that one proprietor after another claims a division of the common property. Where the proprietors are tribute-payers the difficulty is to apportion the proper amount of tribute to the various shareholders.

Many petty proprietors are hopelessly involved, having mortgaged

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the whole or nearly the whole of their property. In some instances they have written over their lands in perpetuity or *aghat*; in others the property is handed over for a term of years or *puláchhut*, the rent being credited to interest and to reducing the principal. In some cases the land is mortgaged without possession called *sángiro*, and the proprietor is at liberty to redeem it on repayment of principal and interest. Under the system called *vatántar* the revenue is enjoyed in lieu of interest, and possession is restored on payment of the principal. The cultivators as mentioned above though usually tenants-at-will, are seldom disturbed in their holdings. Under the *bhágvatái* system there are practically no arrears. Should the tenant not pay his cash assessment or *vero*, payment is enforced by fine collectors or *mohsals*, and in extreme cases the tenant's property, except his cattle and field tools, is sold. The land cannot be sold as it is the property of the landlord.

Of late years the revenue system of the province has greatly improved. Not long ago whole sub-divisions were farmed to the highest bidders, who in turn sublet villages or shares of villages. The farming system has been almost entirely abandoned, and in some states a scientific revenue survey has been introduced.

In conclusion the leading principles which have been laid down by the Rájasthánik Court in settling the land and revenue claims of chiefs and Grásiás may be noticed. First as regards forced labour or *veth*. The Grásiás and their home cultivators are not liable to *veth*. In villages held jointly by chief and vassal, the chief except for special reasons cannot claim unpaid labour from the cultivators or craftsmen of the joint lands. As regards the reversion of village service or the *pasáita* lands the chief, with whom the jurisdiction rests, has the control over the service-holder, but in jointly held village service lands revert to the joint land and not to the jurisdictional chiefs. In jointly held villages the chief is bound to give the Grásiás a share in the revenue administration. The chief has a right to levy from the Grásia an improvement cess or *sudhára* at the rate of about 3*d.* (2 *ans.*) an acre of culturable land. The proceeds of the improvement cess are to be spent on police, education, public works, and other objects of public use. The chief can levy a contribution or *gádi nazaránah* from the vassals on his accession. Vassals are liable to pay a tax called *viva vadháva* or *shádi* on the marriage and a *melnu* or *ghami* on the death of certain members of the chief's family. The management of cattle-pounds and the appointment of police *patels* rest with the chief. Subordinate Grásiás may not sell or alienate their lands without the chief's sanction. The chief's levy on cotton known as *deshdan* must be paid by subordinate Grásiás and others holding rent-free lands.

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CHAPTER IX.

JUSTICE.[1]

Chapter IX. Justice.

'Of civil or criminal law,' wrote Captain, afterwards Sir George, Jacob in 1842,[2] 'the people of Káthiáwár have no idea, nor do they seem sensible of the want; but such is ever the case in barbarous communities. Each caste manages its affairs by *panchâyats* or councils, where the leading men resemble some of our own select vestries in meeting to talk and eat at their neighbour's expense. The result is generally a fine on the offending party, also to be laid out in eating, besides any mode of adjustment that may be decided on. If a complaint of a crime be lodged, one or more armed men are quartered on the culprit until he pays what the chief considers sufficient to atone for his offence, or he is thrown into confinement to undergo the same process and be released on furnishing security. Mulcting is almost the sole penalty; capital punishment is rarely inflicted save in two or three of the largest states. On enquiring into this subject I ascertained that in two states of some consequence the only punishment by death that could be remembered occurred during the severe famine of 1812-13, when some men were put to death for the crime of having, in their hunger, killed and eaten cows. If a man have a debt to recover he consents to give up a certain share of it to the chief, who thereupon proceeds to coerce the debtor. But this process is often one of rival bidding for the chief's favour. Powerful guarantees will carry the thing through without appealing to the chief, but this is merely a supplying of his place by another. As a general rule severity in the exercise of justice cannot be complained of. The people are left pretty much to themselves in the adjustment of their disputes. If however the chief's passions be excited he will not scruple to torture to obtain the information he seeks. One of the peculiar features in the criminal jurisprudence of the country, if such a term may be used, is a custom which prevails in many of the states of keeping spies on the alert to report cases of breaches of chastity, which are made to yield a rich crop to the *darbár* treasury.'

The above was written twenty-two years after the Gáikwár had handed over the general control of the tributaries in Káthiáwár to the British Government. What the state of the judicial administration of the province was at the beginning of the century may be gathered from the reports of Colonel Walker. 'The administration of justice amongst the Maráthás,' he writes, 'was entirely neglected.

[1] Contributed by Colonel L. C. Barton, Political Agent.
[2] Bom. Gov. Sel. XXXVII. (New Series), 27, 28.

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Nothing can exceed the confused and indistinct notions which they entertained on this head. The government seldom inflicted capital punishment, and this was the source of one of its greatest abuses. Almost every crime was commutable for money, and fines were considered a regular branch of the revenue. The only object the Marátha government had in view in Káthiáwár was the collection of tribute. It consistently disregarded all other branches of administration, and left the chiefs, both large and small, to deal with their subjects as they chose. Except in the payment of their *jamábandi*, the chiefs, such as Rájás, Rávals, Thákors, and Grásiás, were in possession and exercise of every interior right of sovereignty.[1] The power of life and death, and the administration of justice within their respective villages was possessed by all, and it was never thought necessary to make any reference to the authority of the superior government in order to obtain leave for the punishment of, or to avert the effects of having punished, a criminal or disobedient subject. The right or the practice of revenging personal wrongs is maintained by all. The right of affording protection to fugitives and criminals is also another remarkable feature of this society. It is a principle of honour which induces them to afford protection, and that protection is seldom or never violated. The certainty of finding protection wherever they may take refuge, joined to the dishonour to their caste and profession of submitting to any personal wrong or injury without revenging it, are powerful incitements to the Rajputs or Grásiás to resort to the practice of *bahárvatia*. This term is derived from *bahár* outside and *vát* a road, and implies a person acting improperly, and it consists in making their people and dependents quit their native village, which is suffered to remain waste; and the Grásiá with his brethren retires to some asylum, whence he may carry on his revenge and depredations with impunity. Being well acquainted with the country, and the redress of injuries being a common cause with the inferior members of every family,

[1] If I may be allowed to say that any system has prevailed, it has been only that of tyranny and oppression. Crimes of the most heinous and flagitious nature are passed over with no severer punishment than an insignificant fine. Amongst the Grásiás it is melancholy to relate the frequency of murder, and it may be said that instead of endeavouring to check the current of such acts of atrocity, sanction is given to them, for, should a Grásia commit murder or robbery or be guilty of any heinous crime towards his neighbours, he has not to dread the justice of his chief, to whom if complaint be made by the relations of the deceased they are told that as they are the persons aggrieved they may pursue such measures as they think most likely to ensure satisfaction. With this authority one murder most commonly leads to another, and the person who commits the horrid act meets with credit instead of disgrace. It is with the same indifference that the life of a fellow-creature is taken as that of any beast of the field. To exemplify this assertion, permit me to mention the following fact which occurred in our district of Gogha at the fort of Bhávnagar about two years ago. A girl of about the age of ten years was observed towards the dusk of evening by a Grásia to be alone, and to be possessed of some valuable joys. To provide himself with these valuables he deprived the child of her life. Her cries were distinguished by her parents, but too late to save her, though they apprehended the murderer and in the hope of having him punished went before the Rája, who ascertaining that he was a Grásia, with the utmost indifference told the disconsolate parents that he had done him no injury, and that he had nothing to say to him for the act he had been guilty of, desiring the parents to do as they pleased. They retired filled with that revengeful spirit so natural to the race, and immediately put an end to the murderer of their child. Mr. Diggle to Colonel Walker, 10th May 1804.

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he has little to fear from those who are not in the immediate interest of his enemy, and he is in consequence enabled to commit very extensive mischief, until he may be extirpated or his principal forced to compromise the dispute.'

Dharna.

There were two other means adopted by individuals to enforce their claims. One was the practice of sitting in *dharna*. If a man had a large claim against a chief or other individual of social importance, and all other means of obtaining his rights failed, he would post himself at the door of his debtor and vow to fast until his claim was satisfied. In extreme cases the creditor was allowed to starve himself to death, but generally his importunity was rewarded, as few liked to take upon themselves the odium and discredit of causing their creditor's death.

Trága.

Another custom was that of *trága* or self-wounding, which was usually resorted to by Bháts and Chárans who had become answerable for a chief carrying out an engagement. Society was in so disorganized a state at the beginning of the century that no chieftain could borrow money or enter into any contract without giving security that he would fulfil his engagement. This security or *bahándhári* was generally furnished by a Bhát or Chárán, whose persons were considered sacred, and who would not scruple to wound or kill themselves or some member of their family, if the man for whom they had become answerable failed to carry out his promise. In course of time the influence of these classes has waned, and men of rank have not been deterred from breaking their plighted word, or carrying out some pet project of spoliation, by the threat of *trága* from a Bhát. Another local institution was *jhánsa*. This usually took the form of attaching a threatening letter to a man's house, field, or other property. The letter generally stated that unless a specified claim were satisfied by a certain date, the property to which it was attached would be burnt, or other injury inflicted, and in many instances the threat was fulfilled. These rough methods of obtaining justice were resorted to because there were no tribunals to which the injured could apply for redress, or any chance of cases being decided by the chief to which they applied. There were no courts, no definite procedure,[1] and no desire to see justice done between man and man. Cases were occasionally referred for arbitration, and when the chief interfered, he administered justice principally through a system of ordeals and oaths. Whatever evidence he might have, instead of using it the complainant most frequently preferred compelling the defendant to undergo an ordeal or take an oath, and the defendant on the other hand often sought to anticipate his assailant by referring the matter through him to the same judicium dei. Thus the point in dispute was often determined by the success of one of the parties in putting the other on his trial by oath or ordeal, for, especially in the case of persons of character, it was held more creditable to retire

Jhánsa.

Ordeals.

[1] During my short residence in this part of government I had had sufficient proof of the entire neglect of all rule, regularity, or equity in the administration of judicial concerns * * . It has never been usual to commit the proceedings of any case to writing or preserve any record * * . Mr. Diggle to Colonel Walker, 10th May 1804.

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Ordeals.

from the contest altogether than to maintain it on the ordealistic ground. 'In the vicinity of my village,' writes a modern Gujaráti author, 'there is a tree called the "thief's *limbdo*" where the hot oath is administered to thieves. When a thief has been apprehended, or in any case where a dispute has occurred, and it cannot be ascertained who is the guilty party, then the hot oath is administered to either one or both of the disputants.' This is generally an iron ring which is heated at the 'thief's tree' and one or other of the parties is ordered to take it up. Sometimes an iron chain or ball was used in the same way as the ring, the accused being ordered to lift it, and sometimes he was directed to take a ring or three copper coins out of a vessel filled with heated oil. At the village of Bhariád near Dholera there is the shrine of a celebrated Muhammadan saint to which many people were taken to be tried by ordeal. The defendant was directed to walk past the tomb having first been compelled to put on a pair of iron fetters. If the fetters fell off, there being some contrivance to enable them to do so, he was held to be cleared. At Bhávnagar as well as at Dabhoi and other places there used to be a stone through which if a suspected man could creep, his character was held to be cleared; if he could not, he was pronounced to be guilty.[1]

Hot Oath.

Cold Oath.

The cold oath consists in the accused person, with the consent of the complainant, swearing to the truth of his story while taking a flower from the image of Shiv or placing his hand on the foot of an idol. If a Hindu has to take a very binding oath he is required to place his hand on the neck of a Bráhman or to touch the neck of a cow with a knife, thereby symbolising that if he breaks his oath he is guilty of Bráhman or of cow murder. In all these modes of trial the principle was the same. The judges tacitly admitting their incompetency to sit in judgment on the accused required him to pronounce on his own guilt or innocence by refusing or accepting the trial which was proposed to him.[2]

Want of Police.

It may naturally be supposed that in such a rude society the police were exceedingly inefficient. There was in fact no police except the village guard who were bound to keep watch by day and night, to guide travellers through the village limits, to furnish them with guards when they halted at night, and to produce either the thieves or the stolen property if the travellers were robbed within their limits. They were also expected to go round the village at early dawn and examine all the foot-prints to see if any looked suspicious. The system of village responsibility was in fact the only safeguard that travellers had, but it was not much depended on, as the authorities naturally tried to evade responsibility and shift it to some one else, and this was usually effected by carrying the foot-prints or supposed foot-prints of the robbers beyond the village boundaries. Well-to-do travellers never marched without an escort, and armed men were always ready in every large town to contract to take a party from one place to another in safety. Instead of travelling singly, those who were forced to make a journey and who could not pay for an

[1] Rás Mála, II. 283. [2] Rás Mála, II. 287.

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armed escort waited in some large town until they found others bound in the same direction as themselves. When a sufficient number were collected they clubbed together and hired a party for their joint protection; they travelled only by day and rested in some walled town at night. Though their progress was woefully slow they had no guarantee that they would arrive safely at their journey's end. The roads were infested by armed banditti, and the escort was by no means trustworthy, and so it often came to pass that the escort was either overpowered or was in collusion with the robbers.

Piracy.

As on land, so at sea, every little creek formed the refuge of pirate craft which scoured the neighbouring seas and made war upon defenceless traders, carrying the captured cargoes to their strongholds, and committing great barbarities on all the passengers who came into their hands.

Informers.

No one who had lost portable property by secret theft ever thought of applying to the local authorities for recovery, or for detection of the offenders through the medium of the police. The custom in such cases was to employ an informer, who agreed, on the basis of a stipulated reward, to point out the stolen property. The informer, if not the thief, was an accomplice or near relation of the thief. On the property being shown him the owner touched it in the presence of witnesses, and then went to the local authority to obtain possession. The chief or his representative called the parties together and resorted to one or the other of the primitive methods of ordeal described above. No punishment beyond deprivation of the property was awarded to the offender, while the owner considered himself lucky if he was allowed to take half his property.

Want of Jail.

There were no jails. Prisoners were generally confined in the courtyard of the *darbár*, in some loathsome dungeon without air or light, or they were kept in an open gateway under the charge of an Arab guard heavily fettered by day, and, as an extra precaution, clapped into the stocks at sunset, and not released till sunrise. They were nearly all state prisoners, men who had committed some real or imaginary offence against the chief, and were frequently confined owing to a fit of anger or caprice, detained for years without trial, and then released as capriciously as they were arrested. No record was kept of offences, or judgments, or sentences. There were no warrants and there was no procedure. The jailor frequently acted on verbal instructions, and was as liable as any one else to be put in confinement if he incurred the displeasure of the chief. In short, in 1820, when the British Government assumed supremacy over the native states of Káthiáwár, there was security neither for life nor property.

It will be seen, from the passage quoted at the beginning of this chapter, that for many years after the supervision of the Gáikwár had been changed for that of the British Government, little improvement took place in the administration of civil or criminal justice. Enquiries[1] in 1825 showed that the chiefs believed that the

[1] Aitchison's Treaties, IV. 106.

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sovereignty of the country resided in the power to which they paid tribute; and that before the British Government assumed the supreme authority, the Gáikwár had the right of interfering to settle disputed successions, to punish offenders seized in chiefships of which they were not subjects, to seize and punish indiscriminate offenders, to coerce chiefs who disturbed the general peace, and to interfere in cases of flagrant abuse of power or notorious disorder. Based on these supreme rights the British Government, in 1831, established a court of criminal justice in Káthiáwár, presided over by the Political Agent aided by three or four chiefs, for the trial of capital crimes in the estates of chiefs who were too weak to punish such offences, and of crimes committed by the petty chiefs upon one another, or otherwise than in the legitimate exercise of authority. With this exception the Political Agent exercised no magisterial powers. A curious feature in the constitution of the court of criminal justice was that the chiefs who sat with the Political Agent were judges, not simply assessors, and that they were entitled to vote, not only as regards the conviction, but also as regards the sentence and the punishment. The sympathy of the judges with the accused was often strongly shown, and the desire of the Political Agent to accommodate himself to the views and opinions of his colleagues frequently led to the promulgation of sentences which in these days would be considered extra-judicial and inadequate to the punishment of the offences with which individuals were charged. Self-outlawry or *bahárvatia* was always regarded with extreme leniency. In carrying out the detestable system of vendetta outlaws stuck at no crimes. They would murder in cold blood inoffensive subjects of the chief against whom their revenge was directed; they deliberately mutilated men, women, and children; they set villages on fire without a thought of pity for those who might perish or lose their property in the flames; they harried cattle and maimed all that they could not carry away. Still such men met with sympathy, and it was as hard to obtain a conviction against them, as it is in the present day to persuade an Irish jury that an agrarian murder is criminal. Convicted on the clearest evidence, the outlaw still had the sympathy of his judges. They considered that, because the man had a grievance, his offences were condoned, and they passed most ridiculous and inadequate sentences. There are instances on record where the presiding judge in vain recommended four years' imprisonment for a man convicted of murder. The native judges considered eighteen months sufficient, and it was only when the president proposed in addition that the man's landed property should be confiscated that they gave way. It was an article of faith that no one could lose his ancestral property, however guilty he might be. Notwithstanding these efforts to redeem the administration, there was little improvement in the condition of the country. The social and political system of Káthiáwár was described as a system of sanguinary boundary disputes, murders, robbery, abduction, arson, and self-outlawry. Upwards of 200 persons were said to have voluntarily made themselves outlaws and to have subsisted professedly by depredation. Although about eighty of the petty states which existed in 1807 had been absorbed in other states, yet from the constant

Chief Court established in 1831.

Bahárvatia or Self-Outlawry.

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subdivision of possessions by inheritance, the number of separate jurisdictions rose to 418, and in the majority of these the jurisdiction claimed was over two villages, one village, and, often, over a fraction of a village.

ministrative Reforms.

In 1863 the administration was reorganized by arranging the jurisdictional chiefs into seven classes, and defining their powers and the extent of their jurisdiction. The very small chiefs, men possessing fractions of a village, whose only claim to be called chief consisted in the fact of their being tributaries of the British or Gáikwár Government, were deprived of any ill-defined powers they were supposed to possess, and were grouped under officials styled *thánahdárs* or commandants of posts. There are at present sixteen of these *thánah* circles with an average of forty or fifty villages under each circle. The *thánahdárs* have limited magisterial and civil powers and are under the control of the local Assistant Political Agent. The province was divided into four districts or *pránts*: Jhálávád in the north-east; Gohilvád in the east; Sorath in the south; and Hálár in the north west, corresponding with the ancient divisions of Káthiáwár, and over each district a European officer was set to superintend the administration and to try interjurisdictional cases and offenders who had no known chiefs, or who were under such petty landholders as might be unable to bring them to trial.

Chiefs.

Four chiefs in Káthiáwár, Junágad, Navánagar, Bhávnagar, and Dhrángadhra, exercise first class jurisdiction, with power to try for capital offences without permission from the Political Agent any persons except British subjects. Eight, Vánkáner, Morvi, Dhrol, Rájkot, Gondal, Limbdi, Wadhwán, and Pálitána, exercise second class jurisdiction, with power to try for capital offences without permission of the Political Agent their own subjects only. The powers of the other chiefs are more or less restricted according to their class. As a rule there is no appeal from the decisions of the chiefs, but on suspicion of injustice their proceedings may be called for and reviewed. The Political Assistants have the civil powers of District Judges and the criminal powers of District Magistrates. Appeals lie from their decisions to the court of the Political Agent. This court, in all but the class of cases styled political, is presided over by the Judicial Assistant, whose decrees and judgments are considered to be those of the Political Agent himself and are issued by his authority.

Assistants.

litical Cases.

The so-called political cases are such as relate to disputes between chiefs regarding land, jurisdiction, or family dissensions. They are decided in the first instance in the courts of the Assistants and go on appeal to the Political Agent, Government, and Her Majesty's Secretary of State in succession. No fees are paid for the prosecution of such suits, which are decided on principles of equity, and are divested of all legal formalities. The parties to the suit can appear in them either personally or by agent. The scale of fees in civil suits is regulated by that in general use in neighbouring British districts. Each Political Assistant in charge of a division has a native assistant subordinate to him, who lives at the head-quarters of the division, and has civil and criminal powers up to a fixed limit.

Deputy Assistants.

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The *thánahdárs* above mentioned are invested with still more limited civil and criminal powers over the cluster of villages in their respective *thánah* circles.

Rájasthánik Court.

Under the old system, all subordinate landed proprietors had the right of complaining to the Agency whenever they considered themselves or their dependents wronged by the chief within whose territories they lived. The consequence was that the Political Agent's camp was followed by thousands of complainants, who rarely got what they wanted, but who had the satisfaction of being confronted, at rare intervals, with the agents of the chief against whom their grievance lay. The only excuse for this state of things was that the Grásia on the occurrence of any real or fancied slight, was apt to take the law into his own hands, and, having deserted his village, used to wage private war against his chief until some compromise was effected. The alternative to which thousands resorted was to follow the Agent's camp, and obtain redress if possible through his influence. In 1863, when a reorganization of the administration took place, the Grásiás were referred to their particular chiefs for redress and the chiefs were warned that the responsibility of meting out justice rested with them. This arrangement proved a failure. The chiefs considered that they had the game in their own hands, while the Grásiás thought it mockery to be referred to the class which they considered their hereditary foes and oppressors. There was an evident need of an impartial tribunal to which both sides might appeal. After several conferences between the leading chiefs and Government it was decided to establish a Rájasthánik or Landlord's Court under an officer of experience, assisted by assessors from the principal states. This court was to act as a final referee in all disputes regarding rights claimed by the landholders and denied by the chiefs. At the same time a survey establishment was appointed to demarcate all lands declared by the court to belong of right to Grásiás. Since its establishment in 1873 the court has proved of immense service in registering and defining the status, rights, and obligations of subordinate hereditary landowners. It has put a stop to the system of outlawry, which a few years ago was the curse of the province. A landholder in possession of his records of rights knows that he can no longer be deprived of them at the caprice of his chief, while the chief is permanently benefited by the awards of the court to the effect that the landowner is bound to contribute according to a fixed scale to the general improvement of the country in the shape of public works, schools, hospitals, and police. So sensible are both chiefs and Grásiás of the advantages of a permanent settlement that the court in many instances is only called upon to register the record of rights which has been mutually agreed to by the parties concerned. The expenses of the court are defrayed by fixed contributions from the principal states, and by the levy of an institution fee of about three per cent. (½ *anna* in the rupee) on the estimated value of the property claimed.

Agency Courts.

The following statement shows that in 1881-82 the Agency courts decided 2881 original civil cases and 121 appeals, 37,503 miscellaneous cases and 1204 criminal cases:

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Káthiáwár Agency Courts, 1881-82.

Courts of	Original Civil Cases.		Civil Appeals.		Total	Miscellaneous.	Criminal Cases.	
	Ordinary.	Political.	Ordinary.	Political.			Original.	Appeal.
Political Agent	...	...	30	18	48	1441	46	4
Assistant Political Agent, Jhálávád	18	20	43	...	81	2228	4	2
Deputy do. do.	64	...	...	...	64	1307	81	...
Thánahdárs	1392	...	...	...	1392	10,343	807	...
Assistant Political Agent, Sorath	11	5	14	...	30	2322	4	2
Deputy do. do.	18	...	...	...	18	266	45	...
Thánahdárs	355	...	...	...	355	3043	95	...
Assistant Political Agent, Hálár	2	13	14	...	29	3357	1	1
Deputy do. do.	42	...	...	...	42	126	19	...
Thánahdárs	221	...	...	...	221	4125	153	...
Assistant Political Agent, Gohilvád	9	73	2	...	84	2316	8	1
Deputy do. do.	34	...	...	...	34	297	24	...
Thánahdárs	539	...	...	...	539	6214	170	...
Rájkot Station Magistrate and Judge of the Small Cause Court	65	...	...	...	65	...	65	...
Railway Magistrate, Bhávnagar and Gondal Railway.	...	...	...	...	...	...	72	...
Total ...	2770	111	103	18	3002	37,503	1170	34

Subjoined is a statement of the civil, political, and criminal cases decided by the Agency courts during the ten years ending 1881-82:

Káthiáwár Agency Courts, 1872-1882.

Years.	Civil.		Political.		Criminal.		Total.
	Original.	Appeal.	Original.	Appeal.	Original.	Appeal.	
1872-73	2296	165	96	36	746	30	3369
1873-74	2204	265	88	204	728	30	3519
1874-75	2129	243	113	67	808	45	3463
1875-76	2271	237	159	127	1180	75	4049
1876-77	2041	212	145	26	1308	42	3774
1877-78	1359	134	177	53	1497	50	3269
1878-79	1388	77	65	19	1830	45	3424
1879-80	2384	109	123	58	1733	49	4456
1880-81	2013	92	466	25	1205	42	4453
1881-82	2770	103	111	18	1170	34	4206

ate Courts.

Since 1863 the chiefs' civil and criminal courts have gradually improved in efficiency. Previous to 1863 courts of justice hardly existed. There was no regular procedure and no constituted courts. Any crime could be commuted for fine, and sentences of imprisonment depended entirely on the caprice of the chief. By degrees regular courts were instituted; the farmer of revenue no longer assumed judicial power. Courts of first instance were subject to courts of appeal; codes based on the model of the British Penal and Criminal Procedure Codes were drawn up in the larger and more advanced states; police were introduced; the roads were patrolled; the robbers who infested the hills were hunted down; the dangerous tribes were disarmed; regulations regarding extradition and surrender of criminals were enforced; pleaders were allowed to practise in the courts, and were even permitted to criticise the acts of a chief or of the local authority. The system of jail management was improved,

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and suitable buildings were erected for the confinement of prisoners. Private property became more respected; complaints of loss by individuals began to be listened to; travellers could journey without an armed escort, and with much less fear than formerly of being molested and robbed.

The statistics of criminal trials held during the year 1881-82 in the state courts of various grades are given in the subjoined table:

Káthiáwár State Courts, Criminal Justice, 1881-82.

Class.	Offences.	Cases.	Persons convicted.	Persons discharged	Persons tried.
1st Class	6752	5850	6758	5961	12,719
2nd do.	2290	1874	1771	1548	3319
3rd do.	1245	1185	827	879	1706
4th do.	337	304	295	233	528
5th do.	747	672	557	614	1171
6th do.	224	199	215	133	349
7th do.	27	26	24	11	35
Total ...	11,622	10,110	10,447	9379	19,827

Owing to a favourable season there was a diminution of 821 in the number of offences compared with the total of the previous year.

The following is a comparative statement of civil suits decided by state courts during the years 1880-81 and 1881-82:

Káthiáwár State Courts, Civil Justice, 1880-81 to 1881-82.

Courts.	1880-81.		1881-82.	
	Cases.	Value.	Cases.	Value.
		£.		£.
1st Class	14,733	181,794	14,682	205,958
2nd do.	6062	74,234	7306	64,054
3rd do.	2030	22,188	1775	16,018
4th do.	421	5319	581	8248
5th do.	869	7191	869	8224
6th do.	114	697	202	1253
Total ...	24,229	291,423	25,415	303,752

These tables show that there is a considerable amount of work done in the state courts and that they are freely resorted to. A comparison with the remarks quoted at the beginning of this chapter shows what a vast improvement has taken place in the judicial administration of the country, and consequently in the social condition of the people, during the last forty or more correctly during the last twenty years.

Police.

There is no general system of police for the whole province. Each of the larger states has an organized force, and the smaller landowners are also responsible for proper police arrangements in their respective estates. The force at the disposal of the Political Agent for police purposes in the whole province consists of 937 horse and 136 foot. Of the horse police there are two bodies, the Gáikwár's Contingent of 900 horse and thirty-seven *mohsali-savárs* or mounted messengers. The Gáikwár's Contingent is the Káthiáwár share of the 3000 effective cavalry, which by the eighth article of the treaty of 1817 the Gáikwár bound himself to maintain. In 1841 he

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engaged that the contingent should be employed in the tributary districts under the Káthiáwár, Pálanpur, Mahi Kántha and Rewa Kántha Agencies. In 1858 this engagement was renewed, with the additional proviso that the force should do ordinary police duty. In its present state, the force cannot be considered a powerful auxiliary in the suppression of crime. It is seldom if ever employed for the preservation of order, or the pursuit of criminals. More than 600 of the men are on permanent duty as escorts and messengers, and at outposts or *thánahs*. About 300 remain at their head-quarters at Mánikváda. Of the whole number 111 have regular uniform and arms, and have some knowledge of drill and of acting together. The mounted messengers or *mohsali-savárs* are a small body of men maintained and equipped from a fund known as the Mohsali Fund. Since the establishment of the Agency, it has been the custom to enforce attention to orders by sending a horse or foot messenger, with a note to the effect that until the order is obeyed a certain daily fine is to be paid to the bearer. This system was pushed to great lengths before the introduction of the improved administration in 1863. Many a chief felt a pride, like a schoolboy's pride in arrears of impositions, in having as many messengers as possible waiting in his courtyard. As many as ten messengers each on £5 (Rs.50) a day have been known to be imposed on a chief before he would yield to a demand. With improved administration this feeling has passed away, and messengers are now seldom sent. The force is maintained from former accumulations, and from fines imposed in lieu of billetting messengers. The men are divided amongst the Political Agent and his Assistants, to whom they form personal escorts, and are seldom employed for police purposes.

Of the 136 Imperial police, thirty-eight are posted in Jhálávád, twenty-six in Sorath, forty-five in Hálár, and twenty-seven in Gohilvád. They are exceedingly useful, and excessively hardworked. They have to furnish guards for the district jails and treasuries, to escort prisoners and treasure, to guard civil stations and detect crime. Their numbers are inadequate to these duties. Few of them can be spared for instruction and drill, nor is it possible to grant them a fair proportion of leave.

The subjoined table shows that in the employment of the various states and *thánah* circles there is a grand total of 28,380 police, of whom 1017 are mounted police, 5794 foot police, and 21,569 hereditary village guards and watchmen :

Káthiáwár Stipendiary Police, 1881-82.

States and *Thánahs.*	Mounted.	Foot.	Strength.	Cost.	Village Guards.
				£	
Jhálávád	296	826	1122	13,485	4073
Sorath	213	1423	1636	21,964	7257
Hálár	274	1957	2231	28,516	4279
Gohilvád	234	1473	1707	17,838	5960
Bhávnagar and Gondal Railway and Rájkot Civil Station	...	115	115	320	...
Total ...	1017	5794	6811	83,123	21,569

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Thánah Police.

The *thánah* police have a total of twenty-eight horse and 518 foot. They are maintained from Thánah Funds, which are raised rateably from the petty chiefs of the various *thánah* cirles, and are under the orders of the *thánahdárs* who act in subordination to the Assistants in charge of the district. It is the aim of the Agency to make the *thánah* police auxiliary to the Imperial police, and as far as possible to assimilate the two bodies in dress, arms, and discipline. They are expected to work together for the detection of crime, and to form a federal body under the orders of the Assistant in charge of the division. But they have so many duties to perform in the way of guarding *thánah* treasuries and prisoners, and their time is so much taken up in revenue duties, that they have little to spare for detecting offences and bringing criminals to justice.

Railway Police.

The railway police, which has a strength of seventy-three men, was organized during the early part of 1880. The cost per railway mile is £3 (Rs. 30). Considering its recent establishment the force is remarkably efficient.

State Police.

The whole body of state police, mounted and foot, are not employed solely on police duty. Each of the larger states makes some show of military force, and indulges in a troop of cavalry or a company of infantry, for purposes of show on all state occasions. They guard the public buildings, and are particularly careful to turn out and present arms to any official who has the slightest pretensions to be treated with respect. But they are of little use as police, and the real detective and preventive work is performed by the hereditary village guards and headmen, of whom 21,756 are entered in the returns.

Village Police.

The village police or *pasáitás* are a most useful body of men. They hold service lands, and are bound not only to help the regular police, but to report all cases of crime that come to their notice. As they are intimately acquainted with their villages, they can if they choose lay their hands on the perpetrators of an offence committed at or near their homes, but they are not always to be depended on, and frequently screen offenders who are related to them, or who have obtained their sympathy. Patels, or heads of the village police, have only lately been introduced. The system works well. It gives cohesion to the village watch, and furnishes a responsible head to whom the police or the complainant can refer. Some of the larger states have lately engaged the services of experienced police superintendents, and where the superintendents are allowed liberty of action, there is a notable increase in the percentage of property recovered and of offenders convicted.

Jails.

The subjoined table shows that out of 150 places of detention twenty-one are under the direct control of the Agency while the rest are managed and supported by the states:

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Káthiáwár Jails, 1881-82.

Stations and States.	Jails.	Prisoners.				Daily Average.		Remarks.	Cost.
		From past year.	Admitted.	Total.					
				1881-82.	1880-81.	1881-82.	1880-81.		
									£
Rájkot Agency Jail.	1	88	202	290	227	88	100	76	500
Jhálávád	37	290	1117	1357	1587	206	244	269	1833
Sorath	46	657	2784	3441	4579	392	499	522	4800
Hálár	35	535	3116	3651	4593	551	634	588	2630
Gohilvád	28	354	1444	1826	2512	309	393	313	2500
Total ...	147	1894	8661	10,545	13,598	1546	1870	1688	12,277

As a rule the jails and lock-ups are fairly managed and present a great contrast to those existing under the old order of things. The prisoners are well fed, distinctively dressed, and properly classified; the cells are clean and well ventilated, and sanitary rules are attended to. The number of prisoners in the various jails on the 31st March 1881 was 1884, and the total cost of maintenance during the year was about £15,000 (Rs. 1,50,000).

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CHAPTER X.

REVENUE AND FINANCE.[1]

Revenue, 1808 and 1881.

In 1808 Colonel Walker estimated the entire revenues of Káthiáwár at £519,555 (Rs. 51,95,550), of which £97,988 (Rs. 9,79,880) were paid in tribute. The table given as Appendix shows that in 1880 the total revenue of the province was estimated at £1,655,031 (Rs. 1,65,50,310) while the tribute amounts to £107,757 (Rs. 10,77,570), that is, the tribute has remained almost stationary while the revenues have more than trebled. In the appended statement the revenues of the Amreli *maháls* are estimated at £105,787 (Rs. 10,57,870). These *maháls* had no existence in Col. Walker's time, and were acquired by the Gáikwár principally from Junágad and the neighbouring Káthi states during the great famine of 1812-13. In the year 1806, the entire Gáikwár possessions in Káthiáwár were farmed for £1200 (Rs. 12,000), while twenty years later they showed a rent-roll of £35,452 (Rs. 3,54,520). In spite of the loss of many rich districts in 1812 the Junágad yearly revenues, which in 1808 Colonel Walker estimated at £55,000 (Rs. 5,50,000), are now supposed to have reached £300,000 (Rs. 30,00,000) a year. The Bhávnagar income has similarly risen from £70,000 (Rs. 7,00,000) to £230,000 (Rs. 23,00,000), and is likely to advance still further under the progressive policy of the present administration. Among the second class states, the revenue of Gondal has risen from £40,000 (Rs. 4,00,000) in Colonel Walker's time to £1,20,000 (Rs. 12,00,000), and a proportionate increase may be observed in the income of all the smaller states. On the other hand, during the last three-quarters of a century, owing to perpetual divisions, the class of smaller landed proprietors is perhaps more impoverished than in Colonel Walker's time.

State Finance.

As the revenue accounts of states, except those temporarily under management, are never submitted to the Agency, the several incomes entered in the statement given in Appendix can be considered as only approximately correct. There is always a large uncertain quantity never brought to book in state accounts but credited to the private income of the chief or to members of his family. Villages are assigned in maintenance, or alienated as appanages to sons and other relations, or taxes are farmed and their proceeds carried to some private account. The same may be said as regards presents on succession and fines or cash levies on the occasion of births deaths or marriages in the ruling family. In some states many more items

[1] Contributed by Colonel L. C. Barton.

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State Finance.

are carried to private account than in others. As a rule those administrations are best in which the greatest proportion of the gross income is shown in the public accounts. The bulk of the revenue in every state is derived from the land, the general rule being to take a fixed share of the crop, supplemented by cash levies. As a rule the total amount of levies averages from one-third to one-half of the crops. States which possess a seaboard, in order to turn trade to their own ports, levy an export duty on all field produce leaving state limits by any land route. The maritime states not only levy import and export duties, but have also the monopoly of salt manufacture, a branch of revenue which is increasing in importance every year. All jurisdictional states also retain the monopoly of the sale of opium and are entitled to two-thirds of the value of all smuggled opium seized within their territories. Other items of revenue are house-taxes called *vasváyos* or *kasab veros* when levied on artisans and *hátian vero* when levied on shopkeepers; grazing fees *punchdi* or *masvari* on herdsmen and shepherds; and house-tax or *ubhad vero* on town labourers. Taxes are also levied from curriers for the privilege of collecting skins of dead animals. Fishermen, in addition to paying a fixed sum on each boat, are also bound to give so many fish to the state from each take. Special taxes are levied from spirit shops. In former times states used to derive a large revenue from fines; nearly all punishments in criminal cases were commuted for a money payment which was fixed in proportion to the wealth of the criminal or of his friends. Special fines were also levied in proved cases of adultery. In cases of robbery and theft the states generally claimed one-fourth of the alleged value of the property before taking any steps to recover it. A similar custom prevailed as regards civil suits. In short, the administration of civil and criminal justice consisted solely in the levy of fines for the benefit of the state. It was an important branch of revenue, and was frequently farmed to the highest bidder. With improved administration a reform took place in the judicial system. Punishments were inflicted in accordance with the provisions of a code, and the amount of revenue derived from fines gradually fell. This loss of revenue has in a great measure been met by the levy of stamps and fees in various judicial processes.

Improvement Cess.

Under the authority of Government an improvement or *sudhára* cess of 3*d*. (2 *ans*.) an acre has lately been levied from subordinate landholders whose rights have been defined by the Rájasthánik Court. Municipal taxes have also been imposed in many of the larger towns and are spent for the benefit of the taxpayers.

Transit Duties.

Within the last fifteen years all states, great and small, levied transit dues on merchandise passing through their territories. This practice, so hurtful to the commercial interests of the province, has, with the consent of the chiefs, been stopped. The only tax that remains is levied for the protection of their ports on local produce leaving a seaboard state by a land route. With this exception goods pass unquestioned through the length and breadth of Káthiáwár.

Although the figures in the appended statement are only

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approximate, it seems that the incidence of taxation per head of the population averages 12*s*. 6*d*. (Rs. 6¼) and that it varies from 6*s*. (Rs. 3) in some states to more than £1 4*s*. (Rs. 12) in others. In the large states the revenue is expended very much in accordance with the will of the chief, while in the very small states, after payment of the Government dues, it is divided among the shareholders whose share is often barely enough to procure the necessaries of life. The tribute due to the British or Gáikwár Government, or to the Nawáb of Junágad under the name of *sortalabi*, forms the first charge on each state. If it is not paid on the date of the fixed instalments, it is enforced by fine or other process.

Although the tribute has remained nearly stationary the expenses of administration have increased. In the beginning of the century chiefs had no idea of public works beyond fort-walls and huge ill-built palaces. Nearly all the reservoirs and masonry wells were constructed at an earlier date, and had been allowed to decay during the disturbed eighteenth century when Musalmán and Marátha were struggling for supremacy. Nothing was spent on education or on jails and hospitals. Roads, except fair weather tracks, were unknown. Each state spent its resources on an undisciplined rabble of fighting men, and squandered the balance on festivities and ceremonies. The increase of wealth has been due to various causes, among which the chief was the rise in the value of cotton during the years of the American war (1863-1865). About this time the chiefs awoke to the necessity of employing men qualified by their intelligence and training to undertake judicial and other subordinate offices in their states. The rabble of armed followers gave place to police with some pretensions to discipline and uniformity. The hereditary managers or *kárbháris*, men who, on the pay of a clerk, amassed fortunes and filled all minor appointments with their creatures, were forced gradually to make way for a better class of officers. Revenue-farmers found their occupation gone, state servants were more regularly paid, and accounts more carefully kept and oftener balanced. Some states keep treasuries with regular accounts balanced daily in imitation of the custom in British districts; others keep running accounts with bankers; while a third class have a state bank apart from the treasury, which trades under the name of a firm and lends money at interest. The financial arrangements depend on the minister, and vary with the character of the administration. When a state becomes deeply involved, it is usual to follow one of two courses. Either the state is taken under direct Agency management, or a loan is raised under the guarantee of the Agency to clear off incumbrances. Under the first arrangement the liabilities of the state are called in and carefully scrutinised. They are then paid by such instalments as the finances of the state may be able to stand. Allotments are made for the expenses of the various branches of the administration, extravagances are pruned, and the various members of the chief's family are placed on fixed allowances. Public works are taken in hand, and by the time the management of the state is restored to its owner it is not only clear of debt but is much improved in its buildings and roads and in its police and general administration. It

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was formerly the universal custom for chiefs of a frugal turn to hoard as much treasure as they could amass, and to keep the amount and place of deposit secret, except from one or two persons, generally a favourite wife or a palace slave. On the death of a frugal chief there was usually a scramble among the palace people for all they could lay hands on, and the death was not reported until all hiding places had been ransacked and all portable property annexed. In the absence of trustworthy accounts it was impossible to ascertain the exact sum left at the time of the chief's death or how much had been misappropriated. Even now some chiefs follow the foolish custom of hoarding. But the more advanced are content to keep a year's revenue in reserve, and expend all beyond in works of improvement. Others still lavish their resources in expensive social ceremonies, owing to the misplaced ambition of making alliances for their sons and daughters with families richer or more distinguished than their own. Since the introduction of improved administration the states have seen the necessity of co-operation in the various schemes that have been projected for general improvement. The control of such schemes has been vested in the Political Agent, and the funds for carrying them out have been provided by general subscriptions. At a meeting of the representatives of the chiefs in 1879 it was pointed out that much inconvenience arose from the practice of levying subscriptions for the various funds at various times and in fluctuating sums,[1] and that it would be better to form one general fund from which all expenses connected with the improvements of the province might be disbursed.

The suggestion was favourably received. It was determined that a committee of managers or *kárbháris* should be appointed to revise the subscription lists, and to fix the contributions to be paid by each state and proprietor; that the total amount to be subscribed yearly should be fixed at £12,100 (Rs. 1,21,000) for ten years certain; and that from this sum were to be paid not only the amounts then subscribed to the different funds, but also the amounts subscribed locally at the head-quarters of the four divisions. After a careful revision of the resources of each state the amount finally settled to be levied for ten years was £11,919 (Rs. 1,19,190). This revenue is administered by the Political Agent assisted by a local fund establishment. Besides this General Improvement Fund nine funds, the Infanticide, Agency Gazette, *Mohsal* or Messenger, *Zapti* or Attachment, Civil Station, Institution Fee, Registration, Rájasthánik Court and District Dispensaries funds are administered by the Political Agent.

ocal Funds.

In 1881-82 the total revenue of the Káthiáwár Local Funds amounted to £103,297 (Rs. 10,32,970) and the charges to £99,547 (Rs. 9,95,470). The following statement shows the details :

[1] In 1879 the chiefs contributed to eight separate funds a total amount of £11,123 (Rs. 1,11,230). The details were : Trunk Road Fund, Rs. 63,150; Rájkot High School, Rs. 5095; School of Art, Rs. 2760; Vaccination, Rs. 14,717; Leper Hospital, Rs. 5278; Hebbert Hospital, Rs. 2400; Káthiáwár Education, Rs. 10,750; Training College, Rs. 7080; total Rs. 1,11,230.

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Káthiáwár Local Funds, 1881-82.

Funds.	Receipts.			Charges.		
	Opening Balance.	Receipts.	Total.	Charges.	Closing Balance.	Total.
	£	£	£	£	£	£
Road	4475	12,251	16,726	15,263	1463	16,726
Infanticide	18,476	2472	20,948	2495	18,453	20,948
Agency Gazette	1824	2493	4317	2267	2049	4316
Mohsal	6408	2680	9148	2243	6905	9148
Zapti	745	1359	2104	852	1253	2105
Civil Stations	14,298	36,064	50,362	35,109	15,253	50,362
Institution Fee	2267	5425	7692	4285	3407	7692
Registration	1192	6056	7248	3191	4057	7248
Rájasthánik Court	2030	7581	9611	6450	3161	9611
District Dispensaries	2434	700	3134	2052	1082	3134
General Improvement	.....	8649	8649	7557	1092	8649
Education	36,419	16,587	53,006	16,995	36,011	53,006
Miscellaneous	1401	980	2381	788	1593	2381
Total ...	92,029	103,297	195,326	99,547	95,779	195,326

The Infanticide Fund, as its name shows, was established for the purpose of suppressing female infanticide, a practise followed by some classes of Rajputs, notably the Jádejás of Cutch and Hálár. Censors were appointed to register the births and deaths of all infants. They were directed to report all cases of suspicious deaths among female children, and the heads of the tribes bound themselves to prevent the offence by every means in their power. Notwithstanding these measures, it was many years before infanticide was stamped out, and the fund became well-to-do in consequence of the heavy fines that were inflicted. Its revenues now barely suffice for grants-in-aid to poor Jádejás for the dowries of their daughters who have been reared in consequence of the benevolent exertions of Government. The *Mohsal* or Messenger Fund is the depository of all fines inflicted on chiefs for breaches of their engagements or for neglecting to carry out the orders of Government. In former times the yearly revenue of this fund was very large. It was a point of honour with chiefs not to accede to any demand until a *mohsal* or messenger armed with an order to exact a daily fine had been quartered on him for a period which often extended to months; and as there were often a number of simultaneous demands on a chief, there were also a corresponding number of messengers whose daily demands varied from one to a hundred rupees. From the yearly proceeds of these fines a body of Arabs was maintained, who were under the direct orders of the Agency. They formed the Agent's personal escort and guard, and, being considered faithful and incorruptible, were deputed as occasion demanded to keep the peace when disputes arose between neighbouring chiefs, or when family feuds threatened to culminate in bloodshed. Times are changed. The Arab guard has disappeared, and it is rarely necessary to employ messengers and fines to remind a chief of his engagements. The fund now barely suffices to pay a small body of foot and horse. The *Zapti* or Attachment Fund is another relic of the earlier stages of British administration. For more than forty years after British was substituted for Gáikwár control the Political authorities exercised no magisterial powers. In consequence of this, landholders took the law

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Local Funds.

into their own hands and indulged in free fights on every possible occasion. All disputes that came before the Political authorities were treated, not judicially but politically, that is in a spirit of compromise, with an absence of all forms of procedure, and a disregard of the rules of evidence. Hence disputes remained unsettled for twenty, thirty or forty years. In order to prevent breaches of the peace it was the custom to attach all disputed property. The parties concerned never appeared to grumble at this procedure, although the lands to which they laid claim remained under attachment for years, and not being well managed and having to bear all expenses of management, yielded but a little of their proper rent. In 1862 there were more than 300 attachments, ranging from one field to whole estates, and giving employment to an army of attachment officers whose interest it was to defer the final settlement of disputes as long as possible. With the introduction of an improved procedure judicial decisions were gradually passed, execution followed, and the profession of attacher ceased. Attachers are now employed only in exceptional cases to enforce the execution of decrees.

The other funds do not require detailed explanation.

Of the £108,042 (Rs. 10,80,420) of tribute collected by the Agency, £69,766 (Rs. 6,97,660) are British tribute, £29,034 (Rs. 2,90,340) Gáikwár tribute, and £9242 (Rs. 92,420) Junágad tribute. The British right of collecting tribute was inherited from the Peshwa. In 1820 the Gáikwár agreed that the British Government should collect his tribute and engaged that he would thenceforth exercise no direct interference with his tributaries. Similarly, the Nawáb of Junágad agreed to hand over to the British Government his right to collect the tribute called *zortalabi*, Government deducting one-fourth for the expenses of collection.

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CHAPTER XI.

INSTRUCTION.[1]

In 1842, the Political Agent wrote[2] 'In point of education Káthiáwár ranks very low. Few of the chiefs can read or write; and the persons who manage their affairs know little or nothing beyond their immediate sphere. Books are rare and are not appreciated. In every town some small provision is made for schooling, but the funds set apart for this purpose are inadequate. Government pay two *pandits* at Rájkot and from forty to fifty pupils attend, but their parents withdraw them before they advance beyond the rudiments of arithmetic. I regret that the chiefs and other leading men have shown the most entire apathy on the subject of education. Some intelligent and respectable Presbyterian clergymen from the north of Ireland have recently established themselves as missionaries at Rájkot. They devote their time to the instruction of youths in English as well as the local dialect, and it may be hoped that much benefit may eventually accrue from their labours.' 1842.

In 1846, Mr. Malet, then Political Agent, laid the foundation of the present educational system by recommending that under the direction of the Agency an English and vernacular school should be opened in Rájkot. At Mr. Malet's instance His Highness the Jám of Navánagar agreed to give a yearly subscription of one per cent on his tribute. This good example was followed by His Highness the Nawáb of Junágad, who in consideration of his rank and the small amount of tribute he paid, agreed to subscribe at the rate of two per cent. His Highness the Ráj Sáhib of Dhrángadra also responded to the call and in a comparatively short time the yearly subscriptions amounted to £440 (Rs. 4400). Further subscriptions, it was anticipated, would raise the yearly income to £900 (Rs. 9000), and it was proposed that Government and His Highness the Gáikwár should supplement this sum by granting a contribution of two per cent on their tribute. By the end of 1847, the subscriptions promised by the chiefs had amounted to £672 (Rs. 6720) and a sum of £132 (Rs. 1320) had been collected by private subscription towards the building of a central school-house at Rájkot. A *lákh* of 1846.

[1] Contributed by Colonel L. C. Barton, Political Agent.
[2] Government Selections XXXVII. 28.

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rupees (£10,000), from the accumulation of the Infanticide Fund, had been invested in the funds, and the interest appropriated to educational purposes. But neither Government nor His Highness the Gáikwár agreed to grant one per cent from the tribute, and in consequence the chiefs receded from their engagements. The Political Agent then endeavoured to start subscriptions for an education fund on the basis of voluntary contributions. But the chiefs were slow to adopt any suggestion of this nature. None of them were willing to support a school at Rájkot alone, or to agree to anything more than to maintain schools at their own capitals, while the Political Agent was of opinion that if education was to be established on a firm basis it would be necessary not only to open a central school at Rájkot, but schools at all the large towns in the peninsula.

1852. In June 1852, Government decided to place in the hands of the Bombay Board of Education the charge of the funds available for education in Káthiáwár. A local committee consisting of the Political Agent and his Assistants, was constituted, and this committee was to be treated with 'the greatest consideration as they possessed an intimate acquaintance with the character wants and peculiarities of the people.' At the same time Government considered that their contribution of the interest of one *lákh* of rupees from the Infanticide Fund fully met the condition on which the chiefs had promised their one per cent contribution. Government did not wish to force them to keep their promise. They hoped that the Political Agent would be able to induce the chiefs to contribute sufficiently. Government declined to receive any subscriptions except such as were given on the full understanding that the Board of Education in conjunction with the Káthiáwár committee would do their utmost to secure the best mode of education. At the same time they expected that as the Government contribution had been brought regularly to account the chiefs would consent to their realized contributions being retained, and that those who had not already subscribed would bestow liberal donations to the building fund and to meet other expenses. The Board of Education accepted the trust committed to it with much hesitation. In his letter of 10th April 1852, the Secretary wrote: 'The Board are convinced that they are not in a position to offer practical suggestions of much weight. They are desirous of promoting by all means in their power every attempt to diffuse education. But in a province like Káthiáwár, the internal relations of which are so wholly unknown to the Board, and in so rude a society, the application of any system founded on the experience of a different order of things seems premature. It appears to the Board that the improvement of such a state of society must depend on the influence knowledge and zeal possessed by the local functionaries, and it consequently further appears to be a waste of time for the Government and the Board to attempt to devise theoretical schemes. Such being the view taken by the Board I am directed to suggest that the local authorities should be left to introduce education in the manner they may think best suited to the state of society in Káthiáwár, warning them only against founding petty schools to be managed by ill-paid ignorant masters, and in localities where education is not appreciated.'

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This timid counsel was given less than thirty years ago. It was not calculated to encourage the Political Agent in his struggle against ignorance and indifference. Colonel Lang persevered. Soon after the receipt of the Board's letter he was able to report that the Thákor of Bhávnagar and the Nawáb of Junágad had each agreed to subscribe £100 (Rs. 1000) yearly for the general cause of education. The Ráj Sáhib of Dhrángadra subscribed £50 (Rs. 500) yearly, and the only stipulation made by all three chiefs was that Government schools should be established in their capitals. Colonel Lang urged with much earnestness that a central school should be established in Rájkot with a fair portion of the means at his disposal, and, as soon afterwards as might be, that the benefit should be extended to all the principal towns in the province; all the schools being placed under the superintendence of the head-master of the central school. He also suggested, in order to make the proposed system of education as popular as possible and to enlist the sympathy of the chiefs and people, that the local committee, instead of being composed of the Political Agent and Assistants, should consist of the First Assistant as President with three or four of the most intelligent and influential agents or ministers of the principal chiefs as members, and that the committee should on educational matters have authority to correspond direct with the Board of Education and with Government. The advice and assistance of the Political Agent should be at the command of the local committee whenever required. Government agreed to these proposals, but trusted that the Political Agent would consent to become the President of the committee. At length, in June 1853, the Board of Education selected an experienced schoolmaster, Mr. Bhogilál Pránvalabhdás, to be master of the central school at Rájkot and to superintend the schools that were to be established in different parts of the province. This head-master was directed to correspond with the Board through the committee, and was duly warned of the responsibility of the important duties devolving on him. The present system of education may, therefore, be said to have taken its rise in June 1853.[1]

The chiefs soon began to take an interest in education. Vernacular schools were opened at the capitals of most of the leading states. Tutors were provided for His Highness the Nawáb of Junágad and other minor nobles. And His Highness the Jám of

[1] A report by the Acting Political Agent, dated 31st August 1854 (Government Selections XXXVII. 108-140) shows that in Junágad, where there are now seventy-one schools with 3876 scholars, there was one school supported by the Nawáb in which English and Gujaráti were taught and another supported privately in which Urdu and Sanskrit were taught. In Navánagar there was a school in which English and Gujaráti were taught by three masters; there are now fifty-five schools attended by 4405 pupils. In Bhávnagar there was no Government school, but the state defrayed the expenses of a Gujaráti school; there are now 117 schools with a total of 6222 pupils. In Dhrángadra there was no Government school; there are now thirty-one with a total of 1398 pupils. In Morvi there was one Government school; there are now twenty-six with 1179 pupils. There was one school in the Gondal state; there are now thirty-eight with a roll of 2556 pupils. In the smaller estates education was almost unknown, now schools are open in all the *thánah* circles and in any towns or large villages whose proprietor is able to support such an institution.

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1857. Navánagar, who was a young man in full exercise of authority, voluntarily undertook the task of learning English. The Board of Education gave way to an Educational Department, and, by 1857, the Inspector of Education in the Northern Division, Mr. T.C. Hope, C.S., had visited the greater portion of the province, had examined schools and minor chiefs, and had stimulated the growth of education with characteristic energy and ability. In 1864, the sums subscribed by proprietors to the fund amounted to £1110 (Rs. 11,100) a year, while the interest on the £18,500 (Rs. 1,85,000) which had been set apart out of the Infanticide and Messenger Funds came to £839 (Rs. 8390) more. The income amounted to about £2000 (Rs. 20,000) a year. Out of this £1287 (Rs. 12,870) were spent on district schools and the balance devoted to the central school at Rájkot and inspection of

1865. forty-eight district schools. In 1865, with the consent of the principal states, it was arranged that the sum of £839 (Rs. 8390), mentioned above as derived from the interest of certain local funds, should be devoted exclusively to the purposes of inspection and the maintenance of the central English school; that the office of inspector should be separated from that of the master of the English school; that the various states should contribute the full cost of schools in their limits; that the management and patronage of these schools should be left with the Educational Department; and that there should be a local education committee in each of the four districts.

A curious feature in the discussions of this period was the aversion of the representatives of states to the levy of any school fee. But the Political Agent so strongly opposed the free admission of pupils, that it was at length settled that fees should be charged. Under these arrangements, Mr. Gopálji Surbhái was, in June 1865, appointed deputy educational inspector for Káthiáwár. He has since that date conducted his duties with zeal and ability. He has travelled yearly through the province examining the vernacular schools, encouraging chiefs and proprietors to open new schools, and to build suitable school-houses; he has stimulated the zeal of the masters and conscientiously supported their interests. During the seventeen intermediate years schools have increased from seventy-one

1882. in 1865 to 630 in 1882, and pupils from 4189 to 36,848; and the expenditure on education from £2000 (Rs. 20,000) to £21,940 (Rs. 2,19,400).[1] By degrees, as schools multiplied, the work of inspection became too heavy for one man, and ultimately four assistants were granted, one to each division.

ng College. The question of supplying competent masters soon became one of great difficulty. For some years a stipendiary class at the central school had turned out a few masters yearly, but the demand soon exceeded the supply, and it became necessary to establish a separate training college for masters at the central station. This was the

[1] The details are: High-schools from none to four, Anglo-vernacular schools from eleven to thirteen, vernacular schools from forty-seven to 569; and girls' schools from thirteen to fifty-three. Boy-pupils have increased from 3826 to 34,662, and girl-pupils from 363 to 2186.

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High Schools.

more necessary, as, in the beginning of 1867, steps were taken to secure the necessary funds for raising the Rájkot English school to the rank of a high-school of the second grade. His Highness the Nawáb of Junágad presented £10,000 (Rs. 1,00,000) to build a high-school in commemoration of the visit of H. R. H. the Duke of Edinburgh to India. The school, which is a handsome building in the Norman-Gothic style, was designed by the Agency Engineer Mr. Booth, and was opened on the 4th January 1875 by His Excellency Sir P. Wodehouse, Governor of Bombay. The state of Bhávnagar was not long in following this example. A high-school was opened in the town of Bhávnagar in July 1872, and a very handsome school-house was built in the Indo-Saracenic style from the designs of the late Major Mant and opened for use in November 1877. A high-school was started in Junágad in 1873, and the foundations of a suitable building were laid; but owing to various causes the school-house was not opened until June 1881. It is a handsome building on the lines of the one erected by the liberality of His Highness the Nawáb at Rájkot. A high-school established at Navánagar for some years was transferred to the Educational Department in February 1879. It still lacks a suitable school-house. In 1881-82, of thirty-eight candidates for Matriculation sent from the four Káthiáwár high-schools, twenty passed. Four first grade and nine second grade Anglo-vernacular schools form feeders to the high-schools. A very handsome school-house provided for the Anglo-vernacular school at Bhávnagar by the liberality of His Highness the Thákor Sáhib was opened in November 1878. A very large sum of money has been spent in the province on suitable school-houses since the educational movement began in 1853. Those for the accommodation of the high-schools have been already mentioned. Among others may be noticed the school-houses at Dhrángadra, Pálitána, Gondal, and Limbdi, and a very substantial girls' school at Bhávnagar.

Schools, 1881-82.

The following tables show the general state of education in Káthiáwár at the present time:

Káthiáwár Education, 1881-82.

Year.	Area.	Population.	Schools.	Pupils.	Average miles to each School.	Percentage of Pupils to Population.	Average Population to each School.
1880-81	20,542	2,348,325	599	33,001	34·3	1·4	3920·4
1881-82		2,348,325	650	36,448	32·00	1·53	3737

Káthiáwár Education, High Schools, 1881-82.

High Schools.	Number on Rolls.	Average attendance.	Presented for examination.	Passed.	Matriculated.	Number sent up for Matriculation.
Rájkot	149	119·2	55	43	11	15
Junágad	70	53·1	39	12	6	12
Bhávnagar	144	105·5	81	38	5	6
Navánagar	42	25·8	15	14	...	5
Total ...	405	303·6	220	107	20	38

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Schools, 1881-82.

Káthiáwár Education, 1881-82—continued.

Class of School.	Schools.				Scholars.			
	1880-81.	1881-82.	Increase.	Decrease.	1880-81.	1881-82.	Increase.	Decrease.
High Schools	4	4	...	...	340	405	65	...
First Grade Anglo-vernacular Schools	4	9	5	...	583	1134	551	...
Second do. do. ...	7	2	...	5	365	34	...	331
Primary Schools	443	457	14	...	27,607	30,545	2938	...
Female Schools	20	22	2	...	1108	1465	357	...
Training College	1	1	..	...	64	61	...	3
Total ..	479	495	21	5	30,067	33,654	3921	334
Inspected.								
First Grade Anglo-vernacular Schools	...	1	1	...	...	27	27	...
Second do. do. ...	2	1	...	1	40	13	...	27
Primary Schools	89	103	14	...	2038	2433	405	...
Female Schools	31	30	...	1	866	721	...	145
Total ...	122	135	15	2	2934	3194	432	172
Grand Total ...	601	630	36	7	33,001	36,848	4353	506

During the ten years ending 1882 the number of schools have risen from 387 to 630 and the number of pupils from 19,538 to 36,848 or nearly double.[1] In 1881-82 of a total of £22,884 (Rs.2,28,840)[2] spent on education, £21,289 (Rs.2,12,890) are provided by the states and £1595 (Rs. 15,950) by the educational fund.

Rájkumár College.

It did not escape so acute an observer as Colonel Keatinge that no system of education would be complete, that did not include the education of the chiefs. He directed the attention of the leading chiefs to the matter, but found them and their advisers antagonistic to any scheme which would remove their sons from their homes. They were willing to provide tutors for their sons and to have them educated at home, but they could not bear the idea of a college where their sons should mix with other boys. The entire *zenána* interest was brought to bear against the scheme, but Colonel Keatinge persevered. He persuaded first one and then another chief to grant him funds towards building the Rájkumár or Princes' College at Rájkot, and he caused suitable place to be prepared. He did not remain sufficiently long in Káthiáwár to see his designs carried out. The foundation stone of the college was laid by Colonel Anderson on the 28th April 1868, and the main building was opened by Sir Seymour Fitzgerald, then Governor of Bombay, on the 16th December 1870. At the time of the opening there were only five pupils. But the Principal, Mr. Macnaghten, was so successful in dealing with these that before the college had been opened for a year it was found necessary to supplement the main building by a wing on the north side of the quadrangle in accordance with the original design. This

[1] The details are : In 1873 there were 387 schools and 19,538 pupils ; 1874, 394 schools and 20,924 pupils ; 1875, 399 schools and 20,576 pupils ; 1876, 418 schools and 23,813 pupils ; 1877, 467 schools and 25,477 pupils ; 1878, 488 schools and 28,171 pupils ; 1879, 546 schools and 24,250 pupils ; 1880, 582 schools and 29,315 pupils ; 1881, 599 schools and 33,001 pupils ; and 1882, 630 schools and 36,848 pupils.

[2] The sum of £22,884 does not include the cost of the Rájkumár College.

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Rájkumár College

addition was ready for use in 1873. A corresponding wing on the south side of the quadrangle was provided by the munificence of His Highness the Thákor Sáhib of Bhávnagar and was opened in 1879. The original design of the college was thus completed in about eleven years after the foundation stone had been laid, at a total cost of £37,500 (Rs. 3,75,000). During the first ten years twenty-four chiefs ten of them belonging to Káthiáwár, ten to other parts of Gujarát, and four to other parts of the Bombay Presidency, received their education. The Káthiáwár chiefs were: His Highness the Thákor Sáhib of Bhávnagar, the heir-apparent of His Highness the Nawáb of Junágad, the Thákor Sáhib of Morvi, the Thákor Sáhib of Rájkot, the Thákor Sáhib of Limbdi, the Thákor Sáhib of Wadhwán, the Thákor Sáhib of Gondal, the chiefs of Gidád, the Sheikh of Mángrol; from the Reva Kántha, the Rájás of Bária, Lunáváda, and Sunth; from the Mahi Kántha, His Highness the Mahárána of Idar and the Thákor of Ilol; from Pálanpur, the Thákor of Tharád; from South Gujarát, the Rája of Bánsda and Nawáb Zulficár Ali of Surat, the heir-apparent of Dharampur, and the Nawáb of Sachin; from the south of Bombay, the Nawáb of Janjira, His Highness the Mahárája of Kolhápur, the chief of Mudhol, and the Nawáb of Sávanur. The college is now established on a firm basis, the chiefs who have received their education there regard it as their Alma mater and it is to be hoped that for many generations it will be the medium of imparting a sound and healthy education to the chiefs of Káthiáwár.

Grásia School.

A school for the sons of petty landed proprietors called the Wadhwán Grásia school, was built at Wadhwán during the year 1880-81. The buildings, which are plain and substantial, consist of class-rooms, quarters for two masters and room for thirty-two boys. They stand in a healthy place near the Assistant Political Agent's residence, and cost £3554 (Rs. 35,540). The chiefs of Jhálávád subscribed a total sum of £4200 (Rs. 42,000) for this object. The object of this Grásia school is to provide education for the sons of the smaller landed proprietors. The present representatives of this class are as a rule ignorant. Few of them know how to read or write, and the consequence is that they are in the hands of needy managers or *kámdárs* or other retainers who take advantage of their ignorance to cheat them in every way. Their habits are extravagant. They spend large sums on birth and death and marriage ceremonies and in feasting strangers; they are always in debt and always ready to borrow at usurious interest. If the status of this class is to be improved, their children must receive a better education than can be gained in the village schools. The Grásia school was opened in June 1881. It was not at first viewed with favour by the Grásiás, but their opposition has been overcome. Now (July 1883) more boys than the building can accommodate are anxious to join.

An elementary drawing class, designed to develop into a school of art, was established in Rájkot in the early part of 1879. It has not succeeded in attracting much support.

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CHAPTER XII.

HEALTH.

Chapter XII. Health.

The climate of Káthiáwár, especially of Hálár and Káthiáwár proper, is on the whole healthy. The hot weather, from April to June, is the time of year most free from sickness. During the rainy months, June to September, bowel affections are common and the malarious damp heat of October and November makes those months the sickliest season of the year. During the cold weather, November to March, fever continues but changes to the tertian or quarter type, and, especially in December and January, the cold is accompanied by a development of lung disease. The water of the province is generally wholesome, except that in places it tends to bring on stone in the bladder. The people, as a rule, are dirty in their habits, almost never washing their bodies and seldom washing or changing their clothes.

Plagues.

Káthiáwár seems to be seldom visited by widespread epidemics of cholera or small-pox. Sporadic cases or limited outbreaks are of frequent occurrence, many outbreaks being traceable to diseased and worn pilgrims struggling to Dwárka, Somnáth Pátan, Pálitána, Girnár, and other holy places. Káthiáwár suffered much under the plague which attacked one or other part of Gujarát, Káthiáwár, and Cutch for a period of ten years between 1812 and 1821. This plague followed the famine of 1811 and 1812, and, at the close of 1812, became so deadly in Cutch that it was said to have destroyed half the rayats in the country.[1] After raging furiously in various parts of Ahmadabad for about four years, the plague crossed to Morvi in Káthiáwár in May 1816, came back in August within ten miles of Bhuj, and at the same time raged in Rádhanpur and Sind. From Morvi, in 1817, it travelled to Dholera, brought, it was said, from Cutch either by traders or cotton-ginners.[2] After raging for about two years at Dholera and in its neighbourhood, the outbreak spread, during the rains July-October 1819, over a wide tract carrying panic and certain death. About the end of June it came to Limbdi, and here death was so sudden and certain that after losing from 1500 to 2000 of their number, leaving a few to burn or bury the dead, the people fled. They gained little by their flight. So heavy were the rains that the country was under water, the raised village sites standing out like islands in a sea. In them there was much crowding, and the disease burst out in several towns and villages both to the east and west of Limbdi. In the beginning

[1] Bom. Gov. Sel. XV. 131. [2] Dr. Gilder in Bom. Med. Trans. I. 190-199.

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Plagues.

of 1820 the utmost eastern limit was Limbdi, but before the end of the year (October 1820) the plague was in Rádhanpur. In 1821 the disease ceased.

Besides the dregs of famine, several causes combined to make this outbreak specially deadly. The marshes at the top of the Gulf of Cambay were more than usually feverish;[1] the people were filthy, neither washing nor oiling, wearing immense quantities of clothes, the lower classes never changing them till they rotted off;[2] the towns were overcrowded, hemmed in by walls and thick hedges, filled with listless idlers, and crowded with diseased cattle.[3]

Within the limits where it began and smouldered for years the disease would seem to have attacked vegetable-eaters most severely; Bráhmans, Vániás, Sonis, Darjis, and Kanbis suffered most, while with few exceptions the flesh-eating classes escaped.[4] In Káthiáwár, where the disease seems to have been brought from the lowlands near the Rann, the Musalmán weavers of the Bohora sect were first attacked. In Sáyla, Dheds are noticed to have been almost untouched, and oilmen, though Dr. Whyte did not believe this, were said by the people to have been marked sufferers.[5] Of the total mortality nothing is known. But the disease was admitted to be most deadly, and the cases of recovery to have been very few. Unlike most other outbreaks of the plague, man alone seems to have suffered. The disease appeared under two main types, the knot *gánth* or bubo disease, and the spitting *kogla*, or fever *táv*, sickness. Very catching within its home limits, the lowlands to the south-east of the Rann, the disease was only slightly contagious in the more healthy parts of Káthiáwár, and though trade was in no way interfered with, it did not spread to any distant places. The chief medical measures were to keep villages clean, and where it could be managed, to allow a free current of air.[6] Personal cleanliness and rubbing the skin with oil were advised.

Cures.

Attempts to cure met with little success. In Káthiáwár, village surgeon-barbers did nothing till the fifth day; then they applied stimulants to draw out the buboes. In Dholera, Dr. Gilder (1820) found them using stimulants in the knot, and astringents in the fever and lung sickness; both, he thought, with an equally complete want of success. European skill failed to suggest any cure. Dr. Whyte could say nothing. He had the chance of treating only one or two patients, and as they died, the people would not let him see any more. In the bubo type Dr. Gilder thought that at an early stage emetics and bleeding would do much to stop the disease.[7]

The following statement shows for the eight years ending 1881 the total number of persons treated, and the proportion of cases

[1] Dr. Gilder, Feb. 1820. [2] Dr. Whyte, March 1820.
[3] Dr. Whyte, March 1820. Dr. Whyte wrote this of the people of Káthiáwár.
[4] Dr. Gilder, Ahmadabad, Feb. 1820. [5] Dr. Whyte, March 1820.
[6] A curious case happened in Valanir in Káthiáwár: the Bohorás, after losing some of their number, of their own accord left the town, and staying a week in a hill came back and no more fell sick. Dr. Whyte, March 1820.
[7] Full details of this 1812-1821 plague are given in the Ahmadabad Gazetteer, IV. 220-223.

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of the different diseases treated in the central hospital at Rájkot:

Rájkot Hospital Details.

Year.	Total Treated.	Fever.	Percentage to Total Treated.	Skin diseases.	Percentage to Total Treated.	Syphilitic Affection.	Percentage to Total Treated.	Ulcers.	Percentage to Total Treated.	Lung Diseases.	Percentage to Total Treated.	Scabies.	Percentage to Total Treated.	Rheumatism.	Percentage to Total Treated.	Diarrhœa.	Percentage to Total Treated.	Nervous Affections.	Percentage to Total Treated.
1874 ...	3151	674	21·3	451	14·3	181	5·7	92	2·9	120	3·8	...	...	154	4·8	60	1·9	81	2·9
1875 ...	3137	387	12·	427	13·6	221	7·	123	3·9	98	3·1	76	2·4	113	3·6	65	2·	100	3·1
1876 ...	2160	279	12·8	326	15·	128	5·9	121	5·6	91	4·2	73	3·3	75	3·4	61	2·8	76	3·5
1877 ...	2816	347	12·3	378	13·4	97	3·4	134	4·7	81	2·8	73	2·5	113	3·9	113	3·9	54	1·9
1878 ...	4704	1397	29·1	401	8·3	192	4·	244	5·	198	4·1	34	1·7	111	2·3	289	6·	113	2·3
1879 ...	5901	1085	18·3	727	12·3	375	6·3	490	8·3	209	3·5	277	4·6	192	3·2	116	2·8	93	1·5
1880 ...	4033	458	11·1	851	11·1	260	6·4	159	3·9	207	5·1	304	7·5	143	3·4	78	1·1	87	2·1
1881 ...	4676	819	17·5	720	15·4	242	5·1	182	3·9	276	5·8	279	5·5	79	1·7	94	2·0	117	2·5

Year.	Total Treated.	Dysentery.	Percentage to Total Treated.	Spleen.	Percentage to Total Treated.	Liver.	Percentage to Total Treated.	Worms.	Percentage to Total Treated.	Calculus of the Bladder.	Percentage to Total Treated.	Scurvy.	Percentage to Total Treated.	Mycetoma.	Percentage to Total Treated.	Guineaworm.	Percentage to Total Treated.	Cholera.	Percentage to Total Treated.	Rainfall.
																				In. C.
1874 ...	3151	68	2·1	65	2·	37	1·1	..	...	41	1·3	14	0·4	11	0·3	25	0·7	...	...	23 45
1875 ...	3137	87	2·7	42	1·3	25	0·7	28	0·8	68	2·1	14	0·4	33	1·	12	0·3	4	0·1	13 73
1876 ...	2160	37	1·7	20	2·9	23	1·	31	1·4	61	2·8	8	0·3	24	1·1	10	0·4	5	0·2	39 71
1877 ...	2816	60	2·1	19	0·6	41	1·4	22	0·7	47	1·6	13	0·4	32	1·1	19	0·6	...	...	15 32
1878 ...	4794	156	3·4	56	1·	119	2·4	51	1·	32	0·6	30	0·6	8	0·1	26	0·5	67	1·3	51 86
1879 ...	5901	117	1·9	222	3·7	88	1·4	89	1·5	53	0·8	28	0·4	13	0·2	23	0·3	2	0·3	26 34
1880 ...	4033	62	1·	95	2·1	47	1·1	134	3·3	51	1·2	43	1·	15	0·4	15	0·4	...	...	20 87
1881 ...	4676	66	1·4	79	1·7	110	2·3	83	1·8	41	0·8	11	0·2	21	0·4	18	0·3	14	0·3	34 37

Civil Hospitals and Dispensaries.

It appears from this table that, of the eight years ending 1881-1878, the year of greatest rainfall, was the sickliest, and was followed by the sickliest year of the series, and that the year 1881, which had the next highest rainfall, ranked third in proportion of sickness. On the other hand the year 1875, which had the lowest rainfall, was comparatively healthy, and was followed by the healthiest year in the series. Among the diseases mentioned in the table, fever ranks first with a proportion varying pretty nearly with the rainfall from 11·1 to 29·1 and averaging 16·8 per cent; skin diseases with an average of 12·9 per cent; syphilitic affections 5·5 per cent; ulcers 4·6 per cent; lung-disease 4 per cent; scabies 3·4 per cent; rheumatism 3·3 per cent; diarrhœa 2·8 per cent; nervous affections 2·4 per cent; dysentery 2 per cent; spleen 1·7 per cent; liver 1·4 per cent; worms 1·3 per cent; stone in the bladder 1·4 per cent; scurvy ·5 per cent; mycetoma, a fungus disease of the foot, ·6 per cent.; guinea-worms ·5 per cent; and cholera ·3 per cent. Mycetoma seems mostly common in Káthiáwár, there being 157 cases during the eight years or 0·5 per cent of the total treated.

The first of the Káthiáwár medical institutions was the Rájkot Civil Hospital, which was established by the British Government in 1836. At first, European drugs and European treatment were much distrusted and few patients came. But the surgeon's skill gradually overcame distrust, and the hospital has long been popular, the sick being brought from long distances. The first native state

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dispensary was established at Bhávnagar in 1866; Junágad followed in 1868, and from this time dispensaries increased. At the end of 1875-76 there were twenty-three dispensaries, thirty-five in 1876-77, forty-six in 1877-78, fifty-one in 1878-79, and fifty-five in 1879-80. At present (1882) the province has no less than fifty-six hospitals and dispensaries, ten in Jhálávád, twelve in Soráth, nineteen in Hálár, and fifteen in Gohelvád.[1] Of these fifty-six hospitals and dispensaries fifty-two dispensaries are wholly supported by chiefs, and three dispensaries at Wadhwán, Mánekváda, and Songad partly by Government and partly by chiefs.[2] The civil hospital at Rájkot is entirely supported by the British Government. The buildings are for the most part new, and especially designed to be used as hospitals and dispensaries. The practitioners in charge are generally men of a good stamp with a fair knowledge of their profession. The supply of medicines and surgical appliances is, as a rule, ample, and the registers show that the various institutions are well attended.

The leper-hospital at Rájkot is supported by a yearly grant of £527 16*s.* (Rs. 5278) from the chiefs' contributions. At the end of 1875 the hospital had twenty-seven patients, forty-three were admitted during 1876, thirty-eight were discharged at their own request, nine died, and at the end of 1876 twenty-three were left. During 1877, ninety patients were admitted, fifty-eight discharged on request, and ten died, leaving at the end of the year forty-five patients. During 1878, 184 patients were admitted, 100 discharged on request, forty-two died, and eighty-seven were left at the end of the year. During 1879, eighty-six were admitted, seventy-three discharged on request, and thirty-three died, leaving sixty-seven at the end of the year. During 1880, seventy-nine patients were admitted, seventy-one discharged on request, and twenty-one died, leaving fifty-three at the end of the year. And during 1881, seventy-two patients were admitted, fifty-nine discharged on request, and sixteen died, leaving fifty at the end of the year. The chief mortality was caused by diarrhœa. The number of diets furnished during the year was 8794 in 1876, 10,803 in 1877, 27,811 in 1878, 32,835 in 1879, 22,406 in 1880, and 17,736 in 1881, or the monthly

[1] The ten in Jhálávád are, Wadhwán station, Wadhwán city, Dhrángadra, Vánkáner, Limbdi, Lakhtar, Sáela, Muli, Chuda; and Bajána. The twelve in Sorath are, Mánekváda station, Junágad, Verával, Una, Kutiyána, Bagdu, Mália, Porbandar, Bántva, Jetpur, Vadia, and Lákhápádar. Besides the Rájkot leper-hospital, the nineteen in Hálár are, Rájkot station, Rájkot city, Navánagar, Khambhália, Jodiya, Atkot, Morvi, Tankára, Dhrol, Gondal, Dhoráji, Upleta, Bháyávadar, Sarsai, Malia, Kotra, Sangáni, Virpur, and Dráfa. The fifteen in Gohelvád are, Songad station, Bhávnagar, Mahuva, Kundla, Sihor, Talája, Botád, Umrála, Gadhda, Pálitána, Vala, Jasdan, Láthi, Babra, and Chamárdi.

[2] The yearly cost of the Wadhwán dispensary is £358 (Rs. 3580), of the Mánekváda dispensary £158 (Rs. 1580), and of the Songad dispensary £117 4*s.* (Rs. 1172). Of these total yearly amounts, the Government share at each of the three dispensaries is £72 (Rs. 720), £54 (Rs. 540) being part of the Assistant Surgeon's pay, £12 (Rs. 120) to the compounder and £6 (Rs. 60) to the sweeper; from the chiefs' contributions £186 (Rs. 1860) are yearly paid at Wadhwán to make up the Assistant Surgeon's pay and for medicines and other things, £100 (Rs. 1000) are yearly paid at Wadhwán, £86 (Rs. 860) at Mánekváda, and £45 4*s.* (Rs. 452) at Songad.

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Chapter XII. Health.

Vaccination.

average of diets during the year was 732·83 in 1876, 900·25 in 1877, 2317·58 in 1878, 2736·25 in 1879, 1867·16 in 1880, and 1478·00 in 1881.

As early as 1807, Dr. Sproule, who was attached to Colonel Walker's force, induced the people near the camp to try vaccination as a preventive against small-pox. Dr. Sproule, who was much liked by the people, met with considerable success, but when he left the province the attempt to introduce vaccination was given up.[1] No further attempt to introduce vaccination was made, till in 1854 two men were engaged under the Civil Surgeon at Rájkot to visit certain districts to induce the people to give vaccination a trial. The chiefs afterwards agreed to subscribe to a vaccination fund, and the number of vaccinators has been largely increased. During 1881, there were forty-five vaccinators with yearly salaries varying from £18 to £30 (Rs. 180 - Rs. 300), all, except the vaccinator at Rájkot station, paid from the chiefs' general subscription fund. The work is supervised, at Government cost, by the Superintendent of Vaccination on a yearly salary of £960 (Rs. 9600) with an allowance of £180 (Rs. 1800) from Government and of £60 (Rs. 600) from the chiefs' contributions. Under the Superintendent is a second class assistant superintendent on a yearly salary of £120 (Rs. 1200), and a third class assistant superintendent on a yearly salary of £90 (Rs. 900). The total number of operations during the year 1881 was 64,127[2] of which 58,094 or 90·59 per cent were successful. The total cost in 1881 was £2811 9*s.* (Rs. 28,114½) or about 11*d.* (7½ *ans.*) for each successful case. Of this total cost Government paid £1625 19*s.* (Rs. 16,259½) and from the chiefs' general fund which is £1471 18*s.* (Rs. 14,719) a year, £1185 10*s.* (Rs. 11,855) were paid.

[1] Bom. Gov. Sel. New Series XXXVII. 474-477.

[2] As far as can be learnt the number of vaccinations since the system was started in 1854 are, 21,245 in 1856, 19,386 in 1857, 18,150 in 1858, 8642 in 1859 from January to June, 14,106 in 1860, 17,462 in 1861, 49,500 in 1868, 54,500 in 1869, 57,166 in 1870, 69,692 in 1871-72, 75,966 in 1872-73, 76,335 in 1873-74, 77,700 in 1874-75, 80,857 in 1875-76, 82,163 in 1876-77, 81,382 in 1877-78, 59,468 in 1878-79, 52,256 in 1879-80, and 61,795 in 1880-81. The fall in the number of cases since 1877 is explained by the fact that the bulk of the people are now vaccinated.

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CHAPTER XIII.

STATES AND PLACES.

ADHEVÁDA.

Adheva'da, with in 1881 a population of 444, is on the northern bank of the Máleshvari about three miles south of Bhávnagar. The temple of the Jájdia Hanumán here and the Guru-Cheláni Páduka is considered one of the five minor sacred shrines for pilgrims to visit on their way to Somnáth, the order being, Adhevádа, Nishkalank or Naklang Máhádev near Háthab, Nabána Gopnáth, Mohota Gopnáth, and the temple of Lakshmi-Náráyan at Pipáváv. These five shrines are in the Bhávnagar state, but there are many more on the road to Somnáth in Junágad and other territory. Adhevádа was granted by Thákor Rámdásji to his son Sádulji, and his descendants survive to this day. The Jájdia Hanumán derives its name from the deserted village of Jájdi and the temple stands on the ruined site.

ADITIÁNA.

A'ditia'na, with in 1881 a population of 1441, lies about nine miles to the north-east of Porbandar and within a short distance of the Barda hills. It was only founded in 1748, but is now in a very flourishing condition. In 1839 an excellent quarry was started here in the hills to the north-east of the village. This stone is largely exported to Bombay and elsewhere and is commercially known as Porbandar stone. It is a limestone, yellowish white in colour, and of compact grain. Locally it is known as *Mákhanio pathar* or Butter-stone. It is said to possess one excellent quality; walls are built of this cut-stone without any mortar, and it is said that after one rainy season the stones all adhere together so as to form one block. In the hill to the east of the village is a large cave called the cave of Jámbuván. This Jámbuván was a Bear-king, whose daughter Jámbuvati married Krishna.

AIÁVEJ.

Aia'vej, with in 1881 a population of 994, is one of the principal seats of the Sarvaiyás. It is a small separate tribute-paying state in the division of the province called Und Sarvaiya, and is situated ten miles south-west of Pálitána. The river Shatrunji flows about one mile to the north of the village. It is an ancient village and is famous as having been the site of a temple of the Khodiár Máta in the time of Ra Noghan I. of Junágad, who was carried here by his nurse when an infant at the time Junágad was taken and Ra Dyás slain by the Rája of Anhilváda Pátan. Aiávej is a *tálukah* of two villages Aiávej and Virpur, and is under the Chok *thánah*.

AJMER.

Ajmer, with in 1881 a population of 507, was formerly a separate tribute-paying state in Colonel Walker's list, but has since fallen

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under Navánagar. This occurred between 1807 and 1821 during which time the Gáekwár was paramount in the peninsula. It is about twelve miles south of Chotila. The Mulgrásiás of Ajmer are Kháchar Káthis.

ÁKDIA.

A'kdia, with in 1881 a population of 128, is a separate tribute-paying state under the Bábra *thánah*. It is situated about twenty miles north-east of Bábra, and about four miles north of Bhadli, on the northern bank of the Keri. The Grásiás are Chávda Rájputs and this is the only independent Chávda holding in the peninsula.

ÁLAMPUR.

A'lampur, with in 1881 a population of 598, is a separate tribute-paying state under the Chamárdi *thánah*. The Grásiás are Gohils and cadets originally of the Bhávnagar house. It is situated about fourteen miles north-west of Chamárdi and about two miles south of the Ghelo river. Dhola railway junction station lies about eight miles south of Álampur, and Ningála station is about four miles to its north.

ÁLANG MANÁR.

A'lang Mana'r. Álang and Manár are two large villages close to each other on the north and south bank of the Manár river, respectively, and only one mile from the sea. Close to the sea is the shrine of Náhna Gopnáth or Little Gopnáth. This river is said to have been the boundary of the old Vája kingdom. The population of these two villages taken together was 800 according to the census of 1872. This figure decreased to 781 in 1881 owing to the famine of 1878-79. The present chief of Bhávnagar, Rával Shri Takhtsingbji, was born at Manár on January 6th, 1858. The climate of this place is very pleasant in the hot weather, and the soil and its products resemble Dihor. Álang is mentioned among the Sorath roadstead *bárahs* in the Mirat-i-Ahmadi, and Manár is mentioned as a port in the *Dastúr-al-Amal* or Revenue Hand-book.

ÁMBRAN.

A'mbran is situated about eight miles to the north-east of Bálambha, and is the residence of the descendants of the Khavás family of Navánagar, to whom this estate belongs. The population according to the census of 1872 amounted to 2919 and rose to 3198 in 1881. Ámbran is an ancient town and is celebrated as containing the shrine of a Muhammadan saint or *pir* called Dával Sháh. This man was the son of one of the nobles of Sultán Mahmud Begadha of Gujarát, named Malik Mahmud Kuraishi. His own name was Malik Abd-ul-Latif, but he had received the title of Dávar-ul-Mulk from the Sultán. He was *foujdár* of Ámbran and showed much zeal in subduing the neighbouring Rajputs. He was assassinated by a Rajput in A.D. 1509, and was made a saint after his death by the title of Dával Sháh. Dával is doubtless a corruption of Dávar in his title of Dávar-ul-Mulk. His tomb is a great place of pilgrimage to this day.

AMRÁPUR.

Amra'pur, with in 1881 a population of 1300, is a small separate tribute-paying state. It is situated about sixteen miles west of Upleta and eight miles north-east of Kutiyána. It belongs to Muhammadan *tálukdárs* called Setás and Maliks. They were originally Ráthod Rajputs but became converts to Islám and they say that their ancestor Álisher, son of Malik Ibrám Khán, received Amrápur by a grant from the Gujarát viceroy Fakhar-ud-daulah

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Fakhar-ud-din Khán in about 1745-6. Since then the generations of the Setás are as under:

Álisher.
Jiábhái.
Dosubhái.

Fateh Khán.	Jiábhái.	Salábat Khán.
Amdubhái.	Ájambhái.	Muhammad Khán.

The Amrápur *tálukdárs* originally had sixth class jurisdictional powers, but were deprived of their jurisdiction in 1868 on the suspicion of having harboured Vágher outlaws. A deputy *thánahdár* under the Drápha *thánah* was appointed to reside at Amrápur, but this deputy *thánahdár* was removed in 1872. Since then Amrápur has been subordinate to the Drápha *thánah* and a circle *foujdár* has his head-quarters there. The *tálukah* consists of two villages Amrápur and Paradva. The Amrápur hill is about a mile north-west of Amrápur and is 775 feet above the level of the sea.

AMRATVEL.

Amratvel, with in 1881 a population of 1127, is about six miles north-east of Kundla and is principally famous for having been a possession of a certain Bukhári Syad named Anvar Sháh. This Syad had in his employ a Sidi named Balál who became enamoured of a beautiful Bráhman woman who was drawing water at the Nishánia well originally called Nakvása; he insulted her modesty, and on her husband remonstrating the Sidi killed him. The Bráhman female then became a *sati* and her *pálya* or funeral monument stands to this day close to the village with the date *Samvat* 1042 (A.D. 996) on the tenth of the light half of *Bhádarva,* Saturday. But to avenge this cruel wrong the Juna Sávar Válás attacked the village at night, and killed both the Sidi and the Syad, and burnt the village. Afterwards the Khumáns repopulated the village in the fifteenth century and gave it the name of Amratvel.

AMRELI MAHÁLS.

Amreli Maha'ls,[1] with an estimated area of 665 square miles and a population of 147,468, are composed of five sub-divisions which stretch irregular across Káthiáwár from the neighbourhood of the Bhál to the Arabian Sea. Taking them from east to west they are, Shiánagar, Dámnagar, Amreli, Dhári, and Kodinár. The outlying village of Bhimkata in Navánagar belongs to Amreli. Shiánagar consists of a group of eight villages ten miles from the Bhál and is bounded on all sides by Gohelvár. The Dámnagar, Amreli, and Dhári *maháls* adjoin one another, and form the bulk of the possessions. They are bounded on the north and west by Jetpur and Junágad and on the east and south by Gohelvar. Although connected they are not compact, for they are broken by the possessions of nineteen independent Kathi Grásiás; moreover, in ninety-six villages out of a total of about 170 in these three *maháls,* shares are held by Mulgrásiás. Kodinár is separated from the main body of the *maháls*

[1] Contributed by Major F. H. Jackson, Assistant Agent to the Governor-General for Baroda.

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by the Gir forest. It lies between the Gir and the sea with Junágad territory on the two remaining sides. It is compact and is almost entirely *khálsah*; out of sixty-eight villages two are alienated for religious and charitable purposes, eight belong to Syads and two to other Grásiás, the rest belong to the Baroda state. The aspect of Shiánagar, Dámnagar, and Amreli is a fertile plain of black soil traversed by clear running streams and relieved here and there by stretches of grass called *birs* and by stony barren undulations. Except in the vicinity of the larger towns, the fields are not confined by hedges. Here and there small clumps of trees indicate the presence of wells which are used for irrigation in the cold weather. Otherwise the view is uninterrupted. The Dhári *mahál* is wilder, and as the Gir is approached the black changes to a lighter soil, and small rocky hills covered with cactus and scrub forest appear. Kodinár is in appearance like Amreli. The only hills worth mentioning are found in the small portion of the Gir forests within the Dhári *mahál*. The principal ones are the Cháchái hill in the north, and the Kantála or Nándivela hill, about 1740 feet high, in the south of the Gir. The principal rivers are the Shatrunji which rises in the Cháchái hill in the Gir, flows past Dhári, passes three miles south of Amreli, and empties itself into the Gulf of Cambay near Talája, and the Singávado which also rises in the Cháchái, only on the reverse slope, flows through the Gir and Kodinár to the Arabian sea. Minor rivers are the Thebi and Vari near Amreli and the Chhatardi, a tributary of the Shatrunji.

There are about 2996 wells for irrigation. Near Shiánagar, the well water being brackish, the people depend on tank water for drinking purposes. With the exception of the part called *khárápát* south of the Shatrunji, in which the well water is brackish, the water in the wells in the *mahálsl* generally is sweet, and near the surface. The soil is generally divided into three classes, *viz.* garden, dry-crop, and rice-land. In Shiánagar, the soil partakes of the nature of its neighbour the Bhál, a tract half marsh and half desert, resembling the Ran of Cutch, which continues on the division between Káthiáwár and Gujarát commenced by the Gulf of Cambay. This soil produces a good kind of wheat. In the Amreli *mahál*, the best land lies along the north bank of the Shatrunji. The next best is south of the Shatrunji and then the northern part of the *mahál*. The *khárápát* is good for sugarcane. The soil of the Dhári *mahál* is lighter and near the Gir redder. For the most part the soil of the *mahálsl* is black and very fertile. The temperature is more equable even than that of Gujarát, and on the whole it is cooler. During the hot weather the nights are cool and breezy, and, in the rains, the close stifling atmosphere of Baroda is wanting. The maximum of heat in the hot months is 104°, and the minimum in the cold weather 62°. Ordinarily the thermometer varies between 92° and 78°. The average fall of rain is about twenty inches. The period between June and September is the least healthy. Common diseases during these months are malarious fever, bowel-complaints, and rheumatic afflictions; eye-diseases are common in the hot weather being due to mechanical causes. Lung-diseases prevail in the cold weather; cholera generally appears in the hot weather.

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The only forest land is a strip of the Gir forming the south-west boundary of the Dhári *mahál* about thirty miles long and from three to five miles broad. It forms an excellent pasturage for cattle, and is more valuable in this respect than as a timber forest. During the period from June to October, inclusive, large herds of cattle are driven from Káthiáwár into the Gir, the herdsmen, principally Rabáris and Bharváds, forming for themselves temporary hamlets called *nes*. A few Chárans reside permanently in the Gir and herd buffaloes for the sake of selling the *ghi*. The income derived from the Gir by the state is made up of the tax on *ghi* and on grass and on wood-carts and by grazing fees called *mákhni* which are farmed; 6*d*. (4 *as*.) is taken on forty pounds of *ghi* sold, 1*s*. 1½*d*. (9 *as*.) are taken on each cart of grass, and 6*d*. (4 *as*.) on a cart of wood. The grazing fees are 8*s*. (Rs. 4) a season for each herd of buffaloes or cows and 12*s*. (Rs. 6) for each flock of goats.[1] There are no large teak trees, but the wood is, on the whole, larger in the southern part of the Gáekwár strip of forest than in the northern. There is no preservation of wood. The Gir water is injurious after the monsoon, but in the hot weather it is not bad. The climate in the hot weather is pleasant. At Dalkhánia woodcutters called Kabáris derive their living by bringing from the Gir *aritha* soapnuts for washing the hair, of which about thirty-seven tons (1000 *mans*) are brought in the month of April and May; honey in April and October about eighteen tons; wax about four tons; bamboo sticks; gum of the Gorad bush used with sugar and *ghi* as a cordial for women in child-birth; gum of the Kabia tree used by painters; *timbarva* wood for making bedsteads; and carinda berries for pickling; and *támbu timbru* and tamarind fruit for eating. The *maháls* are badly wooded. There are some good mango groves at Kodinár and at Dhári.[2] The Kodinár mangoes are taken through the Gir on camels, and sold in Káthiáwár. The state takes 6*d*. (4 *as*.) on each mango tree in the year in which the trees bear fruit. The crops grown are *juvár*, *bájri*, wheat, *urad*, *mag*, *math*, gram, *tal*, *banti*, *china*, cotton, sugarcane,[3] rice, tobacco, and red pepper.

The domestic animals are the cow, buffalo, horse, ass, camel, goat, sheep, dog, and cat. The Gir cow has long been famous. The best sort is called *deshán* and is worth up to £7 (Rs. 70). The characteristics of a good cow are long ears, a broad forehead, a short face, prominent eyes, horns thick and curving in, body long, and udder large. The Gir buffaloes are also called *deshán*; the best are worth up to £15 (Rs. 150). The points of a buffalo are horns which seem to compress the head into a small space and curve round into the ears, a short face, eyes hidden in surrounding flesh, short legs, and heavy body. The region about Amreli having been inhabited by Káthis for some centuries, has a good name for

[1] This apparently high figure has grown from a payment in kind of one or two goats per flock.

[2] Near Ghátvar in the Kodinár sub-division there is a famous mango tree called *Jáb no Ámbo*, the branches of which bend down till they touch the ground and then spring up again forming shade for about 300 men.

[3] The sugarcane near Amreli is very fine, some stalks weighing from eighteen to twenty-two pounds.

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horses; but it is difficult nowadays to purchase a horse up to any weight across country. The high prices of milk, grain, and forage as compared with those of old Káthiáwár, prevent the private owner from breeding and there are no professional breeders. The well-to-do classes keep mares for their own use and neglect the care of colts. The pacification of Káthiáwár, in the early part of the century, no doubt, marked an era of deterioration in the breed of Káthiáwár horses, but it is doubtful whether the breed was ever so good as people suppose. The prevalent custom among the natives of breeding from lucky marks and small ears instead of from form and strength would be enough to ruin any breed of horses in the world. The ponies and galloways of Káthiáwár are better than the horses. A good tonga pony can be bought for £7 10*s.* (Rs. 75); a light-weight hack for £15 or £20 (Rs. 150-200).

According to the census of 1881, the number of villlages was 291, and the population 147,468 or 221 to the square mile. Of the total 129,612 or 87·77 per cent were Hindus and 17,817 or 12·06 per cent Musalmáns. The people are very quiet and docile with the exception of the Káthis, who retain a little of their old predatory spirit.

The cultivation is not so good as to get the most out of the soil, because the cultivators as a rule hold more ground than they can properly look after. Manuring is not cared for except in gardens. Weeding is not sufficiently attended to. In Dámnagar, Amréli, and Dhári the cultivators are principally Kanbis.[1] In Kodinár there are no Kanbis and the cultivators are Káradiás, a low caste of Rajputs, Musalmáns, and Dheds. The cart and bullocks are small, the agricultural instruments are inferior, the holdings are smaller, and the land assessment is complicated. In Kodinár, as in Nágher, generally irrigation is conducted by means of the Persian wheel, but in the rest of the *mahál*s the leather-bag is used. The crops raised by irrigation are wheat, rice, vegetable, and red pepper. There is a good deal of waste land, especially in the Dhári *mahál*. The Mulgrásiás, who are chiefly Káthis, have the management of their own revenue and are free in their own villages except as regards the criminal law. The cultivators hold the land at the will of the state, but they are seldom, if ever, ousted. The land is measured by *sántis* consisting of fifty *bighás*. A *sánti* is calculated to produce in a good season about seventeen tons (450 *mans*) of *bájri*. The system of land assessment throughout the *mahál*s is the *bhágvatái* or division of the produce. The crops cannot be cut without the leave of the Sarkár. The state share is generally one-fourth of the produce plus a *vero* or cash payment per *sánti* which varies in different parts of the *mahál*s. In addition to the state share many extra cesses are levied which reduce the cultivator's share to about a half of the crop.[2] The British rupee may generally be said to be the legal tender, although there is no law on the subject. The *Bábashái*

[1] There were few Kanbis before 1813. In that year of famine Vithalráo Devají brought many Kanbis from Hálár.

[2] The Gáekwár Government has taken steps to introduce a survey and a cash assessment.

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rupee is not in general use on account of its not being current in the surrounding sub-divisions. In Kodinár, besides the British and Baroda currency, the Spanish dollar or *rál*, introduced by the merchants of the neighbouring Portuguese settlement of Diu, is considered a legal tender. It is sought after on account of its weight and size, but there is not sufficient of the coin in circulation to satisfy all requirements. The value of a *rál* is fixed at 4*s.* 7½*d.* (Rs. $2\frac{5}{16}$) for transactions between the Gáekwár and the cultivators. The principal moneylenders are Vániás and Lohánás; a few Mehmans in Kodinár also carry on this business. Among merchants the usual rate of interest is one per cent per month, and among the people from one and a half to two per cent per month. *Kothli chorámun*, or fee for opening the purse is taken by some Vániás and Lohánás, but not by the more respectable bankers. *Manoti*, a charge of one per cent per month besides the stipulated interest, is taken by all moneylenders. In 1880 there were thirty-two schools including a girl school with 2280 scholars, and five dispensaries with 19,000 patients.

History.

The history of the Gáekwár's Government in Káthiáwár may be divided into three periods, (1) The Mulkgiri period, (2) The period of sovereignty supported by the British Government, (3) Present period in which the sovereignty over all but the Gáekwár's *khálsah maháls* is ceded to the British Government.

Mulkgiri Period.

The Marátha arms seem first to have been carried into Káthiáwár by the Peshwa's Senápati Khanderáv Dábháde and his lieutenant Dámáji Gáekwár. Piláji, the son of Dámáji, and Kantáji Kadam conducted operations against the Gohils of Sihor in 1722. Piláji was succeeded by his son Dámáji II. in 1732 who laid the greater part of Káthiáwár under contributions. These conquests were shared with the Peshwa by a Partition Treaty in 1752-53. From this time up to the close of the century the Peshwa and the Gáekwár's joint troops collected the tributes from Káthiáwár, and from 1799 to 1814 the Gáekwár farmed the Peshwa's share employing his own troops to collect the whole. The most successful Mulkgiri commanders were Shivrám Gárdi in the last decade of the eighteenth century and Bábáji Apáji in the beginning of this century. Both these commanders increased the demands and levied them with severity. Bábáji met with hostilities from several important chiefs complicated by an insurrection headed by Malhárráv of Kadi, but he overcame all resistance and collected all the arrears of tribute. The Gáekwár Government, being uncertain as to their powers of collecting their tribute without the assistance of the British, and several Káthi chiefs having forwarded petitions to the Resident at Baroda seeking to free themselves from the oppression of their local chiefs, a combined army of British troops accompanied by Colonel Walker, Resident at Baroda, on the part of the British Government, and Vithalráv Deváji on the part of the Gáekwár, entered Káthiáwár in 1807 and concluded the arrangements with the principal local chiefs which have since borne the name of Colonel Walker's settlement. After the departure of Colonel Walker and up to the year 1820 Káthiáwár was controlled by the Gáekwár's viceroy Vithalráv Deváji who resided at Amreli the capital of the possessions

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which had been acquired by the Gáekwár during the Mulkgiri period. To support Vithalráv an Assistant to the Resident resided in the province with head-quarters at Amreli. The duties of these representatives were to see to the collection of the Peshwa's and Gáekwár's tribute, to maintain peace with the aid of the Gáekwár's troops, settle disputed successions, interfere between local chiefs, and punish offenders seized in chiefships of which they were not subjects. The land was visited by a severe famine in 1812-13 and many local rebellions took place which had to be suppressed by British arms. The Gáekwár in difficulties at Baroda could not wield the paramount power with sufficient vigour. The farm of the Peshwa's share by the Gáekwár terminated in 1814 and the Peshwa sent officers to collect his own tribute, thereby not only introducing into the province the evils of a double government but also weakening the influence of the Gáekwár with the chiefs. Káthiáwár by a concurrence of adverse circumstances was thrown into a state of extreme misery, but the treaty with the Peshwa of 1817 followed by the downfall of the Poona power in 1818 and the extension of the British power in Western India simplified matters, and in 1820, on the accession of Sayájiráv Gáekwár a treaty was made with him by which he agreed to abstain from sending troops into Káthiáwár (except to the *khálsah mahals*) and from making any demand on *zamindárs* except through the mediation of the British Government on the understanding that his tribute should be collected for him by the British Government free of expense. This was the beginning of the third period of the Gáekwár's history in Káthiáwár. The British Government having succeeded to the Peshwa's rights and having obtained from the Gáekwár a cession of his, became the paramount power in Káthiáwár and the Gáekwár remained merely the sovereign of his own possessions.

At the time of the appearance of Dámáji Gáekwár II. on the scene about the year 1730, Amreli was held by three parties, viz. (1) Káthis of the Jebalia tribe, (2) some Syads who had obtained grants of land from the Emperor of Delhi, (3) the *Foujdár* of Junágad who was subordinate to the *Subahdár* of Ahmadabad. Dámáji imposed tribute on all these parties. The Syads being harassed by the Káthis and being unable to pay the *jamábandi* sought the protection of the Maráthás by ceding their one-third share. The Gáekwár in the course of time absorbed the whole of the land of the Syads and Káthis, and made good his present footing by two principal methods, (1) by the appropriation of lands of Káthis and others in satisfaction of the non-payment of *jamábandi*, and (2) by taking over the lands of Grásiás who were unable to protect themselves from the attacks of the local chiefs and who surrendered a portion of their patrimony to render the remainder more valuable. The extension of the *mahál* to modern dimensions was effected by Vithalráv Deváji between 1809 and 1820. The Amreli *mahál* consists of about seventy villages. The next acquisition in point of order was Dámnagar formerly called Chabháría. This belonged to Láthi which about the year 1730 gave a daughter in marriage to Dámáji II. Chabháría and six villages formed the marriage dowry, and at the same time the tribute from Láthi was commuted to a

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wazaránah of one horse per annum. After Colonel Walker's settlement Vithalráv Deváji added to this nucleus by getting some villages written over by the Káthis of Bábra and others. These acquisitions made up the present Dámnagar *mahál* of twenty-six villages. Shiánagar was formerly called Málod and belonged to Bhávnagar and to Khácher Káthis of Gadhda. On Bhávnagar encroaching on the Káthis the latter, in about the year 1804, sought the protection of the Gáekwár by writing over three-fourths of their share. The Bhávnagar share was subsequently purchased. About the same time the Goghári Rajputs of Monpur sought protection of the Gáekwár from the encroachment of Bhávnagar and Vala by resigning the whole *vero* and half the *vaje* of several villages. The Shiánagar *mahál* thus consists of Shiánagar and shares in eight villages. In 1806-7 the Rajput Grásiás of Bhimkatta in the Navánagar *tálukah* having had a quarrel with Khavás Sagrám (who was in charge of the district), assigned half their estate together with sovereign authority to the Gáekwár. The fort of Dhári in the last century belonged to the Thebáni Káthis of Sarasia who ceded it in *pál* to a noted freebooter named Ráning Vála of the Vánkia *tálukah*. Ráning having gone out in *báharvata* the *tálukah* of Dhári was annexed by the Gáekwár. In 1806-7 the Alag Dhánáni Káthis of Sarasia wrote over the estate of thirteen villages to the Gáekwár; in 1811-12 the Alag Dhánáni Káthis of Cháchái wrote over the whole of their *girás* in the Dalkhánia *parganah*; and between the years 1811-13 the Alag Dhanáni Káthis of the Dhántarvar *parganah* wrote over seventy-eight villages to the Gáekwár. Sarasia, Cháchái, and Dhántarvar were then incorporated with the Dhári *tálukáh*. Nine villages belonging to the Jetpur *tálukah* were incorporated with the *maháls* in the following manner. Amreli was originally entitled to *choth* in twenty-four villages of Jetpur. She made encroachments and at last became possessed of nine villages in addition to a fixed sum. These two villages were given in perpetuity by the Nawáb of Junágad to Gangádhar Shástri and Vithalráv Deváji and were afterwards incorporated in the Amreli *maháls* by the Gáekwár. Chaláiá and its six villages formerly belonged to Káthis of the Vála tribe who mortgaged their estates to the Jám of Navánagar. In 1812 the Jám endeavoured to assert his independence, in consequence of which the English and Gáekwár armies marched against him and reduced him to submission. On this favourable occasion Vithalráv made an arrangement with the Jám by which the mortgage of Chalála was purchased for the Gáekwár. These are now included in the Dhári *mahál*.

The precise date when the Gáekwár first placed foot in Kodinár is unknown but he had a post at Mul-Dwárka for the maintenance of which the Nawáb of Junágad ceded one-half of the revenue of Kodinár. The complete possession of Kodinár *parganah* was obtained by the Gáekwár under the following circumstances. In 1811, Hámid Kháu, the Nawáb of Junágad, died and a dispute arose between his sons Bahádur Khán and Salábat Khán. Bahádur Kháu was placed on the throne by Jamádár Umar Mukásam supported by a strong party. The countenance and authority of the Gáekwár for the assumption of the title was sought.

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The Resident and his Assistant enquired and established the fact that Salábat Khán was of spurious origin and Bahádur Khán was therefore confirmed on the *masnad* by the combined Governments and a *nazaránah* was taken from him by the Gáekwár. Immediately after this an arrangement was concluded between the Gáekwár and the Nawáb whereby the Nawáb's share of the Kodinár *parganah* was obtained by the Gáekwár. Vithalráv remained in Amreli as *Sar Subah* until 1820 when he returned to Baroda where he became minister. His office at Amreli was given to his brother. In 1828 Amreli was sequestrated by the British for the payment of loans raised under British guarantee by the Gáekwár Sayájiráv, and was restored to the Gáekwár in 1832 on his having privately settled with the creditors. Vithalráv was succeeded by Gopál A'tmárám and the latter by Venirám Áditrám as Dewán. Venirám procured a farm of Amreli for his former patron the Nawáb of Baroda whose agent at Amreli gave cause for numerous complaints of misrule and oppression. The farm of Amreli was taken from the Nawáb and the management given to Gopálráv Mairál whose agent disposed of several disputes with the Political Agent of Káthiáwár who continued to entertain complaints of Amreli Grásias against the Gáekwár though the latter refused to recognise the right of the Political Agent to interfere in the matter. The dispute lasted for a number of years, and at last a commission consisting of Captain Barr for Káthiáwár and Lieutenant Barton for Baroda disposed of almost all the disputed cases in 1857. The Gir dispute between Junágad and Baroda was finally settled in 1869 by Colonel J. Lester, special commissioner.

The Vághers of Okhámandal were conquered by the British and their province was made over to the Gáekwár by the treaty of 1817. The leading Vághers and Rájputs on being deprived of their *grás* were given pensions. The weak government of the Gáekwár in Okhámandal failed to keep these turbulent characters in order. They created a disturbance in consequence of their pensions being interfered with in 1857, but Lieutenant Barton went to Okhámandal and suppressed it. In 1858 a section of the Vághers rose in arms and seized the fort of Beyt. Lieutenant Barton again repaired to Okhámandal and occupied the said fort. On its being decided that the Gáekwár should settle the difficulty with his own troops, Lieutenant Barton returned from the province, and after a desultory quasi siege of Vasai by the Gáekwár's regular troops, the Vághers came to terms. In 1859, encouraged by the events of the mutiny, the Vághers rose *en masse* and possessed themselves of Okhámandal upon which Khanderáv Gáekwár placed the affairs of that province entirely in the hands of the British. The Vághers were reduced after a short campaign by the British troops under Colonel Honner, but the tail of the storm caught the Amreli *mahál*s. After the defeat of the main body of the insurgents a small party of them took boat to Sutrapara under Junágad, and, being joined by some outlaws of that state and other evil spirits, took Kodinár by escalade in the early morning of 8th October 1860. There were some foot [illegible] *sawárs* at Kodinár and reinforcements arrived from [illegible] ha[illegible] no ammunition, consequently no resist[illegible]

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retired at dark, having spent the whole day in the town eating and drinking and plundering at their leisure. The whole affair was marked with such a contemptuous disregard of danger on the part of the Vághers and such helplessness on the part of the authorities as to bring disgrace on the Gáekwár's rule. The Vágher rebellion attracted the attention of the Secretary of State for India, and, previous complaints of misrule being taken in consideration, it was decided that two Assistants to the Resident paid by the Gáekwár should be appointed to Okhámandal and Amreli. The Vághers who had headed the rebellion of 1859 were tried at Amreli and sentenced to various terms of imprisonment. While confined in the Rewa Kántha jail in the camp at Baroda they broke loose in 1862, and, returning to Okhámandal, again threw the province into disorder. Being joined by the malcontents of Káthiáwár they attacked the Amreli *maháls* and committed damages in several villages. The Amreli police corps being insufficient the Gáekwár raised the fourth Dhári Regiment and placed it under the orders of the Assistant Resident, and afterwards under a special British officer. The Vághers again threatened the *maháls* in the end of 1864 and beginning of 1865, a strong body of them taking up a position on the Cháchái hill, twelve miles from Dhári, from which a force was sent, but it failed to dislodge them. On the arrival of a British detachment from Rájkot under Captain G. Stone, Royal Artillery, they evacuated the Gir and returned to Okhámandal. The Vághers again entered the Gir in December 1865 and recommenced the attack on the *maháls*. They were once more driven from the Gir by a force under Colonel Keatinge, V.C., Political Agent in Káthiáwár. They continued to commit excesses until December 1867 when their strength was crushed by the fight at the Tobar hill in Navánagar territory in which Captains Hebbert and LaTouche lost their lives.

In 1861 Khanderáv Gáekwár introduced some reforms into the administration of the *maháls*, viz., he separated the criminal from the civil department and appointed *Foujdárs* and *Nyáyádhishes*, and some civil and criminal codes were introduced. Vaccination was introduced in 1861. The farming system was abolished and a revenue survey of all the *maháls* was made and a police corps of 300 men was raised to supplement the *Sibandi*. Khanderáv himself visited the *maháls* in 1862 attended by the Resident. He made enquiries and heard complaints and issued some necessary orders with a view to inaugurating these reforms. In 1863 the first British post office was opened at Amreli and a road was made from Dalkhania to Ghántvar through the Gir. In 1868 the Secretary of State for India complimented the Gáekwár, and in 1869 the Resident was able to report to Government that no complaint of oppression or wrong had been made from the Amreli *maháls* and that the embarrassing complications with the Political Agency no longer existed. In December 1870, on the occasion of the visit of Sir Seymour FitzGerald, Governor of Bombay to Rájkot, the *vahivátdár* of Amreli attended the Darbár and was placed at the bottom of the row of European gentlemen on the left hand of the dais. In the procession into Rájkot he was placed after the fourth class chiefs and before the *kárbháris* of the first class chiefs. The

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Chapter XIII. States and Places. Amreli Mahals.

general condition of the people of the Amreli *mahals* was not far removed from that of the people of the Gujarát *mahals*, which was grievous. During the latter years of Khanderáv's reign new cesses and levies had been imposed. Malhárráv made matters worse by a severe succession tax. In the interval between the deposition of Malhárráv on 22nd April 1875 and the arrival of the Dewán Sir T. Mádhav Ráo on 16th May 1875 the management of the *mahals* was assumed by the Agent Governor-General, who issued a proclamation remitting the arrears of revenue for five years, and promising an equitable reduction in the assessment. On the formation of the new administration of Baroda the system of managing the *mahals* underwent considerable change. A *Subah* was appointed with *Náib Subahs* under him. The police was remodelled and the medical department enlarged. A sub-engineer was appointed for the public works department. A district judge was appointed at Amreli and munsiffs at Kodinár and Dwárka. With a view to the improvement of communication in the *mahals* several metalled roads were made. A municipality was formed at Amreli aided by a grant from the state. In November 1878 Rája Sir T. Mádhav Rao, K.C.S.I., the Dewán, paid a visit of inspection to Amreli and ever since that date the affairs of the *mahals* have been carried on in a quiet but efficient manner.

Amreli.

Amreli, the head-quarters of the Amréli *mahals*, is a walled town of 13,600 inhabitants The ancient name of the place appears from a stone inscription in the Nágnáth temple to have been Amarvalli.[1] Amongst the remains of the ancient town are the tombstones or *páliyás* and foundations[2] discovered in the fork of the Thebi and Vari rivers, and two old temples, Kámnáth and Trimbaknáth, on the west and east of the river. In the eighteenth century only the west and south of modern Amreli, still called *Juni* or Old Amreli, were inhabited. The old inner fort, called *Juna Kot*, now used as a jail, and the *Juna Masjid* near it, belong to the old town. Modern Amreli dates from 1793, when Vakhatsingh of Bhávnagar sacked the neighbouring Káthi possession of Chital and drove many of its people to Amreli and Jetpur. The extension and improvement of Amreli is due to Vithalráv Deváji who was for many years (1810-1815) *Sar Subah* of Káthiáwár, Vithalráv Deváji built many works of public utility; among others, temples, offices, a market, and a dam for the water-supply of the town.[3] There is a well near the Government offices, called Bakshi-kua from Nána Bakshi in the time of Vithalráv, who built it. There are two bungalows in the town. One of them used as a residence by the Assistant Agent to the Governor-General was built by Captain Ballantine when he was (1817-1819) in Amreli assisting the Gáekwár's representative in governing the province of Káthiáwár,[4] and the other called the Mir Sáhib's Haveli was erected about 1850 by Mir

[1] It is also called Girvánvalli.
[2] Old coins are dug up here, or are found in the river after a fresh has subsided. They are of the Kshatrapa dynasty and of the Sultáns of Gujarát. There are also Indo-Sassanian coins found here.
[3] Compare Bombay Gazetteer, VII. 216. [4] Compare Bom[illegible]tteer, VII. 321.

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Sarfaráz Áli, formerly manager of Amreli, for his own residence. A new bungalow has been erected for the Assistant Agent to the Governor-General outside the town near the Varasra road. In the Old Fort, *Juna Kot*, are piles of round shot and some old field and siege guns of English and native make, their carriages mostly ruined. These are also relics of the Múlkgiri expeditions of Bábáji Ápáji (1803-1807). The principal inhabitants are, among Hindus, Shrávak, Kapol, and Sorath Vániás; and among Musalmáns, Syads and Kasbátis. The Syads, once an important fighting class, have now taken mostly to service, and some of them are beggars. The brave old Kasbátis who formed the old garrison in Muhammadan times are cultivators, peons, and labourers. The chief industry at Amreli is weaving with about 1000 looms. The chief weavers are the Vánjás, Táis, Bohorás, and Khojás. The cloths turned out are wrappers or *pachhedis*, waistcloths or *dhotis*, coverlets or *chophás*, and turbans or *págris*. The weaving industry is falling off as it cannot compete with the Manchester and Indian mills. Dyeing, especially red and black dyeing, is carried on by the Khatris. Some excellent plain silver-work is wrought by the firm of a carpenter. There is a quarry of good black stone adjoining the town from which materials for building the local public works have been drawn. Unfortunately, the proximity of the quarry to the town will prevent its being worked much further. Lines have been built for the detachment of the Dhári Regiment outside the town. A commodious school-house and a library have been built inside, and sanction has been given for a hospital to accommodate twenty in-patients and a rest-house. A girls' school has lately been opened with great success. A municipality has been organized, numerous petty taxes which hampered the traders and shopkeepers of the town have been abolished, and a market to be erected near the Mándvi in the centre of the town has been sanctioned. The town duties (import) have been lowered about twenty-five per cent on the old existing taxes. Some articles now pay one per cent, the majority two per cent, many four per cent, and some higher. The central jail at Amreli is situated in the Old Fort called *Juna Kot*, and is guarded by a strong party of the Dhári Regiment. The convicts have for some time been employed on extramural labour, and recently the manufacture of carpets and cane-work articles has been introduced within the jail. The nearest telegraph office to Amreli is at Chitul, a station on the Bhávnagar and Dhoráji line, eight miles off.

ÁNANDPUR.

A'nandpur, with in 1881 a population of 1462 souls, is a separate tribute-paying state under the Chotila *thánah*. It now belongs to Kháchar Káthis. In former times it was an outpost of the Anhilváda kings, and the temple there is said by some to have been built by Sidhráj Jayasing, but the bards attribute it to Rája Anant. It was founded according to the bards in 1068 (*Samvat* 1124) by Chudásama Ánand or Ánant who built the large temple to Mahádev there, calling it Ánanteshvar now corrupted to Anteshvar. Ánandpur became waste in about 1264 (*S.* 1320) and was only repopulated by the Káthis so late as A.D. 1608. It lies about fifteen miles south of Chotila, and according to the 1872 census had a population of 1708 souls. Ánandpur is situated in

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the Thánga range of hills, some of which exceed a thousand feet in height. There is a fair held at the Thángánáth temple in these hills on the last day of the dark half of the month of *Shrávan* (July-August). The sub-division consists of thirty-two villages but is much subdivided. Three of the *tálukdárs*, Kháchars Bhoj, Rám, and Mesur, have jurisdictional powers of the sixth class. The neighbourhood of Ánandpur is famous for its excellent horses. The Ánandpur Kháchars are a branch of the house of Chotila.

NKEVÁLIA.

Ankeva'lia, with a population of 1464 is a separate tribute-paying state under the Bhoika *thánah*. The *tálukdárs* are Jhála Rajputs and cadets of the house of Limbdi. Their ancestor was Sángoji, second son of Bhojrájji, chieftain of Limbdi in about A.D. 1694. Ankevália is about four miles north of Limbdi and ten miles north-east of Bhoika and nine miles south-east of Wadhwán. The *tálukah* consists of three villages, Ankevália, Bhariád, and Dholi. Ankevália is about three miles south of the Wadhwán Bhogáva river and four miles north of the Limbdi Bhogáva river.

ÁNSODAR.

A'nsodar is a large and flourishing village about nine miles north-east of Lilia, to which district it belongs, and forty-seven miles south-west of Bhávnagar. Its population according to the census of 1872 was 1319 souls, but fell to 1299 in 1881 consequent on the famine of 1878-79. Loma Khumán of Kherdi resided here for some time when Noghanji Gohil was ruling at Gáriádhár. Khimo Chándsir, also a Káthi, was at this time Noghanji's minister. As he was a distant connection of Loma Khumán's that chieftain invited him one day to Ánsodar. While there he said to him that as vegetables abounded at Gáriádhár, Noghanji should send him some. Khimo replied proudly that Noghanji was not a greengrocer that he should supply Loma with vegetables. Loma angrily rejoined that he would send his horsemen both to take the vegetable and also lift the cattle. To this Khimo answered that when Loma's horsemen should come he would endeavour to give them a fitting reception. Some days afterwards, Loma sent two hundred chosen horse, who both ravaged the gardens of Gáriádhár and drove off the cattle. Noghanji Gohil fled to Dhunoji at Sihor, and Loma Khumán occupied the town of Gáriádhár, and placed his son Kánthad Khumán there at the head of a strong force. In the meantime he prepared to attack Dhunoji. The armies gave battle near the village of Válávad, and Dhunoji, after fighting bravely, was slain. Loma Khumán now himself returned to Kherdi, where his uncle Nagpál Khumán was ruling. During his absence Noghanji, with the aid of the Bária Kolis and that of Akherájji of Sihor, obtained an entrance by treachery in the town of Gáriádhár, and recovered it, putting Kánthad Khumán, son of Loma, to death. Loma made many forays against Gáriádhár and did it much injury, but never succeeded in retaking it. Finally, Noghanji Gohil made peace with Loma through the intervention of Chárun Mokábhái, and they drank opium together in token of amity. On this occasion Noghanji bestowed Ránigám on Loma Khumán in compensation for the death of his son Kánthad, and the Khumáns hold *grás* in Ránigám to this day. Loma Khumán had a feud with Navánagar, which is said to have first arisen when he accompanied Amin Khán

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Ghori and Kunvar Ajoji in pursuit of Mirza Khán to Kodinár. On this occasion he took an elephant and refused to surrender it to Jasa Ládhak, minister of Jám Satáji. Afterwards, when he had accompanied Sultán Muzáfar to Ahmadabad, Jasa Ládhak laid Kherdi waste, and carried off the elephant. Loma Khumán concealed his anger, but afterwards by deserting the Jám on the field of Bhuchar Mori, caused him to be defeated, and Jasa Ládhak and Kunvar Ajoji to lose their lives. After this the enmity between Loma Khumán and Navánagar was very bitter, and Loma Khumán led forays up to the very gates of Navánagar. On one occasion he was met by Jám Jasáji and his nephew Lákhoji and a cadet named Sartánji at the head of their army, on the banks of the Rangmati river close to Navánagar. The Jám called on Loma to flee, but Loma refused, and immediately gave the order to charge. The Jám was worsted and forced to retire into the town, but Sartanji was slain and Lákhoji's horse killed under him. The Jám being entirely unable to kill or capture Loma Khumán, at last treacherously invited him to Navánagar, and then seizing him, put him to death. There is a piece of bardic poetry regarding this, as follows[1]:

The king of the west,
The powerful Jám, became a traitor;
He sent written letters
Addressed to the unconquered Loma
With such contents:
'Be pleased to come at once to Nagar,
Into the Jám's *kacheri*.'
Came the unconquered Loma to visit him;
The lord of the earth was treacherous,
And clapped fetters on his legs.
In *Samvat*[2] sixteen hundred and eighty-one,
Loma, the pillar of the Paraj,[3] fell.

Ánsodar afterwards belonged to the Kundla Khumáns, and was conquered by Vakhatsinghji, together with the Kundla *parganah*. It was then conquered by Kumpa Vála of Chital, but ceded back again to Bhávnagar, together with Saldi, in about 1797.

ANTÁLIA.

Antalia is situated about five miles to the north-east of Lilia in the Bhávnagar state. The population, which reached to 636 persons according to the census of 1872, had decreased in 1881 to 613 owing to the ravages of the famine of 1878-79. Antália is principally famous for a shrine of Mahádev called the Antáleshvar. The symbol of Mahádev is said to be of the kind called *svayambhu*, that is to say, a natural cylinder protruding from the ground and not a carven stone placed there. This kind of symbol of Mahádev is especially sacred, and the Antáleshvar has quite a local renown. It is specially revered by the Leva Kanbis, and they are wont to repair hither for caste disputes. They also are very constant in

[1] The Gujaráti runs: *Paschima hundo Pádashah Jám khuto jorávar, Lakhi patiyán mokale abhang Loma upar. Asar bole em tarat Nagar tedáyo, Jám kacheri jeh abhang malava áyo. Dant patie didho dago jánjir lai payma jadyo, Samvat sol ekkáshie Paraj thambh Lomo padayo.*

[2] This is Hálári *Samvat*, and corresponds with A.D. 1620.

[3] Paraj is bardic for Káthis.

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the Thánga range of hills, some of
in height. There is a fair held at the
hills on the last day of the dark ha
(July-August). The sub-division cons
is much subdivided. Three of the *tálu*
and Mesur, have jurisdictional power
neighbourhood of Ánandpur is famo
The Ánandpur Kháchars are a branch

ANKEVÁLIA.

Ankeva'lia, with a population of
paying state under the Bhoika *thának*
Rajputs and cadets of the house of Li
Sángoji, second son of Bhojrájji, chiefta
1694. Ankevália is about four miles no
north-east of Bhoika and nine miles so
tálukah consists of three villages, Ank
Ankevália is about three miles south of t
and four miles north of the Limbdi Bhog

ÁNSODAR.

A'nsodar is a large and flourishing
north-east of Lilia, to which district
miles south-west of Bhávnagar. Its po
census of 1872 was 1319 souls, but fell to
on the famine of 1878-79. Loma Khumá
for some time when Noghanji Gohil
Khimo Chándsir, also a Káthi, was at this
As he was a distant connection of Loma
invited him one day to Ánsodar. While th
as vegetables abounded at Gáriádhár, Nog
some. Khimo replied proudly that Noghanji
that he should supply Loma with vegeta
rejoined that he would send his horsemen bot
and also lift the cattle. To this Khimo answe
horsemen should come he would endeavour t
reception. Some days afterwards, Loma sent
horse, who both ravaged the gardens of Gá
the cattle. Noghanji Gohil fled to Dhunoji a
Khumán occupied the town of Gáriádhár,
Kánthad Khumán there at the head of a stro
meantime he prepared to attack Dhunoji. The
near the village of Válávad, and Dhunoji, after
was slain. Loma Khumán now himself returned
his uncle Nagpál Khumán was ruling. Dur
Noghanji, with the aid of the Bária Kolis and th
of Sihor, obtained an entrance by treachery in the tow
and recovered it, putting Kánthad Khumán, son of
Loma made many forays against Gáriádhár and did
but never succeeded in retaking it. Finally, Noghan
peace with Loma through the intervention of Chara
and they drank opium together in token of amity. On
Noghanji bestowed Ránigám on Loma Khumán in
for the death of his son Kánthad, and the Khumáns
Ránigám to this day. Loma Khumán had a feud wi
which is said to have first arisen when he accompani

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ANTÁLIA. supplying offerings to the shrine of grain, &c. There is a celebrated *sati's pálvo* here, dated *Samvat* 1650 (A.D. 1594) *Shak Samvat* 1516. The inscription says that Bái Jatna, wife of Sámatji, took shelter with Raghunáthji on the seventh of the light half of the month of *Chaitra*. This *pálvo* is built into the temple well, but the inscription is being rapidly effaced by people washing clothes and beating them on this stone. This monument is said to be in memory of the wife of Sámat Khumán, great-uncle of Loma Khumán, of Kherdi. There are several other monumental stones of the Khumáns. The village was conquered by Thákor Vakhatsinghji of Bhávnagar, together with the rest of the Lilia and Khárápát district at the close of the last century.

ÁRAMBHDA. **A'rambhda.** See DWÁRKA.

ARDOI. **Ardoi,** a village with according to the 1881 census a population of 1112 souls, was granted in appanage from Gondal to Sángoji, founder of the Kotra Sángáni estate, in about A.D. 1654-5. Before this it was the original seat of the chieftain of Gondal. But when he acquired Gondal he removed his capital thither from Ardoi. It is situated about twelve miles north-east of Gondal and four miles north-west of Kotra and about twelve miles south of Rájkot. The village has a tower on its eastern side and is situated on a stream which flows into the Gondal river. The soil is good and the village lies only two miles to the east of the Rájkot-Gondal made road.

ARJANSUKH. **Arjansukh** is a village which according to the 1881 census has a population of 688 souls. The village originally was a separate *tálukah*, but since A.D. 1806-7 it has been included under Junágad jurisdiction. The representative of the firm of Gopálráv Mairál of Baroda has a share therein. It is about twenty-nine miles east of Junágad and twenty-one miles west of Amreli. The Khákhria railway station on the Bhávnagar-Dhoráji line is only two miles to the north of this village.

ADTÁLA. **Adta'la** is a proposed railway station on the Bhávnagar-Dhoráji railway about eight miles west of Láthi. The village is under Jetpur and its population according to the 1881 census was 542 souls.

ÁSHIÁPÁT. **A'shia'pa't,** with 276 souls, is situated close to Bileshvar on the northern bank of the Bileshvari river about twenty miles north-east of Porbandar. A fair is held at Bileshvar on the last day of the dark half of *Shrávan* (July-August). The river near Bileshvar is full of large numbers of tame fish. Áshiápát is about a mile and a half to the east of the Barda range of hills, the highest summit of which, Mount Venu, is 2057 feet above the level of the sea. The village belongs to Porbandar.

ATKOT. **A'tkot,** with in 1881 a population of 2067, is about thirty miles south-east of Rájkot on the west bank of the Bhádar. It was acquired by the Jám from the Káthi family of Jasdan. There is a traveller's bungalow here on the east bank of the river opposite to the town, and the high road from Rájkot to Gogha and Bhávnagar passes by the town. It is famous in local legends as having been founded by the celebrated Lákho Phuláni, who fell fighting against Mulráj Solankhi of Anhilváda Pátan within the

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lands of Átkot. Lákho's *pálya* or funeral monument stands here to this day. Lákho was the son of Rája Phul of Kerákot in Vágad and is said to have been born when his father was absent warring against Mulráj of Anhilváda Pátan. On the day that Lákho was born his father is said to have made a foray as far as Pátan and to have plundered a few shops, whence the couplet:[1]

> The day Lákho was born, both heaven and earth trembled;
> That day the fort of Pirán Pátan he successfully plundered.

When Lákho grew up he was so daring and headstrong that his father found it difficult to keep him under control, and when he remonstrated with him regarding his conduct, Lákho crossed over the Ran into Káthiáwár, and stayed for some time in the neighbourhood of Thán where he founded the village of Lákhámánchi or Lákha's Stool. Here he stayed for a year or two, and during this time he made the acquaintance of Ráo Gráhari Singh of Junágad who conceived a great friendship for him and invited him to populate Átkot. This Lákho did, and took up his residence there. Átkot had at first eight separate suburbs, and hence was named Átkot. Lákho Phuláni is said to have introduced the grain called *bájri*, Holcus spicatus, to Káthiáwár from a distant eastern country whither he had gone on a foray. In that country the grain is said to have been called *khardhan*. There is a bardic couplet about this:[2]

> Bravo for your *bájri* which hath long leaves;
> From it horses acquired wings, and old men became young.

Lákho is said to have had an amour with a celebrated songstress called Dayi Dumri, about whom many legends are told. She is said to have lived in a house on the opposite side of the river a little beyond the traveller's bungalow. The spot is known to this day as Dayi Dumri's *dhár* or ridge. Lákho's raids however into Gujarát excited the wrath of Mulráj Solankhi of Anhilváda Pátan, who had also a quarrel with Gráhari Sing, the Chudásama Ráo of Junágad. But they were such fast friends and so renowned for prowess, that Mulráj hesitated to attack them. At last however Lákho alienated his sister's son Rákháyat, who went over to Mulráj and offered to conduct his forces to Átkot. Mulráj accepted the offer, and a great battle was fought in which Lákho was slain. The honour of slaying Lákho is attributed by some to Mulráj himself and by some to Rákháyat. But the popular belief is that Pábji Ráthor received the reward but that Lákho actually fell by the hand of Dhabal Solankhi. And thus the bardic couplet:[3]

> Dhabal slew Lákho, Pábal received the reward;
> They could not appreciate the man, the foolish kings of Gujarát.

Átkot then fell waste, but afterwards was repopulated by Áhirs. Then it fell under the Khumáns of Kherdi and afterwards formed

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[1] The Gujaráti runs: *Je di Lákho janamiyo dharpat kánsdhara: Te di Pirána Patanja Kota lota kara.*

[2] The Gujaráti runs: *Balihári tári bájra, jena lámba pán; Ghode pánkho deiyo, buddha thaya javán.*

[3] The Gujaráti runs: *Dhabale Lákho máriyo, Pabal paatyo; Mádhanlaye párakho, pándo Gujjar rdyo.*

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a crown village of the Muhammadan domain of Sorath. On the extinction of the Muhammadan power it was conquered by the Lakháni Kháchars and was wrested from them by the Jám of Navánagar in the latter part of the eighteenth century. There is a dispensary and a vernacular school at Atkot, and the place is half surrounded by a new fort, but it has been left unfinished for the last twenty-five years owing to want of funds to complete it. A native judge and revenue official have their head-quarters here.

BÁBRA.

Ba'bra. This town claims some antiquity and is said to have been the capital of Babhruváhan, the son of Arjun one of the five Pándavs. Babhruváhan's *kund* is still shown, and the Kálubhár river has its source there. Bábra is situated on the Rájkot-Bhávnagar main road, and is the seat of an important Agency *thánah*. Bábra is a holding of the Vála Káthis and had a population of 4037 souls according to the census of 1872. There is a good travellers' bungalow and *dharmshála* here, also a post office. It is about ten miles from the Chital and Láthi railway stations, and about fifteen miles from the Dhasa railway station. The *tálukah* consists of six villages. The population according to the census of 1881 was 3781 souls.

BAGASRA (SIL).

Bagasra (Sil) lies thirty-four miles to the south-west of Junágad, and thirteen miles north-west in a straight line from Sil, though the distance between them by road is sixteen miles. Formerly a separate *vahivatdár* or revenue official resided here, but now it forms a sub-division of the Sil *mahál*. It appears from the inscription in the temple of the Koteshvar Mahádev at Kodinár that in A.D. 1272 (*Samvat* 1328) this village was under the rule of Visaldev Vághela the Rája of Anhilváda Pátan, the then lord-paramount of Gujarát, and that he granted it to a dependent of his named Nána, a Nágar Bráhman, who also held a seventh share in the revenue of Mángrol. There is also a very interesting *pálya* or funeral monument in the grain-yard at Bagasra dated A.D. 1392 (*Samvat* 1448) from which it seems that Páto, son of Samo, was slain in battle at Bagasra in the victorious reign of Shri Mokalsingh. This is the Chudásama Ráo of Junágad. Later *pályás* bear the names of the Ahmadabad Sultáns as being lords-paramount here. All these *pályás* bear the name Bagasra. Afterwards in A.D. 1472 (*Samvat* 1528) the Bagasra Chovisi was granted in *jágir* to Bhupatsingh, son of Ráo Mandlik, the last Rájput ruler of Junágad. The descendants of this Bhupatsingh, who are called Ráizádáhs, are still living in certain villages of the Kesod *mahál*. The village lands form part of the huge marsh called the Ghed and are inundated in the rainy season. *Kase* grass grows spontaneously in the Ghed; the green grass is cut and given to cattle to eat; when the grass seeds, the seed or grain is collected and called *kasaiya* and is eaten by the residents of the Ghed villages. As it is not considered a grain it is eaten by Hindus on fast days. This grass has bulbous roots and the bulbs are black and the size of small potatoes. They are also cut up and the husk removed and then boiled and eaten. These bulbs are called *lodh* when green and *bid* when dry. *Thegi*, Cyperus jemenicus, a sedge, is also found in the

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Ghed, and in the sand hills on the sea coast. There are thousands of lotus plants in the Ghed. The pods of the lotus are called *kumnás* and they contain small white seeds which are made into bread and eaten by the poorer classes and also by the rich on fast days. The gram grown in the Ghed is specially famous both for its excellent flavour, and because it is very easily cooked. It is called *Ghedia chana* or Ghedia gram. The population of Bagasra consists chiefly of Mehrs, Ghedia Kolis, Mehmans, Khojás, Lohánás, Girnár Bráhmans, and Sindhis. By the census of 1872 the population of Sil was 1178 and that of Bagasra 4830, but they were terribly affected by the famine of 1878-79. In 1881 the population of Sil sank to 929 and Bagasra to 1711.

BAGASRA (SIL).

Bagasra (Ka'thia'wa'r). This Bagasra is a very flourishing town of 8602 inhabitants according to the census of 1872. It belongs to the Vála Káthis and is the seat of an important Agency *thánah*. The town is prettily situated on the northern bank of the Chhátli river. The residences of the principal shareholders are very picturesque. It is eight miles east of Mánikváda, the head-quarters of the Assistant Political Agent in charge Sorath Pránt. The Kunkáváv railway station is ten miles to the north of this town. Bagasra was conquered in about A.D. 1525 by Vála Mánchа Bhaiya of Devgám Devli. Vála Mánchа was succeeded by his son Bhaiya, from whom the Bagasra Káthis are called Bhaiyáni. Square sheets *chophál*, and women's scarves *sádla*, of native manufacture, are made here. There is a post office here, and there is great mart here for Gir timber. The population according to the census of 1881 was 7876 souls.

BAGASRA (KÁTHIÁWÁR).

Bagda'na with a population of 579, is about thirty-seven miles south-west of Bhávnagar. The station of the Great Trigonometrical Survey on the Ghebar hill is close to this village. There is a *kund* near Bagdána called the Bagdálav *kund* after Rishi Bagdálav. Three small rivers unite near here, and there is a temple at the point of junction called the Bagdálesvar. The Bagad river, which flows past Dátha, rises near Bagdána.

BAGDÁNA.

Baja'na is situated on the southern shore of the Lesser Ran of Cutch near its south-east corner. It lies in north latitude 23° 6′ and east longitude 71° 49′, and its population was 2285 souls according to the census of 1872. It is a possession of the Jats and the chief has jurisdiction of the fourth class. The name of the ruling chief is Malik Nasib Khán. It is five miles south of the Pátri railway station. There are two large tanks here. The Jats of Bajána originally came from Vánga Bazáar in Sind, whence they were driven by one of the rulers of Sind in consequence of their refusal to give him two ladies of their house in marriage. The legend declares that the Jats fled with the ladies in question and were pursued by the Sind monarch. Ráo Raydhan, the then ruler of Cutch, refused them shelter, and they pushed on for Gujarát, but were overtaken by the Sind troops near the Cutch village of Munghrabia. Here the Jats, rather than surrender the ladies, put one of them to death together with several other women, and their shrines may be seen at Lakhudh in Cutch to this day.

BAJÁNA.

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BAJÁNA.

Eventually they crossed the Ran to Morvi still pursued by the Sind troops, but managed to reach the Mándav hills near Thán, then in the possession of the Parmárs of Muli. The Parmárs agreed to aid them and they are said to have maintained themselves in the hills for some time against the attack of the Sind army. But the Parmárs were at last compelled to come to terms and their chieftain Laghdhirji allowing Sumribái, the one surviving Jat lady, to escape, surrendered his brother Háloji to the Sindhis. They pursued Sumribái as far as Vanod where she committed suicide, and her tomb is shown there to this day. The Gujarát army was now sent by Sultán Mahmud Begadha to repel the Sindhis. They drove them back and released Háloji, whom they took with them to Ahmadabad, where he became a convert to Islám. The Sultán, who was pleased with Háloji, bestowed on him the waste site of Ránpur. The kindness of the Sultán to Háloji so impressed a younger brother of his and Laghdhirji's, that he joined him at Ahmadabad, and also adopted the Muhammadan faith, when the Sultán bestowed on him the *tapa* of Botád and twenty-four villages; one of this branch settled at Dholka in A.D. 1730 as commander of the garrison. His name was Malik Himat, and his descendants are known as the Kasbátis of Dholka. The Jats now all repaired to Ahmadabad, and paid their respects to the Sultán, who employed them in the siege of Chámpáner and there they distinguished themselves so much by their prowess that after the capture of that fortress the Sultán bestowed on their leader Malik Hedoji the twenty-four villages subject to Bajána. Shortly after this, by permission of the Sultán, they conquered Mándal from the Jhálás. This town was taken possession of by the Sultán, but the Jats were allowed to occupy some of the neighbouring villages. Malik Isáji now established himself at Válivda, Malik Lákha at Sitápur and Vanod, and Málik Haidar Khán at Bajána. Malik Isáji afterwards conquered Várábi from the Rávmás and established himself there. Várábi and its neighbourhood is called Mohoti Jatvár, Great Jatvár; and Bajána and its neighbourhood is called Naháni Jatvár or Little Jatvár. The population according to the census of 1881 was 2463 souls.

BALDHOI.

Baldhoi, a small separate tribute-paying *tálukah* in Káthiáwár proper, is situated about a mile south of the highroad between Halenda and Ádkot. It is about seven miles from Ádkot and eight miles from Sardhár. It is only three miles from Halenda. Baldhoi is a possession of the Vála Káthis. It is subject to the Lodhika *thánah*. Within its limits is the Baldhua hill. A legend relates that a laden bullock belonging to a Brinjári ascended this steep hill nearly 900 feet high, and died on the summit. A temple has been built on the spot and the hill was hereafter called Baldhua from *baladh* a bullock. For the same reason the village is called Baldhoi. There is the site of a deserted village called Bhalgám close to the foot of the hill. The population of Baldhoi according to the census of 1872 was 604, and according to that of 1881 732 souls.

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Bala'chari. This village belongs to the Hariána sub-division of the Jodia *parganah* under Navánagar. It is fourteen miles east of Navánagar and three miles to the north-west of Hariána. According to the census of 1872 the population consisted of 268 souls, but this number diminished to 254 in 1881 owing to the famine of 1878-79. The sea-shore is about three-fourths of a mile to the north of the village, and there are some rocky heights, almost the only lofty ground along the southern shore of the Gulf of Cutch. It is probably to these high shores that the village owes its name namely Rálachari, Lofty Village, as these bluffs are a great landmark in this part of the gulf. On this highland the Darbár have built a nice bungalow and outhouses which is often lent to European officers coming hither for change of air. Others pitch tents along the bluff by the sea-shore. A fanciful derivation for the name of this village is from Bálákhadi or 'the Burying Place of the Children,' as it is said in ancient legends to be the burial ground of the children of the Yádavs. But this derivation appears fanciful and the one given above is probably correct. Legend relates that formerly the land extended far to the north of its present range and that it has encroached three or four miles to the south during the last 1000 or 1200 years. Proof of this is said to be that there was an *áshram* or dwelling-place of Durvása Rishi two or three miles inland in former times. This is said to be now covered by the sea. A small masonry platform on which are numerous *lings* or symbols of Mahádev is said to be visible on very extraordinary low tides. On the sea-coast, about three-fourths of a mile from Bálachari, is a temple of Báleshvar, specially worshipped by Rabáris and Bharváds, but also reverenced by other castes. Near the temple is a *pipal* tree (Ficus religiosa) called the *Moksh Piplo* and said to have been there since the time of Krishna. The legend regarding the Báleshvar Mahádev is as follows: That the *ling* was originally covered with sand, and a herdsman's cow used always to go thither and pour her milk over the spot underneath which the *ling* lay. The herdsman noticing this one day followed her, and the cow, fearing that she might be prevented offering her adoration to the Mahádev, galloped to the spot and her hoof struck accidentally against the *ling* but with such force that an impression of her hoof was left in the stone. The herdsman following dug at the spot, and found that there was a *ling*. Accidentally his digging instrument struck the Mahádev and blood spurted therefrom, and the mark of the blow is still visible, as is the impression of the cow's hoof. When the herdsman returned to his village and related these marvels a temple was built over it and it was installed with much devotion. Fairs are held at the *Moksh Piplo* or Salvation Pipal on the thirteenth-fourteenth and last day of the dark half of the month of *Shrávan*. Many people come from Navánagar, Hariána, Jodia, and the surrounding villages to this fair, and booths are erected, and toys, sweetmeats, and country cloth are sold therein. The aloe littorale *kunvár* abounds on the coast and its flower-stalks are gathered largely for pickling and exported to Bombay and other places. These stalks are called *selrán*. Near the village is a large tank which however only retains its water till January or February according to the rainfall. There is a good

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dharmshála near the village. Bálachari is the sea-side health resort of the Europeans stationed at Rájkot from which it is about forty-four miles distant. In the hot weather tents are pitched along the bluff and have a very picturesque appearance.

Fish are caught at both Bálachari and Sachána in stone *váda* or enclosures; the fish enter these at high tide, and when the tide recedes the water filters through the enclosure walls which are built of loose stones, and the fish are left stranded. Turtles are often caught in these enclosures. The loose stones of the walls of these enclosures are soon cemented together by oysters and are then very strong. They are semicircular in shape with the convex side facing the sea. At Sachána there is a bush *váda* not very far above low-water mark. Branches of *bábhul* are firmly fixed in a low stone wall until a large hedged enclosure is completed some 600 or 800 yards in length. In this enclosure very large fish are often caught, especially rays of different kinds in which this coast abounds, sharks, sawfish, swordfish, pomfret, soles, and sometimes even the dugong. Turtles of very large size are found, and one of the species found in these seas has a large thick tail. The small pearl oyster is found on the coral reefs on the coast and also on those fringing the islands in the gulf as well as two or three other kinds of oyster.

ÁGAM.

Ba'la'ga'm. Formerly in Muhammadan times this village was called Ghebanpur and was almost entirely inhabited by Muhammadans but afterwards falling waste it was repopulated by a Sorathia Áhir named Bálva, and after him has been called Bálágám, but others say that it is called Bálágám because built on a lofty site. There are here a sect of Márgi Sádhus, who consider one Dás Báva, an ascetic of the Sagar tribe of Áhirs, as their religious preceptor. These people are called Dás Panthis. Dás is said to have gone once to bathe in the village well and to have been subsequently seen no more, and his worshippers consider that he was caught up into heaven. His turban was found on the steps of the well, and is still adored by his followers. About a mile to the east of the village is the temple Vásangdevi, the tutelary goddess of the Joshipura tribe of the Vadanagar Nágars. There is a Government vernacular school here. Bálágám forms a separate revenue subdivision under Junágad. The village lies about twenty-four miles to the south-west of that city. A revenue officer and a second class magistrate have their head-quarters here. The population of Bálágám according to the census of 1872 was 2923, but diminished to 2858 souls after the famine of 1878-79.

AMBHA.

Ba'lambha is situated about eight miles to the north-east of Jodia and has a strong inner citadel. This is said in the Tárikh-i-Soráth to have been built by Ráo Desalji of Cutch in A.D. 1714, but its construction is popularly ascribed to Meráman Khavás. Probably the Ráo first built a small citadel in 1714, afterwards strengthened and enlarged by Meráman Khavás in A.D. 1784. Bálambha by the census of 1872 had a population of 3714 and according to that of 1881 3959. The river Áji, which flows by Rájkot, falls into the Lesser Ran at a distance of about six miles from Bálambha. There

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is a hillock in the lands of Bálambha called Bina where there is a spring of fresh water called the Noghan Kui. It is said that when Ra Noghan of Junágad was marching to Cutch to avenge Jásal, he halted here and was athirst and the men that were with him. In his distress he called on his tutelary goddess to aid him. She directed him to plunge his spear into the hillock; he did so and water flowed forth and he appeased his thirst and that of his army. In the rains of 1881 Bálambha was at the centre of the cyclone which visited the north-west of the peninsula; forty-five inches of rain fell in the three days the cyclone lasted, hundreds of mud-houses were washed down, and it is said that only forty houses in the whole town were uninjured. Much damage was done by this storm, and many cattle died from the damp and exposure. There is a vernacular school and a branch post office in Bálambha.

BÁLAMBHA.

Ba'la'niva'v is a Bábriávár village, formerly a separate tribute-paying state. It is about ten miles north of Jáfarabad. The population according to the census of 1872 was 51, and according to that of 1881 136 souls. It is now under the jurisdiction of Junágad.

BÁLÁNIVÁV.

Barva'la is a village of the Limbdi state on the Utávli river. There is a traveller's bungalow there as it is on the highroad from Gogha to Dhandhuka, of which latter *parganah* it forms a part. It is surrounded by a wall. The population was 2813 souls according to the census of 1872, and according to that of 1881 was 2805 souls.

BARVÁLA.

Barva'la, under the Navánagar state, is situated on the Kálobhár river about ten miles east of Bábra. It is a subordinate *mahál* under Ádkot and the Mulgrásiás are Káthis of the Kháchar tribe. The population according to the census of 1872 was 525 and according to that of 1881 was 371 souls.

BARVÁLA.

Ba'ntva is usually described in old accounts as the Chorási of Bántva or *parganah* of eighty-four villages, but the Mirat-i-Ahmadi speaks of it as being a *parganah* of seventy-four villages with a *jama* of 99,66,365 *dáms* equivalent to Rs. 2,49,159. This shows that the cultivation must have then been very great for the comparative value of the rupee was about twice as great in those days as it is now. Thus the present income of the entire Bántva estate, which is now about four *lákhs* of rupees, is nearly a *lákh* less than it was then. There is no mention of Bántva in the Ain-i-Ákbari unless, as Colonel Watson thinks most probable, the Bhántror of New Sorath (see Blochmann's Ain-i-Ákbari) is Bántva. There is no *parganah* Bhántror in New Sorath, and the only name any where near it is Bhádrod, but this is in Válák not New Sorath, and the Válák *parganahs* are separately mentioned. Indeed it is only reasonable to suppose that this rich *parganah* would not have been omitted in the Ain, and Colonel Watson thinks, as there is no name at all corresponding to Bhántror in New Sorath, that we may legitimately suppose this to have been Bántva. Bántva was afterwards bestowed by Nawáb Bahádur Khán (Sher Khán Bábi) on his brothers Diler Khán and Sher Zamán Khán in A.D. 1733 after their expulsion from Gogha by Sohráb Khán. But

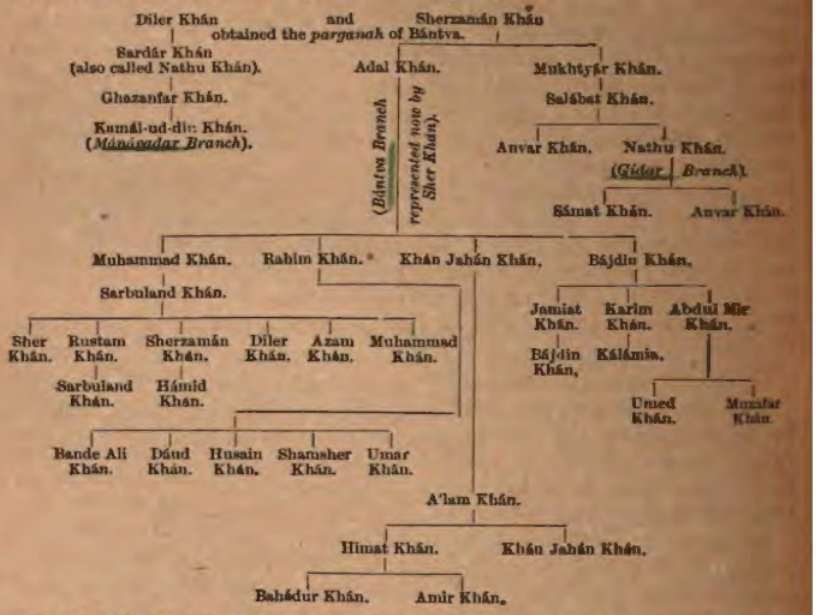
BÁNTVA.

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er XIII. nd Places. NTVA.

some say that Sohráb Khán himself bestowed on them the *parganah* when he was *foujdár* of Sorath. Bántva has remained in the hands of the descendants of Diler Khán and Sher Zamán Khán, and is as then one of the richest *parganahs* in the province. The Bántva chieftains in after-times frequently caballed against the Nawáb of Junágad but were invariably forced to sue for peace though Mukhtár Khán and Edal Khán on one occasion captured Vanthali whence they were driven by the celebrated Dewán Amarji. Colonel Walker relates that the Nawáb of Junágad in A.D. 1794-5 bestowed his share of the Visávadar *parganahs* on the Bántva chieftains on the occasion of his marriage with a lady of their house. They however so oppressed the Káthis that they went out in outlawry, and drove out the Bántva *thánah* of Visávadar. Afterwards, however, this share of Bántva in Visávadar again fell into the hands of Junágad. At present the principal branches of the Bántva family are three: (1) the Mánávadar branch represented by Ghazanfar Khán; (2) the Gidar branch represented by Sámat Khán and Anvar Khán; and (3) the branch of Bántva represented by Sher Khán and others. Below is the pedigree:



Bántva is situated about thirty miles to the west of Junágad. The population according to the census of 1872 was 8832 and according to that of 1881 7589 souls.

EDI.

Bedi. This is the name of the port of Navánagar, distant about five and a half miles to the north-west of the capital, on the creek of the same name. The port is about a mile and a half north-west of the village, which latter is about four miles from Navánagar. From the port it is about four miles down the creek to the open

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sea. Vessels coming to Bedi have to keep clear of the Pirotan, Jindra, and other low islands. Small steamers can fetch Bedi *bandar* at high tide. At low tide there is no water at all left. At present Bedi trades principally with Karáchi, Bombay, Cutch, and a few other ports. But the trade is capable of great development. A railway to Rájkot and a pier somewhere opposite to Roji Máta, and a weekly or biweekly steamer service, would cause Bedi to be the port whence all supplies for Rájkot, Gondal, Sardhár, and other large centres would be imported. The *bandar* cannot be more than fifty-six miles from Rájkot at the outside whereas Bhávnagar is 106 miles and Wadhwán sixty-six. And the latter place has the disadvantage of railway carriage all the way from Bombay and as land carriage cannot compete for cheapness with sea carriage and the actual distance supplies have to be carted from Wadhwán and Bhávnagar, being greater than the distance to Bedi, Bedi would no doubt acquire a good deal of the local trade. Specially would it be cheaper in the case of grain imports, which come for the most part from Karáchi. They would come direct to Bedi and then fifty-six miles only by train to Rájkot, whereas now grain is principally imported by Wadhwán, Bhávnagar, and other ports. A large passenger traffic would also soon spring up with Cutch, the residents of which country would then have only a three hours' voyage across the gulf and then a land journey to any point they might wish to reach. This, if there were a railway, especially now that the Bhávnagar-Wadhwán and Bhávnagar-Dhoráji railway is completed, would be a very simple matter. There is a made-road from the town of Navánagar to the port of Bedi. There is a light-house at Roji Máta about four miles north of Bedi village. Roji is a favourite summer resort of the Jám. There are excellent salt-pans at Bedi and a salt custom-house about a mile and a quarter west of the *bandar*. The population of the village was 917 persons according to the census of 1872, and according to that of 1881 was 1266 souls.

BEDI.

Bet. See OKHÁMANDAL.

BET.

Bha'da, formerly a separate tribute-paying *tálukah* in Bábriávár, but now under Junágad jurisdiction, is about eleven miles west of Jáfarabad and five miles north of Dhára *bandar*. The population according to the census of 1872 was 499 and according to that of 1881 549 souls. The Grásiás are Bábriás of the Varu sub-tribe.

BHÁDA.

Bha'dla, the chief town of the small *mahál* of the same name, is about eighteen miles south-east of Rájkot, and, like Átkot, was originally a Káthi holding, but was acquired by Navánagar during the time of Meráman Khavás. By the census of 1872 it had a population of 1512 souls which rose to 1770 in 1881. The Bhádla (*vid*) grass land is very large, so much so that it is said that in a good year a *kror* or 10,000,000 pulies or bundles of grass can be cut there. Briefly, it will yield in a good year about ten million pounds of grass. During the recent scarcity, all the *darbári* cattle, elephants, camels, horses, oxen, &c., were sent there to graze.

BHÁDLA.

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Bhadli is about fifteen miles north-east of Bábra and eighteen miles west of the railway station at Ningála and sixteen miles

BHÁDLI.

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BHÁDLI. north-west of the Dhasa railway station, had a population of 1625 souls according to the census of 1872 and according to that of 1881 1390 souls. It was originally a famous holding of a Chudásama Bháyád of Junágad, from whom it was conquered in the eighteenth century by the Kháchar Káthis, who hold it at the present day. Most of the Chudásama houses of Gujarát and the Bhál derive their origin from the Ráos of Bhadli. Bhadli is now subordinate to the Bábra *thánah*. It is situated on a tributary of the Ghelo river. Bhán Kháchar of Bhadli was a noted freebooter of the latter end of the eighteenth century.

BHÁDROD. **Bha'drod,** with a population of 2239 in 1872, but which fell to 1802 in 1881 after the 1878-79 famine, is situated four miles north-east of Mahuva and fifty-one miles south-west of Bhávnagar. It is built on the western bank of the Bhádrodi river. It was here that Rukmáiyo, brother of Rukmini, overtook Krishna when he was carrying off that lady, and a battle was fought, in which Rukmáiyo was defeated and taken prisoner, and only released after Krishna had contemptuously caused his moustache and whiskers and the hair of his head shaved off. As Rukmáiyo had solemnly sworn never to return to Kundanpur unless victorious and unless he should imprison Krishna and bring back his sister Rukmini, he was much perplexed how to act now that he had been not only defeated but disgraced. He finally resolved to reside on the battle-field, and established there a small temple of Mahádev, which he named Bhadreshvar. By degrees a village sprung up, first called Bhadra-nagar which has by degrees been corrupted into Bhádrod. When the Válás were forced to leave Talája by the Muhammadans in the time of Seláit Vála (about A.D. 1544), they retired to Bhádrod and remained here for some time. During their rule, Gundála, between Nikol and Kalsár, was the port of Bhádrod. It is now waste, and there stands only a deserted temple of Hanumán on the old site. This temple is still called the Gandálio Hanumán. The Khasiás under Vijo and Misri Khasia conquered Mahuva and Bhádrod in about 1744 from the Válás, and Misri Khásia established himself at Bhádrod, while Vijo Khasia resided at Mahuva. Here the Khasiás remained till 1784, when they were conquered by Thákor Vakhatsinghji of Bhávnagar. Since this date Bhádrod has been a Bhávnagar possession. When the Válás reigned at Talája, Bhádrod belonged to them. Uga Vála of this line is a favourite local hero, and is said to have rescued Ra Kavát of Junágad when confined in a cage at the Shiál Island by Ánant Chávdo. As Vála Uga, who was Ra Kuvát's sister's son, had boasted at Junágad that he could clap hands with one palm, a metaphor meaning that he was not dependant on Junágad for assistance, therefore, when Ra Kavát was in confinement in the Shiál Island, he sent the following two verses to Vála Uga[1]:

[1] The Gujaráti runs : *Kar kamán grahiye, Kdg na bese dáli ; Ekháthe na pade Ugale, to dohátthe de táli. Divasvite dohyala, ghadi más pramán, Vála jota vát, ámkhaiyo gai Ugala.*

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Take your bow in your hand,
So that the crow may not sit on the branch;
If you cannot clap hands with one palm,
Then clap hands, O Uga, with both palms.
The days pass with difficulty,
And an hour seems like a month,
Waiting for you, the Vála,
I have wept out my eyes, O Uga.

Afterwards Vála Uga went to the Shiál Island, and slew the garrison and delivered Ra Kavát. It is said that when he forced his way to the Chávda's palace seeking Ánant, that Ánant's wife met him and besought him to spare her husband's life in the following stanza[1]:

You have slain seven hundred heroes,
And killed five hundred Patháns;
But if you slay Ánant, who alone remains, O Uga,
Then let there be Ebhal Vála's oath on you.

Thus adjured, Vála Uga spared Ánant's life, but released all the kings whom he had imprisoned. He subsequently was slain by Ra Kavát in revenge for a fancied insult at the time of the latter's liberation. Four silver coins of the Greek Bactrian monarch Apollodotus were found at Bhádrod, and, strangely enough, one was found at Dhánk, another ancient Vála settlement.

BHÁDROD.

Bha'dva is a separate tribute-paying Jádeja holding of four villages in the Hálár Pránt. The chief has sixth class jurisdictional powers. It is situated fifteen miles south-east of Rájkot and about thirteen miles north-east of Gondal. The population of Bhádva according to the census of 1872 was 376 and according to that of 1881 330 souls.

BHÁDVA.

Bhadva'na is a separate tribute-paying *tálukah* under the Wadhwán station *thánah*. It is situated about twelve miles north-east of Wadhwán station, and about five miles south of Lakhtar railway station. The Grásiás are Jhálás and Bháyád of Wadhwán. The *tálukah* consists of two villages, Bhadvána and Khajeli. There is a large tank at Bhadvána south of the village. The quality of the land is inferior, as much of it is salt waste. The population according to the census of 1872 was 655 and according to that of 1881 636 souls.

BHADVÁNA.

Bha'kodar, distant about eight miles east of Jáfarabad, and about a mile from the sea-shore, was included in Mr. Blane's list of A.D. 1831 as a separate tribute-paying *tálukah* held by Bábriás of the Varu tribe. It is now under Junágad jurisdiction. The population according to the census of 1872 was 205 and according to that of 1881 187 souls.

BHÁKODAR.

Bhalga'm. See BALDHOI.

BHALGÁM.

Bha'la'la is a separate tribute-paying *tálukah* under the Wadhwán station *thánah*. It is situated about twenty miles north-east of Wadhwán station and six miles south of Lilápur Road railway station.

BHÁLÁLA.

[1] The Gujaráti runs: *Sátseh sura máriya, páncheh máriya Pathán, Ek Ánant máre Ugala, to tane Ebhalváláni án.*

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Káthi named Mángro who was a great favourite of Bhán Jethva's. Mángro's reputation was so great that no raiders or freebooters dared to trouble the Jethva dominions. Mángro was a devotee of the Harsad Mother at Miyáni. During his absence a Káthi freebooter named Vála Uga came and carried off the Ghumli cattle. Bhán Jethva pursued the robbers and overtook them at Nared situated on the banks of the Hiran river in the Gir. Here they had encamped with the Ghumli cattle. Bhán Jethva camped close by and shortly afterwards challenged them to settle the matter by a combat between two champions one from either side. If the Ghumli champion were victorious the cattle were to be restored, but if he were defeated they were to be retained by the robbers. The robbers assented to this proposal. Now it so happened that there lived a Ványa maiden named Padmávati at the village of Pátan in the Álech hills who had heard much of the exploits of Mángro, so much so that she fell in love with him without having ever seen him, and was wont to visit daily a temple of Shiv near the village and implore the god to give her Mángro as a husband. When Mángro heard at Miyáni of the capture of the Ghumli cattle and the departure of Bhán Jethva in pursuit, he at once mounted and set off with 120 horsemen to follow him. When they reached Pátan they halted to rest their horses, and Mángro himself alighted at the temple. Here the maiden repairing for her daily worship at the temple met him, and struck with his beauty asked him who he was. He replied, 'I am Mángro, the Káthi of Bhán Jethva.' On hearing his name, she confessed her love for him and told him that she had since a long time been beseeching the god to grant him to her as a husband. Now she had seen him she besought him to accept her as a wife. Mángro, who had fallen in love with her the moment he saw her, promised to espouse her on his return. Thus saying he hastened on till he joined Bhán Jethva and accepted the office of Ghumli champion. But his heart was so soft from the love of Padmávati that he did not fight with his accustomed vigour, and was slain by the foe. Now though heroes who fall in battle never become ghosts, yet Mángro, whose heart was enslaved with love for the fair Padmávati, became one, and he specially haunted the banian tree at Nared where he was killed and the banian tree at Bhánvad. When Padmávati heard of Mángro's death she permitted her parents to betroth her in marriage to the son of a wealthy merchant of Una. When the marriage procession left Una for Pátan for the marriage of Padmávati they stopped at night under the Nared banian tree. Now, Arshi, uncle of Mángro, was the chief man of the procession, and when sleeping at night he was awoke by the tears of Mángro dropping on him. Then he addressed him and asked him how he fared. Mángro told him that he had become a ghost for love of Padmávati, and requested Arshi to take him with the bridal procession. To this Arshi agreed on condition that he consented to return whenever ordered. Mángro agreed and accompanied the procession in an invisible form and by his charms deformed the bridegroom and also smote him with leprosy. The Ványás in alarm consulted Arshi as to the reason, and he told them the story of Mángro. On this the Ványás agreed to Mángro's marriage with Padmávati on condition that he should restore her

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BHÁNVAD.

after the ceremony was concluded. This was agreed to, and Mángro assuming the appearance of a very handsome young man accompanied the procession to Pátan. When it reached the village some of the villagers told Padmávati that her betrothed husband was deformed and a leper. She sat in a balcony to watch the procession pass and at once recognized her love Mángro. On seeing him she uttered this couplet:[1]

Oh most handsome youth, you have well accompanied the bridal procession of Arshi.
I recognize you by your horse and have seen my beloved Mángro.

Padmávati then married Mángro the ghost, and then she accompanied them back to their village. When they reached the banian tree at Nared, Arshi told Mángro to remain there and restore the bride to her proper husband. Mángro did so, and promised Arshi that if he would establish his funeral monument at the Nared and Bhánvad banian trees, he would always assist him and others who should invoke his aid. Arshi erected the pillars, and he and others derived much aid in obtaining the performance of requests made to Mángro. Whenever marriages are performed in villages anywhere near these two banian trees, the bride and bridegroom are brought to the tree and there offer a cocoanut to Mángro and then the marriage ceremony is considered complete. There is a small river called the Bhánvadi which flows near the town of Bhánvad. It joins the Vartu river about a mile further on near the shrine of the Indreshvar Mahádev. Bhánvad is the head-quarters of the *vahivatdár* or chief revenue official of the *parganah* and there is also a native judge's court here. There is also a vernacular school here and a branch post office.

BHANDURI.

Bhanduri, a large village with a population of 981 souls according to the 1872 census which increased in 1881 to 1095, is situated on the Junágad-Verával trunk road at a distance of about thirty-eight miles from Junágad and eighteen miles from Verával. It is the head-quarters of the *mahal* of that name, and a *vahivatdár* and a second class magistrate reside there. There is no outer town wall, but an inner citadel which has a picturesque appearance. The sugarcane of this part of the country is particularly good.

BHANDÁRIA.

Bhanda'ria is a separate tribute-paying *tálukah* under the Chok *thánah* from which it is about three and a half miles distant to the eastward. It is a holding of the Kámlia Áhirs and consists of but one village. The population according to the census of 1872 was 711 and according to that of 1881 910 souls.

BHÁREJRA.

Bha'rejra, corrupted from Bhánejra, the village of the Sister's Son, because this village was given from Dhándhalpur to a nephew, a Káthi of the sub-tribe of Bhámbhla, by whose descendants it is held to this day. The *tálukah* consists of one village and is a separate tribute-paying state subordinate to the Chotila *thánah*. It lies six miles to the south-west of Chuda railway station. The population

[1] The Gujaráti runs: *Jáne áviya javán, álbela arsi tani; Ej ghoda rj edhán, mile bhályo Mángro.*

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according to the census of 1872 was 378 and according to that of 1881 427 souls; it is about ten miles north-west of Ránpur.

BHATHÁN.

Bhatha'n is a separate tribute-paying state consisting of but one village. It is subordinate to the Wadhwán station *thánah* from which it is distant about eighteen miles to the eastward. The *tálukdárs* are Jhála Rájputs and cadets of Wadhwán. Bhathán is eleven miles north-east of the Limbdi railway station. The population according to the census of 1872 was 816 and according to that of 1881 684 souls.

BHATVADAR.

Bhatvadar was a separate tribute-paying *tálukah* of the Bábriávár district, but is now under Junágad jurisdiction. It is about ten miles north of Jáfarabad. The Grásiás are Bábriás of the Varu tribe. The population according to the census of 1872 was eight and according to that of 1881 forty-six souls.

BHÁVNAGAR.

Bha'vnagar State lies at the head and west side of the Gulf of Cambay between 21° 18′ and 22° 18′ north latitude, and 71° 15′ and 72° 18′ east longitude. Its area is about 2784 square miles, with a population, according to the census of 1872, of 428,500 souls. It is bounded on the north by Ránpur, Ahmadabad, and by Jhálávád and the Panchál; on the east by the Gulf of Cambay and Dhandhuka; on the south by the Arabian Sea; and on the west by Sorath, Káthiáwár, and Hálár. Bhávnagar is divided into ten sub-divisions or *parganahs*, Daskrohi, Sihor, Mahuva, Kundla, Lilia, Umrála, Botád, Gadhra, Bhál, and Talája. The aspect of the country differs widely in different places, being in some parts, such as the Bhál, a mere salt flat, in Lilia a rich plain of black soil, while parts of the Sihor range and the hills in the Kundla and other districts show a country almost mountainous. The principal ranges of hills are those of Sihor, Kbokhra, Und, the Bábriádhar, and the outlying hills of the Gir on the western border; the highest is the Mitiála hill, which reaches over 1000 feet. They are all volcanic, and consist of trap and basalt piercing through, and in places elevating, a coarse sandy limestone. In places, however, both laterite of good quality for building-stone and a conglomerate are to be found, the latter abounding in fossils. As a rule, the northern sub-divisions are bare of trees, but the Sihor hills are covered with a dense scrub jungle, and the southern sub-divisions are better wooded, though much inferior in this respect to Gujarát proper. The principal rivers are the Sukh Bhádar, the Kalobhár, the Ghelo, the Shatrunji, the Bagad, and the Málan; none of them are of any great length of course, but the water in the three last continues flowing throughout the year, and is used for irrigation.

Bhávnagar is, on the whole, well supplied with well water, which in the south is found near the surface. There is a fine artificial lake, about five miles in circumference, near the capital, formed by bunding across the bed of the Gadechi river, from which the water is conveyed in a small canal to tanks and in the town. The port is supplied from another artificial lake in front of the chief's palace. Besides these, most of the villages have small tanks, or ponds, in which the water rarely lasts after the beginning of April. In the Bhál, which is a salt flat like the Ran of Cutch, and is always more or less overflowed in the rainy season, the water is brackish, except at Dhádh, and the water supply is from ponds and reservoirs.

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Except in the Bhál, where it is much impregnated with saline matter, the soil is almost everywhere black garden and dry-crop land. The salt soil of the Bhál produces a fine wheat without irrigation, of the variety called *kátha*. The climate especially in the south is pleasant, and the heat in the hottest portion is not comparable with Gujarát proper. The thermometric readings at Bhávnagar show a mean minimum of 53° in January, and a maximum of 108° in May. During the ten years ending 1882 the rainfall at Bhávnagar averaged twenty-six inches. The only important forests are the Sihor forest, chiefly of thorny acacias with a few tamarind Tamarindus indica and *limb* trees Melia azadirachta, and the Mahuva forest between the villages of Karla and Karmadia; but a few fine trees may be found near villages. Amongst these is a remarkable specimen of the *baobab* Adansonia digitata, called in Káthiáwár *rukhdo*, and in Gujarát *chor amla*, which is growing near the village of Chánch on the sea-coast. This tree exceeds a hundred feet in girth at a height of about four feet from the ground. During the last few years, besides teak Tectona grandis, *beda* Terminalia bellerica, Casuarina equisetifolia, and mango Mangifera indica, over a hundred thousand cocoanuts have been planted. The crops consist chiefly of cotton, *juvár*, *bájri*, wheat, gram, oil-seeds, and sugarcane. Tobacco is grown, but not in sufficient quantities for even local consumption. Cotton is now irrigated in most villages during breaks in the rainy season, while the practice of sowing it before the monsoon, and raising it by irrigation, is spreading rapidly.

Of notable domestic animals the Darbár possess a fine breed of buffaloes, which have carried off the prize wherever exhibited. There is also a horse-breeding establishment at Bhávnagar. Of wild animals the lion has been extinct in Bhávnagar territory since the last twenty-five years, at about which time the last was shot in the Sihor forest. Panthers, hyænas, wolves, jackals, and foxes are still to be found. Wild hog may be found in the Sihor forest and other places. *Nilghai* Portax pictus are still to be found, though, owing to the large extension of cotton cultivation of late years, many have been slaughtered. Antelope Antilope cervicapra and *chinkarah* Gazella bennettii exist, though in much diminished number. In the cold weather large flocks of Cullum (*kulang*) of two kinds, Grus cinerea and Anthropoides virgo, visit these districts, as do a few duck and snipe.

Of the total population (428,500) 90·27 per cent were Hindus, 8·6 per cent Musalmáns, ·0142 Pársis, ·0008 Christians, and 1·115 miscellaneous. Of these 226,371 or fifty-three per cent were males, and 202,129 or forty-seven per cent females, that is an average of 1·114 males to one female. Kanbis, besides their legitimate work of cultivation, occupy themselves as masons. Trade in Bhávnagar being brisk, there are many Vániás and Bráhmans resident there; the latter belong principally to the Nágar, Audich, Modh, and Shrimáli divisions. The Kháryás, a class of Muhammadan seamen, come principally from Gogha, but the coast Kolis are excellent sailors. There is a curious class of people called Gandhárias who originally came from Cambay, who occupy themselves principally

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in rope-making, and of whom there are about a hundred families in Bhávnagar. There are several large Muhammadan merchants in the towns of Bhávnagar and Mahuva—Khojás, Mehmans, and Arabs. The most enterprising and intellectual class is the Nágar Bráhmans, who monopolize most of the state offices. Salt is manufactured by Ágria Kolis. The Musalmáns, as a rule, are oil-pressers, grocers, carpet-weavers, book-binders, small retail dealers, weavers, cutlers, and *sipáhis*. The Pársis are principally shopkeepers, liquor-distillers, and clock-makers.

The census returns of 1872 show 125,005 houses, or, on an average, forty-five to the square mile. Of these, 7905 were built of stone brick and mortar, and contained 27,668 persons, or between three and four souls to each house; the remaining 117,100 houses had either walls of stones, plastered with roofs of thatch or tiles, and contained 400,832 people or four souls to each house. Of late years, especially in Bhávnagar and other large towns, new houses have been better built.

Of the total 659 villages, 155 have less than 200 inhabitants; 257 have from 200 to 500; 167 from 500 to 1000; sixty-six from 1000 to 2000; four from 2000 to 3000; four from 3000 to 5000; three from 5000 to 10,000; and two from 10,000 to 15,000; and Bhávnagar, the largest town in the state contains 47,790.

Besides Bhávnagar there are five ports frequented at the present day, Mahuva, Pipáváv, Káthivadar, Sundrái, and Sultánpur, of which Mahuva is at present the most flourishing, but the Pipáváv creek offers the best shelter in the rainy season.[1]

The principal moneylenders are Nágar Bráhmans, Vániás, Lohánás, Bhátiás, Kanbis, Vorás, Khojás, Mehmans, and a few Arabs. Among merchants the usual rate of interest is from four and a half to eight per cent; among cultivators from six to twelve per cent; among Grásiás, or landowners, from nine to eighteen per cent unless land be mortgaged collaterally as security. If, too, ornaments are pledged as security, the rate of interest is lowered. The Imperial rupee is the only current coinage in the Bhávnagar state, agreeably to treaty of the 8th September 1840 concluded between Thákor Vajesinghji and the British Government; formerly the Bhávnagar mint appears to have issued a copper coinage, and a few silver coins for a short time.

The Bhávnagar chief belongs to the Gohil clan, who claim to be descended from Shálivához though Colonel Tod considers that they may lay claim to Solar origin, and evidently considers that there is an affinity between the Gohils and Gehlots. Whichever theory be true, of this there is no doubt but that they came to the peninsula from Khergad, on the Loni, in Márwár, whence they were expelled by the Ráthods. Their chief at this time was Sejakji, who was fortunate enough to marry his daughter Válam Kunvarba to the Kunvar Khengár, son of the Ra of Junágad who is called Kavát or Kavád. Ra Kavát is said to have given Sejakji a grant of Sháhpur in

[1] Details of the Bhávnagar ports are given above pp. 227 - 241.

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the Panchál and twelve villages, and Sejakji built a new village which he named after himself Sejakpur, in the lands of Shábpur, and made it his capital, and thence conquered several of the adjacent villages. Sejakji had three sons, Ránoji, Sháhji, and Sárangji, of whom Ránoji was only a half-brother of Válam Kunvarba, but her brothers by the whole blood were Sárangji and Sháhji, who accompanied her to Junágad, and through her interest Sárangji obtained a grant of the Arthila *chovisi* while Sháhji received the *chovisi* of Mándvi. Sejakji bestowed from his conquests the following villages upon his brothers, *viz.* Bagad to Hanuji, Tátam to Mánsinghji, Turkha to Dudáji, and Páliad to Depálji. His fifth brother, Visoji, went to Khás, and married the daughter of a Mer of the Dhandhuka family and founded the tribe of Khasia; others, however, say that Visoji was son of Sejakji and brother of Ránoji, &c., and probably this is the more reliable account. Sejakji was succeeded by Ránoji, his son, who founded Ránpur, and moved thither the Gohil capital; he was, however, expelled thence by the Muhammadans and slain in about A.D. 1309. His son Mokheráji moved south and conquered first Bhimrád from the Válás, and subsequently Umrála from the Kolis, and made this last town his capital. Mokheráji next conquered Khokhra, and thence surprised Gogha, expelling the Muhammadan Kasbátis. His next conquest was the island of Piram which he conquered from the Bária Kolis, and residing there devoted himself to consolidate his dominion. It seems probable that he was unable to retain possession of Gogha, and hence betook himself to the stronghold of Piram. His daring attack on and plunder of Gogha, however, drew on him the arms of the Emperor Muhammad Toghlak of Delhi, who came to Gujarát about this time, and in spite of a gallant resistance Mokheráji was defeated and slain. His eldest son, Dungarji, managed to escape to Háthasni in Und Sarvaiya, and his younger son, Semarsinghji, fled to his maternal grandfather at Rájpipla, whom he eventually succeeded. After the Emperor withdrew from the province, Dungarji succeeded Mokheráji (his father) as head of this the senior branch of the Gohils, and was succeeded by his son Kánoji. At the death of Kánoji his son Sárangji was seated on the *gádi*. About this time the army of the Ahmadabad Sultán came to Gohilvád to levy tribute. Rámji, uncle of Sárangji, saying that there was not sufficient money in the treasury, paid a portion of the sum demanded and handed over Sárangi as security for the remainder, and himself usurped the *gádi*. Sárangji was accordingly carried off as a hostage to Ahmadabad but no efforts were made by his uncle to effect his release. Sárangji eventually effected his escape from Ahmadabad by the aid of a potter and some wandering ascetics, and then, with the aid of the Rával of Chámpáner, marched to Gohilvád to recover his dominions from his uncle, and in a few weeks reached Umrála. Rámji, who had heard of his arrival, now called on his kinsmen of Láthi and Gáriádhár to assist him, promising to the first the *tapa* of Válukad and twelve villages, and to the latter the *tapa* of Trápaj and twelve villages. They accepted the grants, but repaired to Sárangji at Umrála and asked him if he would confirm them. On his assent they joined him, and all prepared to march against Rámji.

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Rámji, however, hearing of their defection, himself went to Umrála and surrendered the *gádi* to Sárangi, who in return bestowed on him the *tapas* of Ukharla, Bareli, Aghiáli, and Monpur. As Rámji had ruled at Gogha his offspring are known as Goghári Gohlis. He resided after his abdication at Dharái under Monpur.

In accordance with a request made to him at Chámpáner by Pátái Rával, Sárangji ascending the *gádi* assumed the title of Rával. Sárangji was succeeded by his son Shavdás, who in his turn was succeeded by Jetáji, who had two sons, (1) Rámdásji, who succeeded him; and (2) Gangdásji, who received Chamárdi in *girás*; the descendants of Gangdásji are called Chamárdia Gohils, and are to be found at Bhuj in Cutch. Rámdásji had three sons: (1) Sartánji, who succeeded him; (2) Sádulji, who received Adheváda; and (3) Bhimji, who received Tána in appanage; the descendants of Bhimji are known as Tánia Rávals. Rámdás is said to have married a lady of the Chitor house, and to have been slain while yet wearing his wedding garments, in repulsing an attack made upon Chitor territory by Sultán Mahmud Khilji of Málwa. Sartánji was succeeded by his son Visoji, his other sons, Devoji, Viroji, and Mokáji receiving the villages of Pachhegám, Avánia, and Navánia respectively. The descendants of Devoji are called Devání, of Viroji Viráni, and of Mokáji Mokáni. Viroji had a son named Váchháji, who rendered valuable aid to Thákor Visoji, and in reward received the villages of Khokhra and Kanád. His descendants are called Váchháni. One of his descendants, named Monáji, in *Samvat* 1867 (A.D. 1811) wrote over half of Khokhra to the British Government. During Visoji's reign a dispute arose between the Jáni and Rána tribes of the Audich Bráhmans of Sihor, and either party summoned neighbouring chieftains to their aid; the Ránás asked Kándhoji, the chieftain of Gáriádhár, for assistance, and the Jánis implored the aid of Visoji of Umrála. Visoji, coming through a pass in the hills, surprised Kándhoji and drove him from Sihor, of which he took possession, and fortifying the town made it his capital. Visoji had three sons: (1) Dhunoji, who succeeded his father (2); Bhimáji, who received Haliád; and (3) Kasiáji, who received Bhadli in appanage. During Dhunoji's reign Noghanji, son of Kándhoji, was chieftain of Gáriádhár; he had a feud with his neighbour Loma Káthi of Khordi who eventually drove him from Gáriádhár, and himself took possession of that town. Noghanji now applied to Dhunoji for assistance. Dhunoji commenced collecting forces to aid him, but was, in 1619, suddenly attacked by the Káthis, who defeated and slew him near the village of Velávadar, now under Vála. Dhunoji was succeeded by his son Ratanji, whose short reign lasted but a year, he being slain near Mándvi, now under Pálitána, while fighting with a band of Khumáns, Khasiás, and Sarvaiyas, who had attacked Kanád. Ratanji defeated them, but was slain in the pursuit. Ratanji had three sons: (1) Harbhamji, who succeeded him; (2) Govindji, the founder of the sub-tribe of Govindáni Gohils; and (3) Sárangji. He had also a daughter, Lilánjiba, who married Ráo Bhara of Cutch. Harbhamji reigned for two years only, and died in A.D. 1622, leaving an infant son named Akheraji. Govindji now usurped the *gádi*, and Anojiba, the mother of Akheráj,

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Chapter XIII. States and Places.

BHÁVNAGAR.

accompanied by Vachhanis Keshavji and Makanji and Devánis, Maloji and Rabári Bhangro, fled with her infant son to Bhuj whence the Grásiás returned and commenced a partisan warfare against Govindji. Govindji, in order to strengthen himself against them, besought the aid of Mirza Isa Tarkhán, then *foujdár* of Junágad, and in 1636 surrendered to him all his rights in Gogha as remuneration for his aid. Shortly afterwards Govindji died at Noghanvadar, and his son Satrasáji mounted the throne of Sihor, but shortly after his accession Kesbavji and the other partisans of Akheráj contrived to obtain access to the palace, and carried Satrasálji off while asleep. While making off with him they were met by Samat Khumán and others, to whom they made known what they had done; the Káthis joined them, and Akherájji was placed on the throne, while Satrasálji was granted the *tapa* of Bhundária. Satrasalji had a younger brother named Hamirji, who conquered Kukad from the Ahirs, and also founded the village of Dihor. Akherájji employed the Muhammadan *thánahdár* of Loliyána, Desái Rámji, as his minister, and thus subjected Satrasálji to his authority. Noghanji, formerly of Gáriádhár, now requested his aid in recovering that town; this Akherájji willingly accorded him, and by a fortunate surprise the Káthis were driven out, and Noghanji recovered his former capital. Akherájji was an influential chief, and received from the Muhammadan Government a grant of the *chauth* of the port of Gogha. Akherájji was succeeded by Ratanji who had a long and peaceful reign from 1660-1703. In 1703 Ratanji died and was succeeded by Bhávsinghji. In 1722-23 Kántáji Kadam Báude and Piláji Gáekwar made a raid on Sihor and were repulsed by Bhávsinghji, though not without much loss, and he was so impressed with the danger he had run from having no means of escape, that he removed his residence from Sihor to the small village of Vadva, on a creek, and here in 1723 founded the city of Bhávnagar.

He enlarged Bhávnagar, encroached on Gogha, and consolidated his rule, and in 1739 entered into a treaty with the Abyssinian Kiladár (popularly called the Sidi) of Surat for the protection of the Bhávnagar trade. In this treaty it was agreed that Bhávsinghji should pay the Sidi 1¼ per cent on the sea customs revenue of the Bhávnagar port, that Surat merchants should enjoy certain relaxations of customs dues, while the merchandise of Bhávnagar should be duty-free at Surat. It was further agreed that either party should do their utmost to suppress piracy which had existed on the coast of Saurashtra from the earliest times. Bhávsinhgji continued his treaty of alliance with the English, and carefully cultivated their acquaintance. He died in 1764, after a long and successful career, during which he contrived to absorb most of the crown villages and *thánas* near Bhávnagar, Sihor, and Umrála, and wrested Trápaj from a Pálitána Bháyád, and Sultánpur from the Koli pirates, and annexed them to his diminions. Bhávsinghji was succeeded by his eldest son, Akherájji, in 1764. He was fifty years old when he mounted the *gádi*. Bhávsinghji had already in his lifetime bestowed Vala and two other villages on his second son, Visoji, and Vala now forms a separate chiefdom. At the collapse of the Moghal empire

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the *thánahdárs* of Mahuva became independent; they were Kharedia Sipáhis, and by no means capable of alone controlling the neighbouring warlike tribes of Khasiás, Khumáns, and Bábriás. Now Mishri Khasia, who had been driven from Mitiála by Sámat Khumán, had settled in Shevdivadar near Mahuva. He, seeing the weakness of the Kharediás, set them on one side and usurped the government of Mahuva and conquered many of the neighbouring villages, extending his raids as far as Bhávnagar territory. But these were repulsed by Akherájji. Akherájji aided the Peshwa's army in expelling Mominkhán from Gogha in 1764, and in reward received a remission of certain tribute, and received in *inám* the Bhávnagar duties estimated at from £300 to £400 (Rs. 3000 - 4000) annually. In A.D. 1771 the British Government entered into a treaty with the Nawáb of Cambay, in which the Nawáb bound himself never, on any pretence, to molest the ancient possessions of Akherájji, nor the town or port of Bhávnagar, and never to enhance the dues hitherto levied at Gogha.

In 1771 Akherájji assisted the Bombay Government in reducing Talája which was occupied by piratical Kolis. After the conquest of Talája, the fort was offered to Akherájji by the Bombay Government, but he refused to accept it, and it was in consequence made over to the Nawáb of Cambay. About this time (1771) Akherájji, at the request of the British Resident at Baroda, received and protected Raghunáthráv Peshwa, who had incurred the displeasure of the reigning Peshwa, and afterwards forwarded him to Bombay in one of his own vessels. Akherájji died in 1772, and was succeeded by his son Vakhtsinghji, familiarly called Atábhái, who was then twenty-four years of age. Vakhtsinghji purchased Talája with the sanction of the English Government, and obtained an order from the Nawáb to the governor to evacuate the fort. The governor, however, refused, and prepared for resistance. Vakhtsinghji accordingly marched thither in 1780 and after some fighting obtained possession of the place. The long reign of Vakhtsingji was much harassed by the raids and daring outlawry of Khumán Káthis, Jats, and Kolis, who often received support from Pálitána and Junágad. But these freebooters were eventually compelled to submit. In 1804 Bábáji Apáji, who was sent by the Gáekwár to enforce tribute demands, came towards Sihor, and sent *vakils* to demand tribute. Vakhtsinghji refused to pay, and Bábáji marching against that town cannonaded the place, but was unable to reduce it, and eventually was obliged to retire. In 1805, however, he marched with a large army on Bhávnagar. An artillery fire was kept up by both the camp and city for ten days, in which the city suffered more severely than Bábáji's entrenched camp. Vakhtsinghji saw that a lengthened resistance would only procure him severer terms, and accordingly he paid the tribute demanded, and induced Bábáji to retire. After the cession (1802-3) of Dhandhuka and Gogha the chief of Bhávnagar was tacitly permitted to exercise the same powers as before in the portion of his estates within the sub-divisions of Dhandhuka and Gogha. But in consequence of a serious abuse of power, his villages in the British territory were, in 1816, placed under the jurisdiction of the English courts. Vakhtsinghji died

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in 1816 and was succeeded by his son Vajesinghji during whose reign the Khumán Káthis continued their raids. One of the principal men Sádal Khasia was in 1840 captured and confined in the Ahmadabad Jail for ten years. Vajesinghji died in 1852 at the age of seventy-two and was succeeded by his eldest grandson Akherájji also called Dájiráj who died after a short reign in 1854 without male issue. Dájiráj was succeeded by his brother Jasvantsingji. The chief event of his reign was the restoration in 1866 of the civil and criminal jurisdiction over the Bhávnagar villages in the sub-divisions of Dhandhuka and Gogha. In 1867 Jasvantsingji was created K.C.S.I. He died in 1870 leaving two minor sons, Takhatsingji and Javánsingji. During the minority of the eldest son Takhatsingji who joined the Rájkumár College in 1871 the state was managed by a joint administration composed of a British European officer[1] and the minister Ázam Gaurishankar Udayashankar, C.S.I. The important measures taken by the joint administration were the introduction of the revenue survey and of the *khátábandi* or cash settlement in lieu of the old *bhágvatái* or crop-share system, and the construction of several important public works including the railway.[2] In 1876 Takhatsingji made a tour in India accompanied by his tutor Captain Nutt. In 1877 Takhatsingji attended the Imperial Assemblage at Delhi where he received a banner from His Excellency the Viceroy and Governor-General and his salute was increased from eleven to fifteen guns. On his return he gave £11,400 for throwing a fine bridge over the Áji river at Rájkot. On the 5th of April 1878 Takhatsingji was installed on the *gádi* or throne. Immediately after this the chief gave £10,000 (Rs. 1,00,000) for building a new wing to the Rájkumár College at Rájkot and towards an endowment fund. In May 1881 Takhatsingji was made K.C.S.I., and in June 1883 he gave a donation of £10,000 (Rs. 1,00,000) to the Northbrook Club in England.

There are two principal divisions in the land tenures, the *khálsah* or crown lands, and the *bárkhali* or lands held by vassals and others. The *khálsah* consists of two kinds: lands held by cultivators directly of the state for a fixed term of years on the *khátábandi* system; and *bárkhali* land situated in the lands of crown villages held direct of the state, on the *pasáita*, *dharmáda*, *jivái*, *inámi*, or service tenures. The *pasáita* land is land held rent-free of the state on condition of village police service. *Dharmáda*, or tenure by religious service, includes lands bestowed on ascetics or holy men of whatever religion, as well as grants in endowment of mosques, temples &c.; *jivái* includes lands granted for maintenance, as well as purely service tenures, and, except that it also includes maintenance, corresponds nearly with the *patávat* tenure of Rájpútána. The *inámi* tenure differs from the others in that no service can be demanded from the tenant; fealty and allegiance are however inseparable from this as from all the tenures. *Patel palat*

[1] The European administrators between 1870 and 1878 were Mr. E. H. Percival, C.S., Major J. W. Watson, and Colonel W. C. Parr.
[2] Details are given above in the Trade Chapter, pp. 223-225.

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s one of the service tenures, and consists of land granted free of tate dues to *patels* or headmen in consideration of their services n the village, and instead of pecuniary remuneration. Land held nder the *khátábandi* tenure pays a fixed amount to the state for a tated period of years, and the holders are liable to ejection only in the following events: where they fail to pay their assessment; where previous remissions of the assessment have been granted, and nevertheless the holder does not cultivate his holding, and on inquiry being made it is found that he has not sufficient cattle or means to cultivate his holding without frequent remissions of the assessment. The tenant has no power to transfer his holding, land only being transferred, in the cases above quoted, by the state alone, and on such transfers being made it is usual for the incoming tenant to pay the state a sum of money called *sákar* or *sukri* as a royalty.

In vassal-held villages the old *bhágvatái* system of dividing the produce is still in force, and here theoretically the tenant is a tenant at will, though the landowners are influenced both by self-interest and prescription, and rarely terminate a tenure. In *bhágvatái* villages two systems prevail: *Dhál* called in Gujarát *kaltar* whereby a rough assessment of the state share is made from the standing crop, and where the tenant's gross produce is brought to the village grain yard; here the *rájbhág* or state share is separated from the cultivator's share (*khedu bhág*), and this done the tenant may remove his share of the grain to his own house. No land is liable to be sold by order of any civil court in payment of a cultivator's private debts. The cultivator's cattle and implements of husbandry are specially exempted from sale by order of any civil court. The usual mode of internal management of vassal villages resembles closely the manorial system of English holdings. Thus the *gámáit* land corresponds to tenemental land, and the *gharkhed* to the demesne lands. Where there are more than one landholder and a complete separation of interests has not been made, it is usual for each shareholder to have separate *gharkhed* (or demesne) land, while the tenemental lands remain joint amongst all the shareholders, the produce being divided according to the position of each in the family. The assessment is collected by three instalments, the first on *Máha Sud* 2nd in February; the second on *Vaishákh Sud* 2nd in May, and the third on *Ashád Sud* 2nd in July. Arrears of land revenue are enforced by *mohsals*, and these failing to procure payment, the property of the cultivator excluding his cattle and implements of husbandry are sold to satisfy the state demands. Such cases are, however, of rare occurrence, as remissions are liberally granted.

There are in all fifteen criminal courts in the state, eleven courts of *Mahál Nyáyádhishes*, with powers of imprisonment of either description up to six months and fine up to £20; two Assistant *Sar-Nyáyádhishes*, with powers of imprisonment up to seven and three years and fine up to £200 and £100 respectively; one *Sar-Nyáyádhish* with powers of imprisonment of either description up to fourteen years and fine up to £500. In cases where a heavier sentence is necessary, this official obtains the Darbár's sanction

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before executing sentence. The *Sar-Nyáyádhish* hears appeals from the Assistants and *Mahál Nyáyádhishes*, but the Darbár Huzur Court is the final court of appeal. The village police consists of a *mukhi* or police *patel* aided by the village *pasáitás*, and in addition to these a regular police force of horse and foot is employed. There are *pagis* or trackers in all villages of any importance, and in many villages the *pasáitás* willingly agree to be responsible for compensation in case of robberies being committed within the village lands.

The total gross revenue in 1876 amounted to £268,121, of which the chief items were land revenue £200,615, customs £30,541, and interest on Government securities £14,435. The entire amount of tribute and similar demands paid annually by the Bhávnagar state through the British Government are £12,806 to the British Government, £400 to the Gáekwár, and £3186 to the Junágad state. The postal arrangements are under the charge of the inspecting postmaster, Cutch and Káthiáwár. The state has also four lines of local post connection with the several *maháls*.

In 1882-83 there were 123 schools with 7131 pupils. There are eight dispensaries at Bhávnagar, Mahuva, Sihor, Gádhra, Umrálo, Kundla, Botád, and Taláv.

Bha'vnagar City is situated in north latitude 21° 46′ and east longitude 72° 11′, and about thirty-eight feet high from the level of the sea. The population according to the census of 1872 was 35,871 but in 1881 it rose to 47,792.

Except the Chádikani-dhár[1] hills in the south and a few small hills here and there in the south-south-east and south-west, the country round the city is principally level and flat. The river Gadhechi takes its rise from the hills near the village of Sidhsar, four miles to the south-west of Bhávnagar, and joins the Bhávnagar creek near the town. Formerly, before the construction of the Gáurishankar Taláv, no water used to flow except in the rainy season, but water now flows in it all the year round. Bhávnagar is enclosed by a masonry wall with towers. Including the suburbs the area of Bhávnagar may roughly be said to be from one and a half miles to two miles.

Bhávnagar was founded in 1723 by Bhávsingji on the site of a small village of Vadva near the creek, and to this city the Gohils removed their capital from Sihor. From its excellent position at the head of the Gulf of Cambay, as well as from the secure anchorage afforded by the excellent creek in its vicinity, it commenced at an early period to attract to itself no small share of the local trade of the gulf. The creek at low water has eighteen feet of water, but its advantages for shipping are partly neutralised by the violent tides, which when ebbing prevent all craft, except steamers, ascending to the present port, which is situated about three miles from the

[1] It is said that the hills have derived the name from the fact that when the city of Bhávnagar was newly established, a strong body of sentinels, commonly called in this country *chádiás*, was posted here to apprise the population of the advent of an enemy.

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mouth of the creek. A small light-house is situated on the *bandar* or landing place, with a dioptric light placed on a square masonry tower fifty-one feet above high water, and another larger one is placed on a spot called Rognu-bárun at the mouth of the creek. A hundred years ago the sea-water used to come near the *bandar* gate at high tides, but land was reclaimed slowly. In the land thus reclaimed several country presses for cotton have been erected, and large buildings built for them.

During the nine years ending 1881-82, the imports rose from £636,800 (Rs. 63,68,000) in 1872-73 to £691,200 (Rs. 69,12,000) in 1881-82, and the exports rose from £1,082,200 (Rs. 1,08,22,000) in 1872-73 to £1,421,000 (Rs. 1,42,10,000) in 1881-82. The principal articles of import were grain, spices, metals and sheets of metals, molasses, sesamum, *khorásáni* oil-seed, piece-goods, and a large quantity of timber. Besides these kerosine oil and European medicines are largely imported. The principal articles of export were cotton, cotton yarn, piece-goods, dates, and clarified butter. The number of ships which visited Bhávnagar in A.D. 1881-82 was 6227, and the number of ships which quitted the Bhávnagar port during the same period was 6233. Of these ships the tonnage varied from about 35,000 of Bombay ships to about 200 of Kánara ships.

Of the inward traffic, owing to the introduction of the railway, cotton is brought to Bhávnagar by railway from Junágad and Navánagar and from such distant places as Nadiád, Petlád, Ánand, Borsad, Disa, Cambay, Limbdi, Wadhwán, and Lakhtar; sugar, molasses, grain, and clarified butter are brought from Delhi, Ágra, Lucknow, Kánpur, Jaypur, Benares, Háthras, and Amritsar, by railway. Of the outward traffic the trade in timber has, since the opening of the railway, become four times greater than what it formerly was. Timber is now sent to Dhoráji, Gondal, Junágad, and to other places in the west, and to Vánkáner, Morvi, Dhrángadhra, Wadhwán, Ránpur, Chuda, Sáela, and to other places in the north, and to such distant places even as Viramgám, Mesána, Bhándup, Pálanpur, Disa, and Pátan. Grain in large quantity is sent on both lines to Sorath, Hálár, and Jhálávád. Cocoanuts, dates, and spices are sent in to all parts of Káthiáwár, Gujarát, as well as to Páli and other places on the Rájputána railway. Cotton bales, which, owing to the early monsoon, were kept stored in Bhávnagar, are now sent to Bombay by railway when the ships and steamers ply no longer. Bhávnagar has five steam cotton-presses working with thirteen presses, and a new steam press is in course of construction. Besides these there are more than thirty country presses working half-pressed cotton bales, one cotton spinning and weaving mill, and a ginning factory. The principal manufactures of Bhávnagar are silk, principally used for women's clothing and for local use; sugar-candy, which is made from sugar and largely sent into the interior of the country, and also into Gujarát; boxes bound in brass and iron, which are sold largely and exported into the interior of the province; horse-carriages, *shigráms*, chariots or *raths*, and country carts are also made here. The Bhávnagar-made country carts

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are largely exported by railway into many parts of Káthiáwár. *Cholián* or red coarse cloths are made and used locally. Turbans, *fentas*, and *dhotiáns* are also made. Bhávnagar is famous for its manufactures of brass and copper pots, which are largely exported both to Bombay and into the interior of the province. Pots made of iron, such as *ranghádáns*, *paválás*, *sundlás*, *shigris*, and other small articles, are locally used and sent into the interior of Káthiáwár. Fine betelnut-crackers are also made. Of late fine silver work has been turned out on the Cutch pattern. Electro-plated vessels are also made. Besides these there are lately started a factory of Mangalor tiles and bricks, a saw-mill, an ice factory, and an iron foundry, in which iron is cast and fine and fashionable railings *jális* and staircases are made.

The first school opened was a vernacular school in 1852. At present (1883) there are in the city one high-school including the Anglo-vernacular school and two vernacular schools, one being for boys and the other for girls. Besides these state schools, there is one vernacular school maintained by a Khoja merchant; there are two libraries, both maintained by the Darbár. Of these one is affiliated to the high-school. The average rainfall in Bhávnagar is twenty-six inches. The highest fall on record was in 1878 55¼ inches and the lowest fall on record was 18½ inches in 1871. The municipality in Bhávnagar is conducted by a board consisting of an official chairman and two non-official members. The municipal income amounts close to £3714 (Rs. 37,140) while the expenses amount to £4306 (Rs. 43,061). The deficiency is met by the Darbár. In A.D. 1867 a dispensary was opened. It has its own building with different wards for in-patients and a dissection-hall. In 1882-83 19,744 persons were cured of which 157 were in-patients. The dispensary is managed by two graduates and one passed midwife of the Grant Medical College, Bombay. Between 1870 and 1882 Bhávnagar has spent about £538,000 (Rs. 53,80,000) on public works, exclusive of a large sum given in the construction of the railway. Much attention has been given to water-works in this town, as in former times the inhabitants were wont to suffer much inconvenience from the scanty supply which the town and its immediate vicinity afforded. To remove this inconvenience the Gaurishankar Lake, or the Gaga Taláv as it is popularly called, has been constructed at an expense of about £55,800 (Rs. 5,58,000,) by throwing a large dam across the Gadhechi river, and is the chief source from which the water is supplied to the town and shipping. Another dam has been thrown across the Mahábleshvari river, near the village of Bhikhada, about five miles from Bhávnagar. This is another basis from which, when found necessary, water could be brought into the Gaga Taláv. Of the several public buildings those of the Courts of Justice and the High School are prominent. The High School has the Indo-Saracenic style. Facing the High School are the Darbár's stables, which are very airy; the boat basin, which was so useful in shipping ponies from the different chiefs of Káthiáwár for Karáchi, during the Afghán war, and the hydraulic lift; the steam chain ferry; an excellent public vegetable and fruit market; good schools, among which may be mentioned the Vernacular Girls' School which has been

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erected by the present chief in commemoration of his late Ráni Májiráj of Gondal. The facade of the building is adorned with medallions of the heads of a large number of Indian women representing the different castes and races of the country. The Post Office, and Telegraph Office, the Jail, Percival Fountain, Engineers' Office, the Offices of the Revenue Commissioner and other Officers, the Clock Tower, the Palaces, and the Motibágh Palace where His Highness resides. Of late two very useful additions have been made in the way of public works, the first being the washing *ghát*, which is largely used by native women in bathing and washing their clothes. It has been constructed at a little distance from the Gangájalia Taláv, but is connected with it by a large channel from which fresh water is daily sent, and the dirty water is allowed to go into the sea by a long channel connected with the washing *ghát*. The second is the paddock built for the horse-breeding establishment. It comprises over a hundred *bighás* of land, and the young colts and fillies are allowed to run about at will. A very handsome building destined for a hospital is under course of construction on the skirts of the town, and is named the Sir Takhtsinghji Hospital. The design emanates from Mr. Emerson, the architect, who designed and built the Crawford Market in Bombay. It is a clear adaptation of the Hindu style to the needs of a modern building designed for the accommodation of a large number of sick people in spacious and well-ventilated wards. In the centre there will be a dome, the height of which will be 105 feet from the pavement of the central hall. The dome itself will be composed of a new species of cement made in England, and a very nice garden has been made in the compound of this building. Near the town, at a distance of about one and a half miles to the east, lies the temple of Ruvápuri Máta. On the road leading from the temple of Ruvápuri Máta to the village of Ruva is a Sutár Talávdi, near which is a memorial-stone. The inscription on this stone says that the memorial stone was erected in memory of Sutár Sámla, son of Sutár Ruda, on *Phálgun Sud* 14th Tuesday—*Samvat* 1553, A.D. 1497, *Shak Samvat* 1419, in the victorious reign of Emperor Mahmud at the sea-board town at Gogha. A handsome temple built by the late chief, and called after him the Jasvanáth, adorns the town. Facing this temple there is a band-stand and a small public garden. The Darbári band plays twice a week, Wednesday and Saturday. A pretty lake called the Gangájalia Taláv is situated between the temple and the town, and has been beautified lately. In the centre of this lake a marble *chhatri* or dome is in course of construction. It is being erected to the memory of the Gondal Ráni of the present chief. There are altogether six plantations round Bhávnagar, in which there are altogether 26,354 trees, consisting of cocoanut, casuarina, and mango. Besides these there are a travellers' bungalow, large gardens, several rest-houses or *dharmshálás*, Musalmán *masjids*, two churches of the Roman Catholic and Protestant faith, a Christian burial-ground, and a Pársi tower of silence.

BHÁVÁVADAR.

Bha'ya'vadar, a large flourishing town under the Gondal state, with a population of 5563 souls according to the census of 1872, is situated in east longitude 70° 17′ and north latitude 21° 52′. It lies

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BHÁYÁVADAR.

about fifteen miles north-west of Dhoráji town and railway terminus. At the collapse of the Moghal empire Bháyávadar fell into the hands of the Desáis, who in about A.D. 1753 sold it to Jádeja Háloji of Gondal. The Tárikh-i-Soráth says that Kumbhoji acquired Bháyávadar but probably he openly assumed the sovereignty while the sale took place in Háloji's time. Bháyávadar is about eleven miles north of the Bhádar river, which is crossed by the excellent bridge thrown over it by the Gondal Darbár at Supedi. The population according to the census of 1881 was 5197 souls.

BHERÁI.

Bhera'i is situated on a branch of the Devrápuri called Dukhden (or trouble-giving) from its numerous windings. The Darbár have excavated a straight channel to connect Bherái with the Devrápuri creek. This channel is called Sukhden or ease-giving. Bherái trades pretty briskly during the cotton season, and is a rising town. It is twelve miles to the north-east of Jáfarabad as the crow flies, but more by the road, as the creek has to be avoided. The population according to the census of 1872 was 841 souls and increased in 1881 to 1171. Much salt is made near this town, and pearls are occasionally found in the oysters of the creek. Bherái is said to have been populated about 200 years ago by one Sádul Mamaiyo of the Rám tribe of Áhirs. The oldest memorial-stones are dated about A.D. 1687 corresponding to *Samvat* 1743. The waste site of old Bherái is about 300 yards to the east of the present village. To the north of Bherái there is a quarry of excellent yellow stone resembling marble. There is also a large quantity of a light-coloured soft clay called *bhutdo* which is largely used by natives for washing their hair; the special quality of this clay is that it leaves the hair soft and not dry and hard as lime-juice, *arita*, &c. do. At the close of the last century, when there was much warfare with Bhávnagar on the Bábriávád frontier, Jamádár Laving Jakhra and Áhir Rám Hádo much distinguished themselves. Senna grows here.

BHENSÁN.

Bhensa'n is about twenty-four miles distant by the road from Junágad. It lies to the east of this town on the bank of the Uben, which river rises in a rising ground called the Ubenio Timbo about three miles to the east of the village. Formerly this village was a *nes* or hamlet, and some Rajputs of Rib or Ribra, who had lost their buffaloes, found them here. They then took up their residence in this spot, and, from the fact of having recovered their buffaloes here, called the place Bhensán. It is now the head-quarters of a *mahál*, and a *vahivatdár* and first class magistrate reside here. The population consists principally of Vániás, Bráhmans, Lohánás, and Kanbis, and according to the census of 1872 consisted of 3029 souls, but this number fell to 1631 in 1881 after the famine of 1878-79. The cotton of the Bhensán district is considered to be of good quality. In a Valabhi copper-plate found at Timbdi near Bhensán mention is made of a village called Bhasant which possibly may be an ancient name of Bhensán. Formerly a local ascetic named Devidás resided here who had such miraculous powers that to this day he is called Satya Devidás. His shrine is about two miles from Bhensán to the north-west. A fair is held here on the second of the light half of the month of *Ashádh* and the *báva* distributes a meal to the people assembled. All eat

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together without distinction of caste, Hindus and Musalmáns together, but the Dheds dine separately. They drink water too from one and the same trough. It is said that lepers are cured by the sanctity of this place and hence many come to reside here. The village was attacked and plundered by one Hamir Mehar about fifty years ago but is now again populous. There is a vernacular school here.

BHIMKATA.

Bhimkata is a village of 128 houses with a population of 922 persons, situated near Bálambha, about ten miles from the Gulf of Cutch in Navánagar territory. The soil of the surrounding country is salt and there is a scarcity of good drinking water in consequence of which the Bhimkata people have continually desired permission to divert the waters of the Náni Áji river which runs three miles off in other territory into an old channel which would bring them past the village. This permission has however not been granted. There is one well for drinking purposes in the village and a tank called the Megásri, which is equally shared by the neighbouring Navánagar village of Dudhai, holds water for three months in the year. The water being brackish, no garden crops can be raised. The value of the possession to the Gáekwár is insignificant, but there are difficulties in the way of effecting an exchange with Navánagar for another village, which have been already alluded to.

BHIMORA.

Bhimora, about eight miles south-south-east of Chotila, is a *tálukah* of twelve villages, and is held by Kháchar Káthis, offshoots of the house of Chotila. Bhimora is said to have been anciently called Bhimpuri, and a rock-cut cave is shown there. The country about Bhimora is hilly and the river Bhogávo of Limbdi rises near this. The population according to the census of 1872 was 513 and according to that of 1881 109 souls.

BHOIKA.

Bhoika, about seven miles south-east of the town and railway station of Limbdi, is the head-quarters of an Agency *thánah* which superintends the affairs of the independent Bháyád of Limbdi. Bhoika is a separate tribute-paying *tálukah*, and the *tálukdárs* are Jhála Rajputs, cadets of Limbdi. The population according to the census of 1872 was 2169 and according to that of 1881 2286 souls. The Grásiás once commenced to build a fort of which the remains may be seen, but were prevented completing it by the Limbdi chief. There is a minaret in the Bhoika village of Jhobála said to have been built by one of the cadets of the Junágad Ghori house. One of the Bhoika Jhálás is said to have done good service for Bhávnagar during the reign of Vakhatsinghji.

BHOIRA.

Bhoira, about twelve miles north-east of Jasdan, to which state it belongs, derives its name from a cave in the neighbouring hill, where there is also a fort. This is the fort destroyed by Ra Khengár II. The population of Bhoira according to the census of 1872 was 584 and according to that of 1881 526 souls.

BHOJÁVADAR.

Bhoja'vadar is a separate tribute-paying *tálukah* under the Songad station *thánah*. It is a holding of Gohil Rájputs, Bháyád of Láthi. It is distant about fourteen miles north-west of Songad station and lies on the southern bank of the Kálobhár river about three miles north-west of the Dhola Junction station on the Bháv-

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nagar-Gondal Railway. The population according to the census of 1872 was 1308 and according to that of 1881 1107 souls.

BHUÁVÁDA.

Bhua'va'da. The population of this village is ascribed to Rája Bhuvad of the Bhuátimbi inscription. The village lies about sixteen miles north-east of Sutrápáda and about three and a half miles to the north of Bhuátimbi. There are old monuments dating from *Samvat* 1400-1500 in its lands which shows the village to be of about the same date as Bhuátimbi. In 1872 the entire population was seventy-six persons, but it was almost depopulated by the famine of 1878-79 and in 1881 the population had sunk to seventeen souls. It has been repopulated on a new site by the name of Bahádurpura. The buildings and ruins in the village lands such as *váv*s or wells with steps, and the remains of a fort with gates, as well as the actual extent of the lands, which amount to a hundred *santis* equivalent to about 2000 acres, show that it must once have been a large and populous village. The Memati stream joins the Surmat river about a mile from this village. The water of the Memati is very deleterious to health.

BHUMBHALI.

Bhumbhali village in Bhávnagar, with a population of 1563, is famous for a kind of yellow earth, which is used as a flux for soldering metal vessels. This is largely exported. About a mile from Bhumbhali, on the road to Koliák, is the Bhamaria well, said to have been constructed by Mokheráji Gohil, to enable him to water his camels when raiding near Gogha.

BHUVÁTIMBI.

Bhuva'timbi. This village lies about fourteen miles to the north-east of Sutrápáda. The population according to the census of 1872 was 275 souls, but this number dwindled to 268 in 1881 consequent on the famine of 1878-79. The village is said to have been repeopled by Kárdia[1] Hamir of Sutrápáda in A.D. 1839 and the population now consists principally of Kárdia Rajputs of the Bárad, Mori, Jhankát, and Gohil tribes. But it was founded early in the fifteenth century by Rája or Grásia Bhuvad. Thus the tank is called the Bhuvád Taláv; and the writter gathers from a Sanskrit inscription that the tank was excavated by Bái Vágti, daughter of Bái Magti, wife of Ráj Bharam of Bárad race for the spiritual benefit of Shri Bhuvad, so probably Vágti was the widow of Bhuvad who was doubtless a Grásia of some adjacent village. The inscription mentions that it was inscribed in A.D. 1401 (*Samvat* 1457) in the victorious reign of Ráj Shri Shivgan. This Shivgan was probably a Vája ruler of Somnáth. His name occurs also in the inscription at Phulka in the Una *parganah*, the date of which is A.D. 1389 (*Samvat* 1445) so that the two inscriptions clearly refer to the same Shivgan. In the village is a grove of Rávan Tád trees or the branched variety of the palmyra.

BILESHVAR.

Bileshvar is a small village lying to the east of the Barda hill on the banks of the Bileshvari river. Here is a fine temple sacred to Shiv, of some antiquity, and in excellent preservation.

[1] Kárdia means a Rájput who subsists by labour or service, *kár* as contrasted with *grás* and Kárdia with Grásia.

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The population of Bileshvar by the census of 1872 was 172, but it increased to 211 souls in 1881. The Rabáris of the neighbouring villages have much faith in this Máhádev and many vows are made to the shrine, several lamps of *ghi* are constantly burning here; one of these is kept up at the cost of the Rána of Porbandar. Three fairs are annually held here, one on the last day of the dark half of *Shrávan* in August, another on the fourteenth day of the dark half of the month of *Máha* (the *Shivrátri*), and a third on the eighth of the dark half of *Shrávan*, when hundreds of people assemble here to worship the Máhádev. Porbandar has endowed this shrine with some land, and Navánagar has granted it the village of Sájdiáli in *dharmáda* or religious tenure. The Rabáris and Chárans of the neighbouring districts usually give one day's churning of butter to the shrine yearly, and the Báva of the temple goes to collect it even as far as Okhámandal. The river called Bil Ganga rises in the Barda hills, and flows past this village and joins the Minsár near Khirasra. It is said that a Muhammadan army once captured the village and attempted to break the *ling*, but the *ling* burst of itself and hundreds of wasps issued therefrom and put the army to flight after killing many of them. The origin of the Bileshvar Máhádev is attributed to Krishna. It seems that Satyabháma one of Krishna's wives, asked him to procure for her the *párijátak* tree, Jatropha multifida, which only grows in Indra's garden. Krishna sent Náradmuni to bring the tree from Indra, but he refused to part with it and challenged Krishna to fight with him. Krishna went to the garden where the tree was growing and took it. Fighting now ensued in heaven between Indra and Krishna, but when the sun set both the combatants rested on the Páriyátra mountain which is now called Barda. In the morning Krishna offered prayers to Gangáji and the goddess issued out of a cave and was named by Krishna Bil-Ganga. Krishna now adored Shiv who instantly appeared and was much pleased with Krishna's worship and promised to fulfil his desires. Krishna then installed him at that spot and named him Bilvadakeshvar which has since been corrupted to Bileshvar. Others say that Krishna adored Shiv here with great devotion for seven months, and as he used to strew *bili* leaves on the symbol he called it Bileshvar.

BILKHA.

Bilkha, the ancient Balisthán or residence of the Rája Bali, is distant about eighteen miles east of Vámansthali (the present Vanthali), the abode of the dwarf Váman, and about fourteen miles south-east of Junágad. Bilkha lies at the foot of the Girnár clump in the south-east corner. It is connected by a good made-road with the head-quarters of the district at Mánikváda which is about sixteen miles to the eastward. It is also connected with Junágad by a made-road. It is owned by Káthis of the Vála tribe, a branch of the Jetpur house. Here is a spot called the dwelling of Sagálsha Shet who is supposed to have been a Vánia of great purity of life. Shiv one day visited him in the garb of an ascetic to test his virtue and asked him to cut off the head of his only son Chaliyo and together with his wife pound it in a mortar and then give it to him to eat. Sagálsha did not refuse to perform this terrible sacrifice, and his son also willingly gave up his life. Shiv seeing their sincerity,

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BILKHA. restored Chaliyo to life, and granted them whatever they asked. Many persons say that Sagálsha lived in the Shiál Island and that he was the Rája of that place. This part of the country including the Girnár clump originally belonged to and was inhabited by Khánt Kolis who are still to be found there. The present *tálukdárs* are Vála Kála Devdan who has fourth class jurisdiction in his sole villages, and Válas Ála and Desa both sons of Bhima Sáta, they each exercise sixth class jurisdiction in their sole villages. Bilkha itself is joint between the above-mentioned shareholders and is therefore managed by a *thánahdár* subordinate to the Jetpur *tálukah* court. There is a good *thánahdár's* bungalow here, and a school, dispensary, and *thánahdár's* quarters. The population according to the census of 1872 was 3327 and according to that of 1881-82 3791 souls.

BOCHÁRVA. **Bocha'rva,** originally a separate jurisdiction, is now subject to Bhávnagar. It is situated about ten miles south-east of Gadhra to which *mahál* it belongs. It is abont seven miles north-west of Dhola junction. The population according to the census of 1872 was 239 and according to that of 1881 262 souls.

BODÁNONES. **Boda'nones** is a separate tribute-paying *tálukah* of one village only. It is subordinate to the Chok *thánah*, from which it is distant about two and a half miles to the south-east. The Grásiás are Kámlia Áhirs who were established in these parts from very ancient times. It is doubtful whether these Áhirs gave the name of their tribe to or derived it from the Kámlo hill, at the foot of which lies their village; but probably the latter theory is the correct one. The population according to the census of 1872 was 291 and according to that of 1881 157 souls.

BOTÁD. **Bota'd** is situated in north latitude 22° 10′ and east longitude 71° 42′ at the confluence of the streams which unite to form the small river Utávali. It had a population of 7450 souls according to the census of 1872, which increased to 7755 in 1881. There is a station here of the Bhávnagar-Wadhwán railway. This town is said to have been founded by the Jhálás of Kondh, who are a Bháyád of Halvad Dhrángadra. At no great distance from the town is the shrine and tomb of the Muhammadan saint Pir Hamir Khán. This person is said to have been the *thánahdár* of Ránpur, and to have fallen in battle with the Khumán and Vála Káthis at Ugámedi, near Gadhra. The Botád traders are rich and enterprising, and there are some wealthy bankers also there. The chief trade is in cotton, molasses, Rádhanpuri *ghi* or clarified butter and Ahmadabadi and Navánagar stuffs. These last are principally silk, either plain or embroidered, and mostly used for female apparel. There is a telegraph office and post office here and a dispensary. There is a fine tank called the Phátsar, near the Sátpura Hills, not far from this town.

CHABÁRIA. **Chabha'ria.** See SAMADHIÁLA.

CHACHÁNA. **Chacha'na** is a separate tribute-paying estate of one village under the Bhoika *thánah* from which it lies about three miles distant to the south. The Grásiás are Jhála Rajputs and Bháyáds of

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Limbdi. The population according to the census of 1872 was 783 and according to that of 1881 782 souls.

Cha'nch, with a population of 130 is situated not far from the mouth of the Motápát creek, on a rock on the shore of the Arabian Sea. The inhabitants of Chánch were in former days such daring pirates, that along this coast the word Chánchia is synonymous with pirate. There is a famous Adansonia at Chánch, about 100 feet in circumference at a height of four feet from the ground. This tree, if the old theories as to the age of the Adansonia be correct, must be at least 2000, if not 3000 years old, and possibly was planted by one of the old navigators to or from the African coast. The tree is not considered indigenous to India, though found in many places. Usually, however, it is found growing near the coast. There are two or three of these trees growing along the southern coast of Káthiáwár, but, excepting this tree, all the others are within fifty feet in circumference. Pearls are found in the Chánch creek. CHÁNCH.

Chha'ya, now a small and insignificant village about two miles south-east of Porbandar, was the Jethva capital after the abandonment of Ránpur and previous to the adoption of Porbandar, and the old palace is still there. Chháya is situated on the west bank of the Porbandar creek, and the Mokal Ran lies to the west of it. According to the 1881 census it had 996 inhabitants. CHHÁYA.

Chhala'la is a separate tribute-paying state subordinate to the Bhoika *thánah*, from which it lies about eight miles in the south-west direction. The nearest railway station to Chhalála is Ránpur, which is six miles to the south of that village. It is held by Jhála Rajputs cadets of Limbdi. The population according to the census of 1872 was 863 and according to that of 1881 800 souls. CHHALÁLA.

Chama'rdi. This is a separate tribute-paying *tálukah* of the Gohilvár district and is the head-quarters of an Agency *thánah*. It is situated on the Gogha-Dhandhuka road and is about thirty miles north-west of Gogha and twenty miles west of Bhávnagar, of which house the Grásiás are Bháyád. It lies at the foot of several bold trachyte peaks, the lower boulders of which are water-worn and point to a day when all the Bhál district was a shallow sea connected with the Ran. The Kálobhár used to flow two miles to the north-west of this village, but about half a century ago it changed its course and now flows about half a mile to the south of it. The river is spanned by a fine bridge. Chamárdi is about nine miles to the north of the Sihor and Songad railway stations, and is about ten miles to the east of Dhola junction. The population according to the census of 1872 was 2371 and according to that of 1881 2117 souls. CHAMÁRDI.

Cha'ndli. See SISÁNG. CHÁNDLI.

Cha'vand, originally a Bábra village, was acquired by the Gáekwar during the government of the peninsula by Vithalráv Deváji. It is on the highroad between Rájkot and Bhávnagar and only seven miles to the west of Dhasa, and the same distance north of Láthi railway station. It is about six miles distant from Bábra CHÁVAND.

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to the eastward. The population according to the census of 1872 was 1280.

CHARKHA.

Charkha is a separate tribute-paying estate of one village, subordinate to the Lákhápádar *thánah* from which it is distant about ten miles to the northward. It is about nine miles to the north-west of Kundla, eleven miles south of Amreli, and about twenty miles south of Chital. The Grásiás are Káthis of the Vála tribe. The population according to the census of 1872 was 1618 and according to that of 1881 1414 souls.

CHELNA.

Chelna is situated in about the centre of the Gir forest about eighteen to twenty miles south of Visávadar and twenty-two to twenty-six miles north-east of Pátan. It originally belonged to the Harsurka Káthis of Visávadar but now is under Junágad. The water of Chelna is very unhealthy, and causes the belly to swell and the spleen to become enlarged. The village is surrounded by a stone wall and had according to the census of 1872 a population of only 150 souls but increased in 1881 to 195. In former times, when it was wished to get rid of any state prisoner, he was sent to Chelna. Few except Sidis or Kolis can withstand the poisonous quality of the water, and consequently in a short time he died. The population of this part of the Gir consists principally of Sidis or Kolis. The Somat river rises near the Nagdi Váv in the Chelna limits, and flows into the sea near Mul Dwárka.

CHITAL.

Chital, about nine miles north of Amreli, twelve miles west of Láthi, and ten miles south of Bábra, is one of the most important seats of the Vála Káthis of the Jetpur house and was one of their earliest settlements. Originally a Sarvaiya holding, a *pál* or blackmail payment from it was acquired by the Selárka Káthis of Mendarda. The great seat of the present Jetpur Káthi house was then at Devlia about ten miles north-west of Chital and about five miles east of Vasávad. Nájo Vála of Devlia pursued some Selárkás of Chital who had driven off his cattle, and was slain in the pursuit near the village of Sultánpur now under Gondal. The sons of Nájo namely Viro and Jaito continued the feud and finally the Selárkás relinquished to them the *pál* over Chital, and a reconciliation was effected. The Selárkás now retired to Mendarda and the Devlia Válás removed their capital to Chital of which place they speedily became sole masters reducing the Sarvaiyás to a subordinate position. There are even now Sarvaiya Mulgrásiás in Chital. Viro and Jaito founded the two principal branches of the Jetpur house now known as Viráni and Jaitáni which will be treated of under Jetpur. Jaito had a son Bhoko whose son Jaito was very famous. The following *duho* is said concerning him[1]:

If thou Jaita on the Chital throne
Had'st not been so unbending.
The Káthis would have been obliged to move
And would have been forced to pay dues
like cultivators, Oh son of Bhoka !

[1] The Gujaráti runs : *Tun jaita Chitalne takhat, nar ákut na thátá ; Káthi kise ja bhoy bharva Bhokáut.*

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CHITAL.

Chital became a prosperous town under the rule of the Káthis who in 1803 made, together with the Kundla Káthis, the first overtures to the British Government. The Káthis of Chital now became so powerful that the Nawáb of Junágad ceded to them Jetpur, Mendarda, and Bilkha. The reason for these cessions was probably as follows. By their establishment at Mendarda they restrained the Selárkás and Harsurka Káthis who were frequently troublesome. At Bilkha they controlled the Khánts, Maiyás, and other turbulent tribes, while at Jetpur they defended the line of the Bhádar from any foreign foe. Chital was taken by Thákor Vakhatsinghji of Bhávnagar in his warfare with the Káthis in A.D. 1793, but was restored to them. The Vániás who left Chital on this occasion did not return to it. They are still called Chitalia Vániás. The population of Chital according to the census of 1872 was 3908 and according to that of 1881 3959 souls.

CHITRÁVÁV.

Chitra'va'v is a separate-tribute paying estate under the Chamárdi *thánah* in Gohilvád. It is fifteen miles north-west of Chamárdi and is held by Gohil Rajputs originally Bháyád of Bhávnagar. The *tálukah* consists of one village only. Chitráváv is three miles distant to the north-west from the Ujalváv railway station and nine miles to the north of the Dhola junction station on the Bhávnagar-Wadhwán and Bhávnagar-Dhoráji railway. The population according to the census of 1872 was 315 and according to that of 1881 321 souls.

CHOBÁRI.

Choba'ri was a separate tribute-paying *tálukah* belonging to Káthis of the Kháchar tribe and the Bhimora house. On their death without male issue the estate reverted to the house of Bhimora from which it sprung. It is, together with Bhimora, now subordinate to the Chotila *thánah* from which *thánah* it lies about twelve miles to the southward. There is a fine well here called the *Panchmukhi* or well with five entrances. There is also a tank and another fine *váv* or well with steps. The names of the last Grásiás of Chobári were Kháchars Oghad and Jutha. The population according to the census of 1872 was 296, and according to that of 1881 260 souls.

CHOGAT.

Chogat is situated about four miles to the east of Umrala in Bhávnagar and is about four miles south of the town of Vála. In 1872 the population had reached 1900 souls, but these decreased to 1701 in 1881, owing to the ravages of the famine of 1878-79. The river Kálubhar, which rises in a *kund* or reservoir near Bubra, used formerly to flow about two miles within Vála frontier. But it has changed its course during the last few years, and now flows close to Chogat. The village derives its name from four small hills nearly adjoining it, called the Khodiár, Modlio, Bhutio and Dangardi. There is a shrine of the Khodiár Máta on the Khodiár hill, the image in which is said to have been installed by the Gohil chieftains of Umrala. Two hills, called respectively the Thápnáth and the Isavo, lie to the eastward of Chogat. On the Thápnáth hill is a temple of the Thápnáth Mahádev, which enjoys an endowment made by Thákor Sáraugji of Umrala. The celebrated sage Dhundhali Mál, whose curse is said to have caused the destruction of Vála, the ancient

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CHOGAT. Valabhipur, resided in a hut on the Isalvo hill. Chogat is a flourishing village, and bears wheat crops of excellent quality, of the kind called *kátha*, which is raised by irrigation. The village is no doubt an ancient one, and was very near Valabhipur, and though no architectural remains are now existent, large bricks, such as those found at Valabhi, are constantly dug up. There is an old *pálya* or monumental stone here, the inscription on which is illegible, but the date *Samvat* 1516 (A.D. 1460) is plain enough. Excellent building stone is quarried from the hills lying to the north of the village.

CHOK. **Chok.** This is a Sarvaiya holding situated on the south bank of the river Shatrunji and is about ten miles south-south-west of Pálitána. It is situated in the sub-division of the province known as Und Sarvaiya. Immediately opposite to Chok on the opposite side of the river is the Lonch hill, 1426 feet high, called in Jain literature Hastagiri. The Kámlo hill over Bodá-no-nes is three miles distant to the south-east. It is called Kadamgiri in the Jain annals and is 1330 feet high and is surmounted by a small temple. Chok is the head-quarters of an Agency *thánah* and is a flourishing little town, the population of which according to census of 1872 was 1163 and according to that of 1881 1264 souls.

CHOKDI. **Chokdi,** a village of the Chuda *tálukah*, lies five miles to the west of Chuda. It is famous for the shrine of the Charmálvo Nág and is one of the few shrines sacred to snake worship in the peninsula. The shrine is very popular, and the average income derived by the ministering priest is about Rs. 500 per annum. The population of Chokdi according to the census of 1872 was 1105 and according to that of 1881 1265 souls.

CHORVÁD. **Chorva'd** is about nine miles south-east of Mángrol and thirteen miles north-west of Verával, and lies on the coast of the Arabian Sea. It has been since the earliest days famous for its betel gardens, and the flavour of Chorvád betel is supposed to be very superior, and it is largely exported not only inland but also by sea. Chorvád was in ancient times a dependency of Mángrol. It is said to have derived its name from being a notorious haunt of pirates. There are some curious images here in a patch of jungle called the Jhund. In later times, *i. e.* after the collapse of the Moghal power in the peninsula, it was seized on by the Ráizádhás, but we have no record of the exact date of such seizure; but Sanghji or Singhji, the Ráizádah Grásia of Chorvád, took an active part in the intestine wars of the nineteenth century; but he was killed in the battle of Mália fought between him and Aliya Hátti, and his descendants were much embarrassed as to how they should defray the arrears of the soldiery. As Rána Sultánji of Porbandar was connected by marriage with the deceased Singhji, his relatives in A.D. 1787 entrusted the fort and town to him on condition that he should defray the demands of the Sipáhis. The Rána agreed and took possession of the town and thence his commandant of this town captured Verával. This caused a general insurrection against the Nawáb along the coast, and Sutrapáda also rebelled. But in the course of a short time Verával was recovered and Chorvád also

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was conquered in A.D. 1788. Mokáji, the chief Ráizádah Grásia, was permitted to retire with his family to Dhoráji on this occasion under the protection of Jádeja Kumbhoji of Gondal. Since this date Chorvád has been a *khálsah* (crown) domain of the Junágad state. The trade of Chorvád is insignificant, it being merely a roadstead. The population according to the 1872 census was 2818 souls, but this fell to 1299 after the severe famine of 1878-79. The air of Chorvád is considered favourable to invalids.

CHOTILA.

Chotila called in ancient times Chotgad, is situated at the foot of the Cháund hill which is surmounted by the temple of Cháund Máta and is 1173 feet in height. It is on the Rájkot-Wadhwán high-road and is distant thirty miles north-east of Rájkot, and thirty-six miles south-west of Wadhwán. It was originally a holding of the Sodha Parmárs but was conquered from Jagsio Parmár by the Khachar Káthis who have ever since made it one of their principal seats. Most of the Kháchar Káthis trace their origin to the Chotila house. Chotila was acquired by the Káthis in A.D. 1566. It is the head-quarters of an Agency *thánah*. There is a good travellers' bungalow here and a good *dharmshála*, a post office, school, &c. The population according to the census of 1872 was 1771 and according to that of 1881 2029 souls.

CHUDA.

Chuda is a third class state in the Jhálávád district and is situated about twenty miles south of Wadhwán and ten miles south-west of Limbdi. On the death of Ráj Chandrasinghji of Halvad, his eldest son Prathiráj was, according to custom, holding Wadhwán in maintenance. He was the sister's son of the Chudásama Ráo of Bhadli. But Chandrasinghji's other two sons Askaranji and Amarsinghji were sons of Satbháma daughter of Mahárája Sursingji of Jodhpur, and they, with the aid of the Ahmadabad viceroy captured Prathiráj who was carried off a prisoner to Ahmadabad, where he subsequently died. His two sons Sultánji and Rájoji escaping sought refuge at Bhadli. Askaranji now mounted the Halvad *gádi* but was shortly after assassinated by his brother Amarsinghji who succeeded him. Sultánji and Rájoji now went into outlawry against Amarsinghji, and Sultánji finally conquered the Vánkáner Chorási which is held by his descendants to this day. Rájoji conquered Wadhwán and ruled there. Rájoji had three sons, Sabalsingh who succeeded him at Wadhwán, Udayasingh and Bhávsinghji who went to Hárávati. Bhávsinghji had a son Mádhavsinghji who had three sons Madavsingh, Arjansingh, and Abhyesingh, Udayasingh killed his brother Sabalsingh and usurped the *gádi* and was succeeded by his son Bhagatsingh. But Arjansingh and Abhyesingh returned from Hárávati and killed Bhagatsingh, and divided the estate, Arjansinghji retaining Wadhwán and Abhyesinghji taking Chuda. Their descendants rule at Wadhwán and Chuda respectively to this day. The celebrated Jálamsingh who founded the chiefdom of Jhálera Patan, was a descendant of Madavsingh. Chuda was acquired in A.D. 1706-07. Abhyesingh was succeeded by Ráisinghji in 1747 and he was slain by the Káthis of Páliád in 1768 and was succeeded by Gajsinghji who was also killed by the Páliád Káthis in 1780. He

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CHUDA.

was succeeded by his son Hathisinghji who repulsed the Káthis and ruled till 1820. In his time Colonel Walker's perpetual settlement was made. He was succeeded by his son Abyesinghji II., who lived till 1826 and was succeeded by his son Ráisinghji II., who ruled till 1844, when he was succeeded by his son Becharsinghji the present chief. The heir to the *gádi* Kunvar Mádhavsinghji is twenty years of age, and was educated at the Rájkumár College at Rájkot. There is a railway station at Chuda on the Bhávnagar-Wádhwan line. The soil of Chuda is very fertile, and the water is considered good.

DAHIDA.

Dahida is a separate tribute-paying *tálukah* under the Lákhápádar *thánah*, from which it is distant about eight miles to the north-west. It is a holding of the Vála Káthis and is about twenty miles south-east of the Kunkáváv station on the Bhávnagar-Dhoráji line. The population according to the census of 1872 was 491 and according to that of 1881 770 souls.

DADVA.

Dadva is a village under Gondal of some importance, situated about seven miles west of Átkot, and about twenty miles north-east of the Sultánpur railway station. It is a holding of the Vála Káthis. The population according to the census of 1872 was 2103 and according to that of 1881 2413 souls.

DÁMNAGAR.

Da'mnagar. This is an open village with a walled enclosure containing the *kacheri* and its subordinate buildings. These are in a considerable state of dilapidation, but sanction has been given for the erection of new Government buildings on a standard plan. There is a good *kund* of water adjoining the town on the east side. In the town the Máhájan element is strong. The population of the district is principally composed of Kunbis and Kolis. The Kolis of this district are much given to thieving in consequence of which it is necessary to have roll-call of them taken by the police. There are a great many wells and irrigated fields around Dámnagar, but there is no good river in the district.

DÁNTRÁNA.

Da'ntra'na. This village belongs to the Vadál revenue sub-division of the Junágad state. It is twelve miles south of Junágad and twenty miles south of Vadál. It is famous as being the birth-place of the Chárun woman Nágbái who cursed Ra Mandlik, the last Rajput sovereign of Junágad, when he insulted her modesty. Her father's name was Harjog Dámo. He had no issue, but finally after much serving of holy men he obtained one daughter Nágbái through the intercession of an ascetic named Hirágar. Harjog resided at Dhanphulia about six miles south-west of Junágad. Nágbái was married to Chárun Rávsur Bhásur. Her descendants are still to be found at Dántrána and are called Gorviála Chárans. There is a shrine and memorial stone of Nágbái at Dántrána. It is said that Ra Mandlik was enamoured of her son Nágájan's wife Minbái. When any great man visits a Chárun's village, it is the custom of the Chárun women to approach him face to face with a tray containing *kanku* or redpowder moistened with water and some raw rice. They then make the caste mark on his forehead with the *kanku* and affix some rice to it; they then throw some of the grain or some flowers over him and bless him, and depart after cracking their fingers against their

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temples. This last is emblematic of the person so doing taking the misfortunes of the person in whose honour this is done upon her. When Minbái approached Ra Mandlik to perform this ceremony he turned away from her in another direction because he was unwilling to accept her blessing as his doing so would make her sacred from his unlawful desires. On his thus turning away Minbái said to Nágbái, 'The Ra turns away.' Nágbái said, 'Try him in another direction as perhaps there may be some bad omen to him in receiving a blessing in that direction.' She went in all four directions, but the Ra still turned away from her. She then said to Nágbái, 'I have tried all four directions but he still turns away.' Nágbái replied, 'You need not try any more; it is not Mandlik who turns, but the days of his good fortune which have turned away from him.' She then was going away, when Ra Mandlik placed his hand on her bosom. Minbái ran screaming to her mother-in-law, and complained of the insult the Ra had put on her. Nágbái then cursed him as follows:[1]

> The rule of the Rás shall pass away and your sovereignty shall last no longer; A wanderer ye shall beg for alms, and shall then remember me, Oh Mandlik.
> The gate of the ancient fortress (Junágad) shall fall;
> You shall see the Dámo Kund no more;
> You our jewél shall be laid in the dust;
> And then shall remember me, Oh Mandlik.

About half a mile north of the village is the Godhmo Hill so named because fabled to have once been the residence of a demon of this name. There are small shrines of the goddesses Gátrád and Khodiár on the summit of this hill, much respected by Káthis and Chárans. The hill is composed of a kind of syenite and is covered with Ráyan trees (Mimusops hexandrus), and it is said that if the berries of this tree be taken away for private consumption they keep good, but if taken away for sale maggots at once appear in them. The population of Dántrána according to the census of 1872 was 1421, but sank to 1273 souls in 1881 consequent on the famine of 1878-79.

DÁNTRETIA.

Da'ntretia, originally called Dántalpur, is situated about sixteen miles east of Botád, and contained a population of 250 in 1872, but this amount was reduced to 223 in 1881, owing to the famine of 1878-79. It is said to have been a sea-port in ancient times, but the gradual silting up of the Gulf has caused the sea to recede, so that now the village is well inland. Though Dántretia is situated in the more or less salt plain called the Bhál, where the water is brackish, if not often too salt to be potable, there is nevertheless a small well or *virda* of sweet water called Gangvo to the north of the village. The story about this well is as follows: A merchant, named Dantásha, resided at Dántretia, and his son married a wife from inland. When she came to her husband's house she was given salt water for bathing purposes, but she refused to bathe in salt

[1] The Gujaráti runs: *Jáshe rháni rite, ráhápanu rehshe nahi, Bhamato mágish bhikh, (te di) mu sambhálish Mandlik. Padashe Junáni pola, Dámo kund dekhish nahi: ratan jáshe rol, (te di) mu sambhálish Mandlik.*

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water, and bathed with the water which she had brought from her home in a large earthen vessel. Her mother-in-law sneered at her and said: 'You had better arrange for your father to send you bathing water daily.' The bride however was obstinate and declared she would die of hunger rather than bathe in salt water, and for three days and nights she fasted, worshipping Gangáji with great devotion. At the end of the third night, the river goddess appeared to her and told her to take all her relatives with her to a spot north of the village, and that there they would see her (Ganga) flowing. In the morning the bride told her relatives and begged them to accompany her to the spot, but they laughed at her; at last they went with her, and there to their surprise they saw a stream of pure sweet water flowing out of a *virda*. They then congratulated the bride, and after all bathing therein returned home. This stream is still sweet and has ever since been named Gangvo.

DÁTHA.

Da'tha, situated on the west bank of the Bagad river, is about four miles distant from the sea.[1] The soil is exceedingly fertile and water everywhere near the surface. The *tálukah* consists of twenty-six villages. The *tálukdárs* are Sarvaiya Rajputs descendants of the old Chudásama dynasty of Junágad. They were called Sarvaiyás from the *parganah* of Sarva which they held in appanage. Afterwards they held Amreli, and still later acquired Háthasni, in which latter place they were, as now, firmly established. It seems that when Sultán Mahmud Begada effected the conquest of Junágad and the peninsula, that he took Amreli, and on this account Sarvaiyás Jaso and Vejo went into outlawry. Many bardic verses are said of their exploits. After remaining in outlawry for twelve years they gave up Amreli and settled in Háthasni and divided the estate between them, Jaso receiving Háthasni and Vejo Jesar. Here they remained undisturbed. Now Dátha was a Muhammadan *thánah* or fortified post from very early times. After the death of the Emperor Aurangzeb, the *thánahdár* became independent and practised much oppression on the neighbouring country. He was ousted by Bharváds and Mobh Áhirs who were equally oppressive and tyrannous. The country folk in this difficulty betook themselves to the Sarvaiyás of Háthasni and besought their aid. Sarvaiyás Varsoji, Kánoji, and Meghrájji responded to their appeal for succour, and in A.D. 1754 took Dátha, which they have held ever since. It is said that they first established themselves at Bhagura, a village about six miles north-west of Dátha, whence they harassed the town. Subsequently, when they found themselves strong enough to do so, they assaulted the place and conquered it, and have held it ever since. Many villages have since this conquest been conquered by Bhávnagar and Junágad until the *tálukah* has been reduced to its present extent. A'dpur, a waste site about four miles south-east of Dátha, shows signs of having once been a sea-port though now about one and a half to two miles distant from the sea. Some of the Dátha villages are exceedingly fertile. Prominent among them are Dátha itself, Tali, and Válar. The

[1] It is thirteen miles south-west of Talája and fourteen miles north-east of Mahuva.

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population of Dátha according to the census of 1872 was 2950 and according to that of 1881 2236 souls. It is now the site of an Agency *thánah*. There is a school-house here and also a post office.

DASÁRA.

Dasa'ra classically **Dasa'da,** is a separate tribute-paying *tálukah* of twenty-two villages in the Jhálávád district. It is the site of an Agency *thánah* and the town is situated eleven miles east of Jhinjhuváda and about six miles north-west of Mándal and about eleven miles north of the railway station at Pátri. The population according to the census of 1872 was 3335 and according to that of 1881 3815 souls. The *tálukdárs* of Dasára are Multáni Maliks, and are the descendants of the old *thánahdárs* of the Gujarát Sultáns. They are divided into two classes, *viz.* the descendants of Malik-ul-Huda who are called Gadhsáth, and the descendants of Malik Ahmadji who are called Báharsáth, the former living inside the fort or *gadh* and the latter outside of it. They are all descended from one Malik Bakhan who is supposed to have flourished in the time of Sultán Ahmad of Gujarát (A.D. 1411-1443). They were hereditary foes of the Jhálás of Pátri Kuva, Halvad, &c.

DAROD.

Darod is a separate tribute-paying estate three miles south-east of Bhoika, to which *thánah* it is subordinate. It is ten miles south-east of the Limbdi railway station. The *tálukdárs* are Jhála Rajputs and Bháyáds of Limbdi. The population according to the census of 1872 was 432 and according to that of 1881 376 souls.

DEDÁN.

Deda'n is a separate tribute-paying *tálukah* of the Bábariávád sub-division. It is about seventeen miles as the crow flies north of Jáfarabad but the distance is longer by road as the creek has to be avoided. The *tálukdárs* are Kotilás by caste, and intermarry with the Káthis. The population according to the census of 1872 was 2898 and according to that of 1881 2256 souls.

DEDARDA.

Dedarda is a separate tribute-paying *tálukah* under the Chok *thánah* from which it is distant about six miles to the north-west. It lies seven miles south-west of Pálitána. The *tálukdárs* are Sarvaiya Rajputs. The population according to the census of 1872 was 832 and according to that of 1881 82 souls.

DELVÁRA.

Delva'ra. See UNA-DELVÁRA.

DEVDA.

Devda. This village is situated ten miles to the north-west of Kutiána. Formerly the population consisted of Ods but now there are many other castes. The population according to the census of 1872 was 1407 but swelled to 1441 in 1881. In A.D. 1780 there was a scarcity in the province, and Malik Muhammad of Roghra, who at that time held the forts of Devdá and Khágasri, collected a large number of Sindhis in these forts and plundered the country of Kumbhoji of Gondal. Kumbhoji complained to Diván Amarji. After vainly attempting to persuade the Sindhis to cease their raids Diván Amarji perceiving the importance of checking these Sindhis, marched against them, and was joined by his brother Govindji from Kutiána. They cannonaded and took both forts, and the Sindhis fled during the night. Devda is situated on the eastern bank of the river Minsár. About a mile to the south of Devda is the meeting of the Bileshvari and Minsár rivers. The junction of these streams is called Triveni and a temple of Hátkeshvar stands there.

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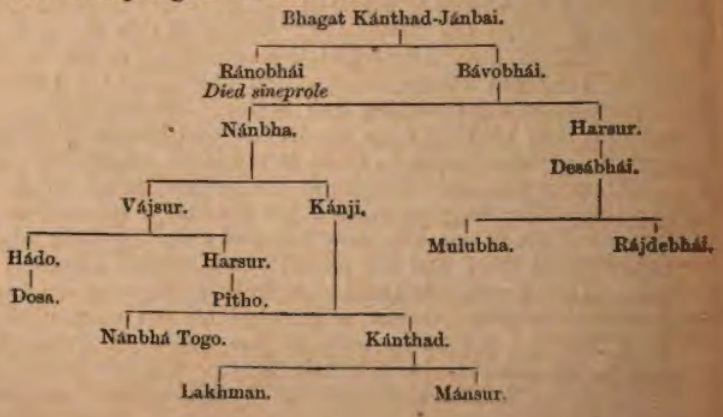
The town wall of Devda is built of loose stone but the inner citadel is of masonry. A Government vernacular school is in the village. There is a poem written by the bards on the conquest of Devda by Amarji Diván.

DEVLIA.

Devlia, a separate tribute-paying state under the Wadhwán station *thánah*, from which it is distant about fifteen miles to the east-north-east. The nearest railway station is that of Lakhtar which lies about seven miles to the north-west of this village. The *tálukah* consists of two villages, Devlia and Aniáli, the *tálukdárs* are Jhála Rajputs and Bhayád of Limbdi. The population according to the census of 1872 was 684 and according to that of 1881 693 souls.

DERDI JÁNBÁINI.

Derdi Ja'nba'ini is a separate tribute-paying state under the Bábra *thánah*. The proprietors are Chárans. The *tálukah* consists of one village. This village was originally granted to the Chárans who now hold it, by a former Ráo of Bhadli. The *jama* of the village was forgiven by Fatehsingh Gáekwár in 1803. Tradition says that Fatehsingh Gáekwár visited Derdi with Jijibáva, chieftain of Láthi. He had heard much of the sanctity of Jánbái, and as he approached the village he saw it in a mirage surrounded as it were by a fort with lofty battlements and questioned Jijibáva about it. Jijibáva replied that the village was not even protected by a cactus. Fatehsingh considered this as a miracle of Jánbái's. Afterwards when he, riding on his elephant, reached Derdi he was met by Jánbái surrounded by twenty Káthi females. She stretched out her arms to bless him and tradition says that her arms by a miracle reached him even in his seat on his elephant, so marvellously were they lengthened. Impressed by this he alighted from his elephant and presented her Rs. 500 with great respect and forgave the *jama* of Derdi. Since this occurrence Derdi has been known as Jánbái-ni Derdi. Jánbái died shortly after this meeting with the Gáekwár, and this chieftain is said to have erected a temple at Derdi to her memory and to have granted Rs. 125 annually for the expenses of this temple. Her image is still to be seen therein and the neighbouring villagers pay her much adoration. Jánbái married Bhagat Kánthad by whom she had two sons. The pedigree is as under:



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It is nine miles east-south-east of Bábra and only six miles west of the railway station of Dhasa. The population by the census of 1872 was 871, and according to that of 1881 732 souls.

Dha'ndhalpur Suda'mra classically **Suda'mda** is a separate tribute-paying state under the Pályád *thánah*. Dhándalpur lies twelve miles east of Chotila. Sudámra lies ten miles to the east of Dhándhalpur and fourteen miles to the north-west of Palyád. The population of Dhándhalpur and Sudámra was 1024 and 2369 souls respectively according to the census of 1872. The *tálukah* consists of twenty-eight villages and is a holding of the Khavad Káthis. It is said that when Minal Devi, the wife of Karan Solankhi of Anhilváda Pátan, was returning to Dholka to be delivered of the child with which she was pregnant, she halted at Dhándhalpur on her way, in order to visit the shrine of the *Sidh* or saint who resided there. While there she was delivered of a son who the hermit prophesied would be a great sovereign. Minal Devi in gratitude to him named her son Sidh Ráj. Sidh Ráj when on the throne of Gujarát built the fort of Dhándhalpur and constructed the tank of Adálu in honour to his birth-place, then the frontier town of the Anhilváda kindgom. Dhándhalpur was for a long time in the possession of the Bábriás, after their expulsion from Thán by the Káthis, but when the Khavads established themselves at Sudámra, Godad Khavad quarrelled with his brother Lunsar Khavad of Sudámra, and leaving Sudámra, he suddenly fell upon and conquered Dhándhalpur, expelling the Bábriás. This happened in about A.D. 1790. Many of the neighbouring chieftains essayed to conquer Dhándhalpur from the Khavads but in vain. In A.D. 1799 Godad Khavad repulsed the Sáila chieftain, and in the same year he repelled an attack of the chief of Wadhwán, but his most famous defence of Dhándhalpur was that against Nawáb Hamid Khán in A.D. 1796-97. On this occasion he repelled the entire Junágad forces by his gallant sallies, his stubborn defence, and by his activity in cutting off their supplies. Eventually he compelled them to retreat after a siege of three months. Two celebrated conplets were composed on this occasion by the family bard. They are as under:

The hero Godad and the Nawáb fought for three months.[1]
The mountains and great hills
Were enveloped in the cannon smoke;
He did that which had never been done before,
Namely he shamed the ancient fortress (Junágad).
The Bábi was of little wisdom
In that he thus irritated Godad Khavad.

The Khavads are said to be the offspring of a Jhála of the Pátri house named Khavadji, who married a Káthi lady. Hence in the bardic verses celebrating the repulse of the Wadhwán forces, Godad is addressed as Makván or Makvána. The verses are as follows[2]:

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[1] The Gujaráti runs: *Nar Godad ne Nawáb ladiya tran mahina lage; Parvat mota, pahád, dhunkalia ndlune dhuve. Nohoti te navi kari Gadh Junáne gál; Bábi akal bál; Khijvio Godad Khavad.*

[2] The Gujaráti runs: *Godad táre gade me bethi Makaván; Vanjhárni poth jem, rayun gayun Wadhwán.*

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You, Oh Makvána Godad,
Have established the fame of your fort,
Wadhwán fled away
Like the cattle of a Vanjára.

Dhándhalpur is twenty-three miles distant to the west of the Chuda railway station. Sudámra lies thirteen miles to the west-south-west of the same station. The population of Dhándhalpur and Sudámra was 1149 and 2231 souls respectively according to the census of 1881.

DHÁNK.

Dha'nk, now under Gondal, is about nine miles south-west of Bháyávadar and lies at the south-east corner of the A'lech range of hills. It is about thirty miles east-north-east of Porbandar. The population according to the census of 1872 was 2894 and according to that of 1881 2620 souls. Originally Dhánk was a Jethva holding under Gumli or Bhumbhli, but was granted by them to Vála Vanárji who held it on an independent footing after the fall of that city. It was called in ancient times Preh Pátan, but the name was changed to Dhánk after an earthquake which overwhelmed the ancient town. *Dhánkvun* signifies in Gujaráti to cover, meaning that the old town had been covered by the earth. Since this time Dhánk has always been an important Vála holding. But they acknowledged the supremacy of Gondal in the middle of the eighteenth century, and have ever since remained under the jurisdiction of that state.

DHÁMLEJ.

Dha'mlej. This village lies eleven and a half miles south-east of Sutrápáda. According to the census of 1872 its population amounted to 1274 souls, but in 1881, after the great famine of 1878-79, it sunk to 1129. Excellent salt is produced here, and so famous is Dhámlej for its salt that foolish people are called *'Dhámlej no kácho'* or ignorant of Dhámlej, *i.e.* without salt or wit. It is said that Dhámlej was populated by the Jhála Rána Dhámalji of Jámbu in ancient times and that he named it after himself. The old site of Dhámlej was however deserted and the present village built on a new site. Dhámlej is celebrated for a tank near to the west of the village called Vishnu Gaya. It is also called Chakra Tirth as the *báva* who resides at the tank produces a *chakra* or discus about a foot in length by about five inches in breadth. This, though supposed to be of stone, floats in the water. There is an interesting inscription in this reservoir dated A.D. 1318 (*Samvat* 1374) showing that it was repaired by a Porvár Vánia named Karamshi minister of Rája Bharma of Vája race. There is an old temple of Somnáth Mahádev close to this *kund* or reservoir, and there is a symbol of Naleshvar Mahádev in a cave about a quarter of a mile to the north-west of the village.

DHANDHUSAR.

Dhandhusar. This village is said to derive its name from the celebrated Dhundhali Mal, who is supposed to have resided here for some time, and to have excavated and built up the tank which gives its name to the village. In all probability Dhandh or Dhandhu was merely a Mehar as the name is not uncommon in that tribe. On the bank of the tank is a temple of Shiv in a more or less ruined condition, also ascribed to Dhundhali Mal and said to have been built

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DHANDHUSAR.

at the same time as the tank was excavated. There is also an ancient well at Dhandhusar called the Hániváv, built by a princess of Vanthálí named Háni through her minister Gadádhar in A.D. 1389 (*Samvat* 1445) during the reign of Chudásama Mokalsingh son of Jayasingh. In one of the niches of this well is an image of the Shesh Sháyi Bhagván or Vishnu who is supposed to sleep on the Shesh *nág* who is himself immersed in the water. The villagers consider this an image of Háni, and women who are unable to nurse, or the owners of cows who give a scanty supply of milk make a vow to wash the statue in milk if their supply of milk be increased. The Dhedhs consider Háni to have been a Dhedh woman and to have subsequently been deified, and adore this image as that of their tutelary goddess, and the well as sacred to her. This well has no *todás* or pillars at the entrance. The grove of trees overhanging the well swarm with Flying foxes, Pteropus edwardsi, in thousands and in no place in the entire province are there such numbers of these creatures. They are said to have always dwelt here. Báva Piárah, whose monastery is at Junágad, is said to have resided some time at Dhandhusar. Afterwards Dhandhusar became waste, but was repopulated six or seven hundred years ago by Mehar Nogha Dosa Devránia. It again fell waste in the famine of A.D. 1791 (*Samvat* 1847) and was repopulated in A.D. 1833 (*Samvat* 1889) when Mehar Áto of Derván aided by Miána Rána Changal attacked the village. They were twice repulsed by the Dhandhusar Mehar Bhimsi Arsi Tháplia, but succeeded on their third attack, and plundered the village. Dhandhusar lies about nine miles north-west of Junágad. The population of this village according to the census of 1872 was 1679 souls, but this number sank to 1634 in 1881 consequent on the famine of 1878-79.

DHÁRI.

Dha'ri. The *kacheri* and its attendant buildings are within the old fortlet of Mátra Vála. The fort overlooks the junction of the Natália river with the Shatrunji and is bounded on two sides by *nalás*. The appearance of the fort and the country around it suggests an old marauder's stronghold. Arrangements are being made to pull down the old *kacheri* and build a new one on a standard plan. A mile to the west of the village are the lines of the Dhári Regiment on the bank of the Shatrunji. These were built in 1865, when the police corps of Amreli was transferred, in its new shape, to Dhári. The only objects worth mentioning in the village are a *kund* and spring of water below the fort, and a very strangly built old *masjid* in the fork of the Natália and Shatrunji called Gori Belam. Local tradition says that ill-luck attends the removal of a stone from this *masjid*, and that when Mir Sarfaráz Ali, manager of Amreli, used a portion of this old building in repairing a *musjid* at Amreli the structure containing the old stones fell down. About two miles down the Shatrunji from Dhári the river breaks through a low line of hills clothed with scrub jungle and falls into a cool basin. This picturesque spot has been, as is customary, dedicated to a divinity. This is called Khodiár Máta, and a Báva with a good living, resides near the waterfall. This Máta is said to have been much thought of by Ra Noghan I. of Junágad, who reigned

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A.D. 1020-1040. There is a school at Dhári. The medical charge is in the hands of the hospital assistant of the Dhári Regiment who resides at the lines. A girl school has been added to the hospital of the regiment. The post office is connected with the line from Mánikváda, Rájkot, and Amreli.

DHÁRUKA.

Dhaʹruka is about twenty-four miles west of Bhávnagar and about eight miles north-west of Songad station. There is a bungalow here which was formerly a traveller's bungalow when Dháruka was on the high road from Rájkot to Gogha. The Grásiás are Láthia Gohil Rajputs and Bháyád of Láthi. The ancient name of Dháruka was Dhárágar. The Rangoli river now flows to the east and south of Dháruka though formerly this river flowed by Sedarda. In those days Kumbhoji, a Vanáni Gohil, owned Sedarda. Kumbhoji was also the name of the cadet who received Dháruka in *grás* from Thákor Lákhoji II. of Láthi. These two Kumbhojis were cousins on the mother's side, and as Dháruka was near to Sedarda, Kumbhoji the Láthia hoped to repopulate it through the assistance of the Vanáni Kumbhoji. Through the Vanáni's assistance he repopulated the village with Ghánchis, and from that day this village has been the head-quarters of the Ghánchis of this neighbourhood, who still bury their dead in the Dháruka burial ground. Kumbhoji Láthia now asked Kumbhoji Vanáni's permission to dig a small irrigation channel from the Rangoli river to the Dháruka land. The Vanáni agreed, but during the next rains which were unusually heavy, the river forsook its old bed, and followed the course of the canal, and no longer has flowed by Sedarda. The population according to the census of 1872 was 1366 and according to that of 1881 1361 souls.

DHASA.

Dhasa is a railway station on the Bhávnagar-Dhoráji line. Its population rose from 1139 in 1872 to 1205 in 1881. It has a good Darbári or state rest-house, a *dharmshála*, and a small traveller's bungalow. It was near here in 1796 that a battle was imminent between the forces of Nawáb Hamid Khán of Junágad and the Bhávnagar army led by Thákor Vakhatsinghji. But peace was arranged through the good offices of Jiáji Jethva on terms favourable to Bhávnagar, and the opposing forces separated without coming to blows. The bardic verses on the subject end as follows: 'Kumpo, Vajsur, and Hádo become bewildered in the battle field. In the house of the lord of Piram the flag of victory was hoisted.' Kumpo was Vála Kumpo of Chital, Vájsur was Khácher Vájsur of Jasdan, and Hádo was Hádo Khumán of Kundla. There is a post office and telegraph office also at this place.

DHASA.

Dhasa is separate tribute-paying *tálukah* under the Lákhápádar *thánah*, from which it is distant about ten miles to the north-west. It belongs to the Desáya family which also hold Rái Sánkli in Jhálávád. The Dhasa *tálukah* consists of but one village. The Mulgrásiás of Dhasa are Vála Káthis. The estate was acquired by the ancestor of the present Desáya family in 1812. The population of Dhasa according to the census of 1812 was 1598 and according to that of 1881 1173 souls. It is about eighteen miles south-east of the Kunkávás railway station.

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Dhola is situated about five miles west of Umrála and thirty-three miles north-west of Bhávnagar. The population consisted of but 300 souls by the census of 1872, but rose to 757 in 1881. This village has been selected as the place on the Bhávnagar-Wadhwán main line for the junction of the branch to Dhoráji, and there is a railway station here of some importance. Several bungalows have already been constructed for the residence of the railway officials. There is a telegraph office at Dhola, a traveller's bungalow has been lately built here, and there are also several *seráis* or native hotels where travellers can obtain all necessaries. A made road connects the town of Umrála with the Dhola junction station. There is also a fine *dharamshála* here.

DHOLA.

Dhola, usually called Dhola Deváni because it is a holding of the Deváni Gohils, is a separate tribute-paying state under the Chamárdi *thánah* consisting of one village only. It is about nine miles west-north-west of Chamárdi and five miles north-east of the Dhola junction railway station. The population according to the census of 1872 was 431 and according to that of 1881 304 souls.

DHOLA.

Dhola'dri, formerly a separate tribute-paying *tálukah* of the Babariávád sub-division, is now subordinate to Junágad. It is about eight miles by road north-west of Jáfarabad. The population according to the census of 1872 was 180 and according to that of 1881 218 souls.

DHOLÁDRI.

Dhora'ji. This large and flourishing town of the Gondal state is situated about fourteen miles north of Junágad and about twelve miles south-west of Jetpur. It is in 70° 30′ east longitude and 21° 44′ north latitude. A small river called the Sáphra, an affluent of the Bhádar, flows between the town and suburb. Dhoráji is about three miles to the east of the river Bhádar which is spanned by a fine bridge called the Supedi bridge, which was opened by Mr. Peile and is also called by his name. Four made roads lead from this town, to Junágad, to Jetpur, to Supedi, and to Mohoti Márad. There is a traveller's bungalow, a telegraph office, post office, dispensary, good school-house, and proper Darbári public offices. There is also a good *dharmshála*. It is the terminus at present of the Bhávnagar-Dhoráji railway line. Dhoráji was acquired by Kumbhoji II. of Gondal from Junágad in about the middle of the last century. It has always been a great centre of trade and there is a wealthy resident population both of Vániás and Mehmans. It is the head-quarters of a revenue officer and also of a native district judge (Munsiff). Dhoráji is a walled town and according to the census of 1872 had a population of 15,562 inhabitants. The Dhoráji merchants deal principally in cotton and grain, and the bankers have money dealings throughout the province and can write bills of exchange on Bombay, Karáchi, Calcutta, &c. The population according to the census of 1881 was 16,121 souls.

DHORÁJI.

Dholarva is a separate tribute-paying *tálukah* under the Lákhápádar *thánah* and is a holding of the Vála Káthis. The *tálukah* consists of but one village. It is about ten miles north of Lákhápádar and eighteen miles south-east of the Kunkávav railway

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station. The population according to the census of 1872 was 602, and according to that of 1881 325 souls.

Dhra'pha is a separate tribute-paying *tálukah* of the Hálár district, situated on the north bank of the Phuljhar river. It is the site of an Agency *thánah*. The *tálukdárs* are Jádeja Rajputs, cadets of Navánagar. The *tálukah* consists of thirty-six villages. It is distant about thirteen miles north-west from Bháyávadar under Gondal, and seven miles north-east of Jodhpur under Navánagar. The population according to the census of 1872 was 3196 and according to that of 1881 2811 souls. There is a post office and school-house here.

DHRÁNGADRA.

Dhra'ngadra State, lying between 23° 13′ and 22° 33′ north latitude and 71° 48′ and 71° east longitude, has an area of about 1167 square miles, not counting the Dhrángadra portion of the Ran, and a population according to the census of 1881 of 99,600 souls. The aspect of the country is for the most part flat, and though there are low hills near Umarda of nearly 500 feet in height, the country cannot be called hilly. The geological formation consists of variously coloured strata of sandstone, both red, pink, yellow, and white, and of various qualities, and is exceedingly famous throughout the peninsula and Gujarát for building purposes. The soil as a rule consists of various alternations between a good black soil and sand. Trees are very scarce, and, as a rule, are to be found only in the vicinity of villages, but there is a kind of scrub jungle in the grass lands near Dhrángadra. The principal rivers are the Bámbhan, the Chandrabhága, the Bilganga, and the Phalku, but none of them are more than inconsiderable streams; irrigation, however, by wells in the bed of the stream near the bank or *oriás* is carried on in both the Bámbhan, Chandrabhága, Bilganga, and Phalku during the cold and hot seasons. There are fine lakes at Halvad and Mánsar close to Halvad, named the Sámatsar and Mánsar respectively. There are also two good tanks at Sitha, the Ambáv and the Chandrásar, and there are masonry tanks at both Málaniád and Kántrodi, besides the Ranmalsar at Dhrángadra itself. A large lake is now under construction to the south of the town of Dhrángadra. Besides these there are numerous smaller tanks throughout the state, but they are usually dry at the commencement of April. There are about 2314 wells in the entire state, including 1334 masonry and 980 simple wells. The water level is somewhat high near the shore of the Ran, where water is found at a depth of about twenty feet. In other parts water is found at a depth of from twenty to seventy feet. The climate is on the whole, though subject to extremes of heat and cold, healthy as compared with the rest of the peninsula. The thermometric readings at Dhrángadra show a mean minimum of 73° in the month of January and a mean maximum of 98° in the month of May. The average rainfall of Dhrángadra from recorded observations for the seven years ending 1878 is 14 inches and 84 cents. There are no forests. The chief fuel used is cowdung. Cocoanut plantations have been commenced and about 2000 trees have been planted out. The principal and most

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important crop is cotton; next to this come *bájro, juvár, mag, math,* gram, *tal,* wheat, barley, *kalthi,* and a small quantity of tobacco; sugarcane is grown in a few villages. The domestic animals are elephants, camels, buffaloes, cows, sheep, goats, horses, donkeys, dogs, and cats. Of these, elephants are kept by the chief alone for state processions. The Ráj Sáhib has a very fine herd of cows, some of which give ten pounds of milk at a milking. The Dhrángadra and Jhálávád bullocks generally are of superior stamp, as numbers are imported from Gujarát, Vágad and Sind, and the indigenous stock has been thereby much improved. The donkeys of Dhrángadra and Jhálávád generally are larger in stature and stronger than those of other parts of the province Hálár excepted. The Jhálávád horses are hardy and cheaper in price than those of Káthiáwár, Gohilvád, and Sorath. The lion has been extinct since about 1840. There are now wild hogs, panthers, an occasional *chitah* and lynx, wolves, hyænas, jackals, foxes, hares, porcupines, *nylghai,* antelope, gazelles, and the wild ass. The wild ass frequents the Ran and comes inland at night to graze. In the cold weather large flocks of Cullum (*kulang*) Grus cinerea and Anthropoides virgo visit these districts, as well as numerous wild duck and snipe. Of 99,600, the total 1872 population, 94,000 were Hindus and 5600 were Musalmáns. Trade is principally conducted by Vániás of the Modh and Shrimáli divisions. There are many Bráhmans of the Audich tribe in Halvad who cultivate the land. The Modh and Shrimáli Bráhmans principally occupy themselves in trade. There are many Bohorás who trade in miscellaneous articles, but there are but few Khojahs or Mehmans. The Musalmáns as a rule are oil-pressers, grocers, cloth-weavers, small retail dealers, and *sipáhis.* The number of houses in 1872 was 30,326 or on the average twenty-six to the square mile. Of these, 7097 were built of stone, brick, and mortar; 23,229 were built with walls of stone and mud with roofs of thatch or tiles; a few of these have walls entirely of mud. Dwellings of the better sort lodged 31,886 persons, or 35·252 of the whole population, at the rate of between four and five souls to each house. In the inferior houses lived 58,751 persons or 64·748 of the entire population at the rate of two to three souls per each house. The state consists of 129 villages not including those in dispute. Twenty-six have a population of 200 and under; forty-eight from 200 to 500; thirty-two from 500 to 1000; eighteen from 1000 to 2000; three from 2000 to 3000; one from 5000 to 10,000; and Dhrángadra of 10,944 souls.

The chief trade centres are Dhrángadra, Halvad, and Sitha, and the amount of the total trade in 1877 was estimated at £288,800 of which £190,000 were exports and £98,800 imports. The cotton export amounted to £160,000 or 81·24 per cent of the total export. Before the Wadhwán extension of the Bombay Baroda and Central India Railway the Dhrángadra cotton was all sent to Dholera, but since the railway has been opened Bombay merchants have established agencies both in Wadhwán and Dhrángadra, and cotton is largely purchased in both towns. A large quantity is sent to Bombay by rail, and only large purchasers for mills in this country find it remunerative to send cotton to Dholera, especially as owing to the silting up of the creek the arrival of the cotton in Bombay

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is indefinitely prolonged. The chief imports are clarified butter *ghi* £13,600, grain £23,187, and metal £6000. The gray sandstones of Dhrángadra are of excellent quality, and crystal salt is made within the limits of the state at Kuda on the Ran of Cutch about fourteen miles north-west of Dhrángadra. The principal moneylenders in the Dhrángadra state are Bráhmans, Vánás, Atits, Rajputs, and Chárans. Among bankers the usual rate of interest is from four and a half to six per cent per annum; but they usually land to merchants and traders at from seven and a half to nine per cent per annum, to cultivators at from nine to twelve per cent, to *Grásias* or land-owners at the same rate, unless land be mortgaged collaterally as security, when nine per cent is the usual charge. If ornaments are pledged, a loan may be obtained at six per cent. The custom also of lending money and obtaining one or more fields in lieu of interest, to be restored when the principal is repaid, is also a common form of loan or mortgage called *vatántar*.

The Chief of Dhrángadra belongs to the Jhála tribe, originally a subdivision of the Makvána family who claim to be descended from Márkand Rishi, and who are said to have ruled at Keranti, a village in the Thala near Nagar Párkar; but Kesardev, the son of Vihiásdev, having made a more than ordinarily daring foray into Sind, the ruler of that country marched on Keranti and expelled the Makvánás, slaying Kesardev. His son Harpáldev fled to Pátan in Gujarát, to the court of Karan Solankhi, who had just ascended the throne, where he distinguished himself by expelling a *bhut* who used to annoy Karan's favourite queen. In consequence of this exploit the queen adopted Harpáldev as her brother and Karan bestowed on him the 1800 villages of Jhálávád and the 500 villages of the Bhál. These last Harpáldev restored to the queen of Karan as a gift. Another account represents Karan having promised to bestow on Harpáldev as many villages as he could visit in one night and bind a garland over the gates in token of having actually been there; and this account represents that with the aid of the Shakti or goddess worshipped by the Jhálás, he bound garlands over the gates of 2300 villages in one night, the last being Dighadiu so called because it was there that the day dawned. Harpáldev resided at Pátdi. Here an elephant in *must* one day broke into the courtyard where his children were playing. His wife, who was a daughter of Pratáp Solankhi, managed to rescue her children, who from the circumstance of being caught up by her received the cognomen of Jhála.[1] A Chárun boy who was standing by at the time was pushed by the queen on this occasion on one side and thus his life was saved. Since that day this branch of the Chárans have been known as Táparia, or those who received a push or slap. Harpáldev had four children by the Solankhi lady: Sodhoji, who succeeded him; Mánguji, who received the *parganah* of Jámbu, whose descendants are the present chiefs of Limbdi; Shekhrájji, who received Sachána and Chor Vadodra in appanage, whose descendants are to this day *vántádárs* in Chor Vadodra and the Sánand *parganah*; and a daughter named Umadevi. The Solankhi lady died on April 6th, 1115, corresponding

[1] From *jhálvu* to snatch up.

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to *Samvat* 1171, *Chaitra vad* 13th. This lady is worshipped as a Shakti or goddess by all the Jhálás, and should any moveable Hindu festival fall upon *Chaitra vad* 13th they do not observe it out of respect to her, this having been the day of her death and therefore a day of mourning. In the language of the bards this lady is not described as having died, but 'the *Devi* became invisible and departed.' After her death Harpáldev left Pátdi and resided in the neighbouring village of Dhama, and during his residence there he married Ráj Kunvarba, the daughter of the Sodha of Thar-Párkar, by whom he had nine sons, Khavadji, who married a Káthiáni and founded the Khavad tribe of Káthis; Khodáji, whose descendants are called Khodása Rajputs and are to be found in the *parganah* of Patan; Joguji, ancestor of the Jogu Rajputs now to be found in Vágad; Ránoji, ancestor of the Rának Rajputs who are also to be found in Vágad; Bápuji, whose descendants are Molesaláms and dwell in Chadotar and Mándva; Balvant, whose descendants are called Balvant Rajputs and are to be found in Cutch; Lonakji whose descendants are called Loni Rajputs and are to be found near Benares; Devji, whose descendants are called Devaiyat Rajputs and who are to be found in Márwár; Vithalji, about whose descendants nothing is known. Harpáldev died in about 1130 and was succeeded by his son Sodhoji.

Sodhoji succeeded to his father's chiefdom and consolidated his rule; he was succeeded by his son Durjansálji after a reign of thirty years. Durjansálji succeeded his father in 1160 and ruled till 1185, when he died and was succeeded by his son Jálakdevji, who ruled the land for twenty-five years and was succeeded in 1210 by his son Arjansinghji, who was a devout worshipper of Krishna and hence was called Dvárkádásji; he died in 1240 and was succeeded by his son Devrájji. Devrájji ruled till 1265 when he too died and was succeeded by his son Dudoji who ruled till 1280, when he died and was succeeded by his son Sursinghji, who reigned for twenty-five years and was in 1305 succeeded by his son Sántalji. Sántalji founded the town of Sántalpur in north Gujarát, a Jádeja holding now under the Pálanpur Agency, and bestowed it on his youngest son Surajmalji, who resided there till expelled by Lunoji Vághela, the ancestor alike of the Ránás of Gedi in Vágad, and of the Vághela chieftains of Tharád and Morváda. Surajmalji fell in the battle. Sántalji, with the aid of a Musalmán force, expelled Lunoji from Sardhár, but was killed in the battle and was succeeded in 1325 by his son Vajepálji, who survived his father but one year, dying in 1326. Vajepálji was succeeded by his son Meghpálji.

Meghpálji reigned from 1326 to 1331; he was succeeded by his son Padamsinghji. Padamsinghji succeeded his father in 1331 and reigned for nine years, and was succeeded by his son Udesinghji. Udesinghji succeeded his father in 1340 and reigned till 1352; he had two sons, the elder of whom, Prathiráj, resigned the chiefdom to his younger brother Vegadji, and received the *parganah* of Thala; his descendants are called Thalechas and enjoy a *vánta* in Thala up to this day. Vegadji succeeded to the *gádi* in 1352 and ruled till 1368; he founded the village of Vegadváv near Halvad; he was succeeded by his son Rámsinghji. Rámsinghji reigned from 1368 to 1385; he

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Chapter XIII. States and Places. DHRÁNGADRA.

founded the village of Rámpur in Dhrángadra territory; he was succeeded by his son Virsinghji. Virsinghji ruled from 1385 to 1392; he was succeeded by his son Ranmalsinghji. Ranmalsinghji succeeded in 1392 and ruled till 1408. He was imprisoned by the Ráthods of Bármer Kotda in Márwár, whither he had gone to espouse a Ráthod lady, and was only released by his son Satarsálji in 1394 at the head of an army. He died in 1408 and was succeeded by his son Satarsálji. Satarsálji ruled from 1408 to 1420. He was a renowned chieftain and made his capital at Mándal. It is said that in revenge for the treachery practised on his father, he ploughed up the site of Bármer Kotda with donkeys. Satarsálji rebelled three times against Sultán Ahmad Sháh of Gujarát, and was three times reduced; he is mentioned in both the Mirat-i-Sikandri and Tabakát-i-Akbari. He was also called Sultánji, and founded the village of Sultánpur. Satarsálji had in all twelve sons, of whom the eldest was Jetsinghji, who succeeded his father. His second son Raghavdevji, who dug the Rai Taláv near Vantu (Vithalgad), went to the court of Sultán Hushang Ghori of Málwa, who reigned at Mandu, and there distinguished himself so much that he received a tract of country known as the Málwa Jhálávád, the capital of which is Raipura. His descendants are still to be found in the Narvar State under Ujain. Jetsinghji succeeded his father in 1420 and reigned till 1441. In his reign the Ahmadabad Sultáns warred with the Jhálás, and leaving Patdi they retired to Kuva. Jetsinghji was succeeded by his son Vanvirji. Vanvirji ascended the *gádi* in 1441 and ruled till 1460. He had six sons, of whom the eldest, Bhimsinghji, succeeded him. Bhimsinghji reigned from 1460 to 1469. He had but one son named Vághoji, who succeeded him. Vághoji ascended the *gádi* in 1469 and ruled till 1486. During his time Prince Khalil Khán, afterwards Sultán Muzafar of Gujarát, was viceroy of Sorath and resided at Junágad. As Vághoji was rebellious, the prince marched against him and a severe conflict took place between them near Saidpur, about six miles north of Dhrángadra, in which Khalil Khán was worsted. Sultán Mahmud accordingly marched with a large army upon Kuva and invested the place. Vághoji assembled his vassals and prepared to defend himself, but he and his gallant garrison were soon reduced to extremities owing to want of provisions. Vághoji therefore determined to try the effect of a sally. Before issuing from the town, he told the guards of the female apartments to watch well his banner, on which was emblazoned a representation of the goddess Shakti, and he instructed his queens or *ránis* to mount the funeral pile should his banner fall. During the fight the standard-bearer being weary put down the standard, on seeing which the guards informed the *ránis*, who, thinking that their lord had perished, threw themselves down a well in the palace and died. In the meantime Vághoji fighting desperately contrived to regain Kuva, but on his arrival was greeted with the news of the death of the *ránis*. He now determined to die on the field of battle, and again issuing forth, was, after a most gallant resistance and after slaying many of his enemies, himself slain together with his principal Sardárs. The Muhammadans now sacked Kuva, and from this date it ceased to be the Jhála capital. On hearing of Vághoji's death, Sáhib Kunvarbá,

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the daughter of the Solankhi of Kaláría, who was betrothed to him, mounted the funeral pile, although the marriage ceremony between them had not yet been performed. So great an impression did the disasters at Kuva create that not only was that place relinquished as a capital, but the sack of Kuva or *Kuva-no-ker* is yet proverbial among the Jhálás for any great misfortune. Vághoji had twelve sons, of whom the first six, Náyoji, Mepji, Sagrámji, Jodháji, Ajoji, and Rámsinghji, fell on the field of battle with their father. Viramdevji married the daughter of the chief of Revra Táringágad and Kunvar Kánaddev of Idar married the other daughter. Both Viramdev and Kánaddev were slain by the Muhammadan *thánahdár* of Sami Munjpur, in a fight caused by the above-mentioned princes endeavouring to rescue some cattle carried off by him. There is a *pálya* or monument erected in memory of Viramdev at Anpodru near Táringa, called Viramnáth, which is worshipped to this day. The eighth prince was Rájodharji who succeeded his father in 1486. Some years after the expulsion of the Jhálás from Kuva, the Muhammadans established a *thánah* there and built a mosque. Rájodharji, after leaving Kuva, took shelter in the forest, which in those days covered the part of the country where Halvad now stands. One day when about to hunt in the forest, a hare issued forth from the forest and instead of fleeing faced his horse. Rájodharji, astonished at the courage of the hare, naturally so timorous an animal, attributed it to some excellent quality in the soil and resolved to build his capital there, and accordingly in *Samvat* 1544 *Máha vad* 13th (A.D. 1488), he laid the foundations of the city. In those days there was but a small village to the north-east of the present town near where the Goleshvar temple now stands. The number of *sati* monuments attests the bravery of the population of Halvad. Rájodharji had three sons and a daughter. Of these Ajoji was the eldest, Sajoji the second son, and Rába the daughter was the third child; all these were children of a lady of Idar; Rába afterwards married into the Jodhpur house. The third son Ránoji's mother was a Parmár lady and was daughter of Laghdhirji of Muli. When Rájodharji lay dying, Laghdhirji, who determined to secure the succession to his daughter's son, came to Halvad with a large following, ostensibly to enquire after the Ráj Sáhib's health, but really to gain over the army and the principal Sardárs to his designs. In this he was successful, and when shortly afterwards the Ráj Sáhib died and Kunvars Ajoji and Sajoji left the town to accompany their father's corpse to the funeral pile, the Parmár closed the gates, distributed largess to the soldiery, and proclaimed Ránoji as his successor. Ajoji and Sajoji in vain tried to effect an entrance, and retired to Vegadváv, but after a stay there of two months, seeing the rule of Ránoji established, they resolved to seek the assistance of the Ahmadabad Sultán, but ere they could reach the capital, the emissaries of Laghdhirji had reached that town and by the payment of a *nazaránah* of two *lákhs* of rupees (£20,000) procured the confirmation of Ránoji. Ajoji and Sajoji, therefore, went for a few days to Idar and thence to Jodhpur, but being coldly received, they betook themselves to the court of the Rána Sánga of Chitor and entered his service. When Bábar Bádsháh marched

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against the Rána and fought the decisive battle of Ránva in the Biána district, Ajoji Jhála was slain with the Rána on that well contested field, but the succeeding Rána bestowed on Ajoji's son and on his brother Sajoji the districts of Sádri, Delvára, and Gogunda, &c., and their descendants hold lands there to this day. Ránoji of Halvad founded the village of Ránakpur near that town. Ránoji was assassinated by Malik Bakhan in revenge for the death of his father, who had been put to death by Ránoji's orders. At the death of Ránoji he was succeeded by his son Mánsinghji.

Mánsinghji succeeded his father in 1523. He was at first addicted to practical joking and disinclined to attend to graver matters, and on one occasion during the *Holi* he behaved in a somewhat indecorous manner. Vántia Prágji reproached him for his conduct but his minister said nothing. So far from being angry with Prágjji, Mánsinghji thanked him for his frank expostulation, but was displeased with his minister, and henceforward amended his ways. His first exploit was to avenge his father's death by attacking Dasáda, which place he took, killing Shábjiv, son of Malik Bakhan, the murderer of his father. Báhádur Sháh, who was at this time absent in Málwa, sent Khán Khánán, the then *jágirdár* of Jhálávád, against Mánsinghji. Khán Khánán speedily recovered Dasáda and drove Mánsinghji from the province, forcing him to quit the country and seek shelter in Cutch, where the Ráo afforded him shelter. Mánsinghji's estate was now confiscated by the Sultán, including Mándal, Viramgám, and Halvad. Mánsinghji built a small hamlet near the town of Bhuj, which he called Mánkuva, and from thence he and his two brothers and Prágji Bakránia used to issue forth and ravage Jhálávád, even up to the gates of Viramgám. Many tales are told of his wonderful escapes on these occasions, and it was to commemorate one of these in which the Dheds of Charádi assisted him that his village has ever since been called Dheds' Charádi. Now the stepmother of Mánsinghji was a daughter of the chief of Vikáner, and her sister had married the Sultán Bahádur of Gujarát. This lady sent a message to Mánsinghji, advising him to come in from outlawry and ask for forgiveness, promising that he should be reinstated. Mánsinghji, however, remained in outlawry for many years, performing various daring exploits and defying the utmost efforts of the Sultán to capture him. At last, however, he saw that he was unable to prolong the unequal conflict and resolved to rely on Sultán Bahádur's generous character and surrender to him in person. Shortly after he had formed this design, Sultán Bahádur made one of his numerous visits to Diu. Mánsinghji took advantage of the opportunity and contrived at one of the Sultán's camps to introduce himself completely armed from head to foot into the Sultán's private sleeping tent. The Sultán asked him who he was, and Mánsinghji replied, 'I am the Rája of Jhálávád come to seek from your Majesty the restitution of my dominions.' So saying, he placed his sword, shield, and dagger before the Sultán.[1] The Sultán, touched

[1] A sign that he had come to seek *sirna* or sanctuary, to violate which is considered among Rajputs a serious breach of honour.

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by his noble bearing, asked him his history, which Mánsinghji related to him in full. The Sultán treated him honourably, and a few days afterwards reinstated him in Halvad, retaining however Mándal and Viramgám. Mánsinghji was succeeded by his son Ráisinghji. Mánsinghji bestowed the villages of Ambardi, Sundri, Ronki, Doya, and Khandori on a Chárun of the Rába tribe.

Ráisinghji succeeded his father in 1564. He warred successfully with all the neighbouring chieftains. On one occasion he went to Dhrol to visit his maternal uncle Jádeja Jasoji of Dhrol, and was seated playing *chopat*[1] with his uncle when drums sounded. Jasoji was very angry and said, 'How dare any one sound a drum within sight of Dhrol,' and at once ordered his men to inquire whose drums they were. Shortly afterwards his men reported that the drums were those of Makanbhárthi, a great *atit*, who was going to Dwárka, and thence to Hingláj. Jasoji was appeased and said, 'I do not war with ascetics.' Ráisinghji asked him what he would do if any chief sounded a drum there. Jasoji replied that if any chief dared to sound a drum there he would break his drums. Ráisinghji, disgusted at his insolence, took leave and returned to Halvad and assembled a large army, and marching to Dhrol sounded his drums. Jasoji, though he tried his best, was unable to stop him; he then drew out his forces and a stubborn battle was fought, in which Jasoji was slain and the Dhrol forces were defeated and Ráisinghji returned triumphant to Halvad. Before Jasoji died he said, 'Sáhibji will avenge me,' alluding to the brother of Ráo Khengár of Cutch. A Chárun went to Cutch with Jasoji's dying message and delivered it to Sáhibji. Rao Khengár, who was not sorry to get rid of Sáhibji, enjoined him to fulfil Jasoji's last wishes and sent him with an army acrosss the Ran. He was still at Mália when Ráisinghji marched to oppose him, and a bloody battle ensued, in which Sahibji was slain and Raisinghji, covered with wounds, was left for dead, and the two armies, both of which had suffered severely, returned to their respective countries. It so happened that Makanbhárthi and his band arrived at this time at Mália on their way back from Hingláj. They visited the field of battle and found that Ráisinghji still lived; they accordingly took him with them to Delhi and tended his wounds until he recovered, and he remained with them for two years. In the meantime Khán Khánán was ordered to proceed from Delhi to Gujarát to march against Sultán Muzafar. Ráisinghji repaired to him and requested that he might be restored to his chiefdom. The Khán Khánán sent him to Jhálávád where his people recognized him and he was reinstated. At the time when Ráisinghji went to the Khán Khánán he was attending the imperial Darbár; one of the court wrestlers, a celebrated man named Ekkomal, sneered at Ráisinghji and his mendicant's clothing, and on his remonstrating gave him a push. Ráisinghji though unarmed closed with him and gave him so severe a fall that Ekkomal died on the spot. During the struggle Ráisinghji's hand struck the palace wall with such force as to displace one of the stones. This occurrence gave rise to the following couplet:

[1] *Chopat* is a kind of backgammon.

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[1] The dagger of Amarsingh, the sword of Togáji, the palm of Ráisinghji (have marked) the Darbár of Delhi.

After the installation of Ráisinghji he continued his warfare with his neighbours, and eventually was slain near Ghántila,[2] fighting with the Dedas.

The following account of his death will be found in Elliot, volume V. page 444:

> 'The people of that neighbourhood (*i.e.* Halvad) who had long been at enmity with him, assembled in force to attack him. The intelligence of their rising was brought to him while he was in the '*chavgán*' ground. He immediately started to meet them, and came up to them on a moonlight night. They sent a person to him to say that if he were really Ráisingh he would not attack them by night. He magnanimously assented to their wish, and rested where he was, or went to sleep. His opponents here found their opportunity, and encouraging their followers they drew near to him, and when morning broke the whole party fell upon him. He and eighty men that were with him fought on foot, and he was killed.'

When the news of Ráisinghji's death at Mália reached his queens or *ránis*, they all broke their bracelets and took off their ornaments and assumed the dress of widows, but when Ráisinghji returned with Khán Khánán, his wives refused to return to him saying that they regarded him as dead. One only, a daughter of the Chohán of Váv, returned to him, and this was considered so reprehensible that to this day the Jhálás do not intermarry with the Nádola Chohánas. Ráisinghji was succeeded by his son Chandrasinghji.

Chandrasinghji succeeded his father in 1584 and reigned until 1628. He dug and built the Chandrásar tank near Sitha, and is said also to have built the *bandh* across the Máhánadi near Thán, called the Sándásar. He is said to have married Satbháma, a daughter of Rája Sursing of Jodhpur. Her sister is said to have married the Emperor Jehángir of Delhi. It is said that on this occasion he gave the village of Vejalpur to certain Ráthods. Chandrasinghji's sister married Jám Jasáji of Navánagar. The husband and wife quarrelled one day over a game of chess and the wife dared her husband to attack her brother. The Jám sent many armies against Halvad but was unable to effect anything, but at last through Shankardás, a Nágar Bráhman, he contrived to entrap Chandrasinghji and caused him to be brought to Navánagar, whence however he was speedily released. Chandrasinghji had six sons: Prathiráj, who was the son of the sister of the Sarvaiya Ráo of Bhadli; Askaranji and Amarsinghji, these two were sons of the Jodhpur lady; Abhyesing, Rámsingh, and Ránoji, these three were the sons of other wives. Askaranji and Amarsingjhi, desirous of supplanting their brother, called in the aid of the Ahmadabad *Subahdár* and caused Prathiráj to be arrested, and he was carried a prisoner to Ahmadabad and died there. His sons,

[1] This alludes to Ráthod Amarsingh slaying Salábatkhán in the Darbár of Delhi. Tod's Rajasthan, II. 38-39.

[2] Ghántila, now a village under Morbi, about twenty miles north-north-west from Halvad on the borders of the Ran.

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Sultánji and Rájoji, took shelter at Bhadli, and Sultánji eventually, with the aid of the Jám, conquered the *parganah* of Vánkáner from the Mahiás and Bábriás, and kept up a constant warfare with Halvad, but was eventually slain in a fight at Máthak. His descendants still are the chiefs of Vánkáner. Rájoji, younger brother of Sultánji, conquered Wadhwán, which district had been held by his father Prathiráj, and which had hitherto always been the portion of the heir to the Halvad *gádi*. This Rájoji had three sons, Sabalsingh, who succeeded him; Udayasingh who murdered Sabalsingh and succeeded him. He was succeeded by his son Bhagatsingh; Bhávsinghji, whose son Mádhavsinghji, went to Hárávati, and whose descendant was the famous Jálamsingh or Zálimsingh who founded the chiefdom of Jhálera Patan in Rájputána. Two sons of this Madhavsingh, named Arjansingh and Abhyesing, returned to Wadhwán and slew Bhagatsingh. Arjansinghji after this reigned at Wadhwán and his descendants rule there to this day. Abheysinghji went to Chuda and ruled there, and his descendants still sway the destinies of that *tálukah* to this day. Abheysingh, son of Chandrasingji, received Lakhtar in *grás*, Ránoji received Máthak, and Rámsinghji Kuda as his portion. Askaranji now ascended the *gádi*, but was assassinated by his brother Amarsinghji in 1634, who now became chief of Halvad. Amarsingji was much harassed by Sultánji's raids and at last himself went to Máthak to preserve the peace of the frontier. His allies, the Parmár of Muli and some Káthis on this occasion carried off the cattle of a Vánkáner village. Sultánji, however, pursuing them recovered the cattle and drove them across the frontier. Here, however, they were reinforced by Amarsinghji's men, and a battle was fought near the Vánkáner villages of Bhimguda and Ol, and Sultánji was slain. The battle field is called to this day *Sultánji-nu-ran*, and a small temple has been built there, and there are also the *pályás* or monumental stones which commemorate the brave who fell on the field of battle on that day. Meghrájji succeeded his father Amarsinghji in 1645, and reigned for fourteen years. He was much devoted to religious observances, and performed pilgrimages to Sidhpur, the Narbada river, Dwárka, and Somnáth Patan, and bestowed much money in charity and in feeding Bráhmans. Meghrájji died in 1661 and was succeeded by his son Gajsinghji. Gajsinghji had a short and peaceful reign. He died in 1673 and was succeeded by his son Jasvantsinghji. Jasvantsinghji succeeded to the *gádi* of Halvad in 1673 and ruled till 1718. Jasvantsinghji of Jodhpur was now of Ahmadabad, and at his daughter-in-law's intercession he sent an army against Halvad, and after some fighting expelled Jhála Jasvantsingh and forced him to take shelter at Várahi. Halvad was granted in *jágir* to Nazar Álikhan who held it for six years, when he was expelled by Chandrasinghji of Vánkáner, who held Halvad for three years. He was in turn expelled by Jasvantsinghji, who in 1682-83 received a *sanad* from the Emperor Aurangzeb, confirming him in possession of Halvad as well as of the salt-pans thereto appertaining. In 1715 Mahárája Ajitsinghji of Jodhpur became viceroy of Gujarát and led an army against Halvad and levied tribute from Jasvantsinghji; he then marched

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on Navánagar whither Jasvantsinghji followed him and aided Jám Tamáchhi by constantly harassing Ajitsingji's men with cavalry attacks. Nevertheless, although Jasvantsinghji's gallantry procured Navánagar more favourable terms, the Jám was compelled to pay three *lákhs* of rupees as tribute and give also twenty-five Cutchi horses. Ajitsinghji now proceeded to Dwárka, and after worshipping there returned to Ahmadabad; on his way back he cannonaded Halvad, but made little impression on the place. Chandrasinghji's daughter, Bái Jhinjhuba, who had married Ajitsingji, still cherished a deadly hatred against Jasvantsinghji, and now that Ajitsinghji was no longer *Subahdár* of Gujarát, and as therefore she could not openly send an army against him, she resolved to have him assassinated, and accordingly in 1718 she sent five Rajputs disguised as *bávás* or religious mendicants to Halvad with instructions to murder him whenever they could get an opportunity. They accordingly went to Halvad and resided for some time on the bank of the Rájeshvar tank. At last one day Jasvantsinghji passed by in a palanquin with but few attendants and they rushed out and stabbed him to death with their daggers; one of them was captured and killed, but the others escaped. Jasvantsinghji, in *Samvat* 1765 (A.D. 1709), built the large palace at Halvad which has since been restored by Ranmalsinghji. There is an inscription within the palace enclosure testifying to this event. Jasvantsinghji was succeeded by his son Pratápsinghji. In his reign Dáud Khán Panni, viceroy of Gujarát, during one of his progresses in Káthiáwár in about 1714-15, stopped at Halvad and married a daughter of Jasvantsinghji. Pratápsinghji succeeded his father in 1718. During his reign, Jám Hardhol slaying his half-brother Jám Ráisinghji usurped the throne of Navánagar; a slave girl of Ráisingh's, however, taking with her his infant son Tamáchi concealed in a box, managed to escape to Cutch and implored the protection of Bái Ratnaji, of Bhuj, who was a sister of Ráj Pratápsinghji of Halvad. The Bái extended her protection to her nephew and wrote to her brother Ráj Pratápsinghji to give his daughter in marriage to Sarbuland Khán, known also as Mubáriz-ul-Mulk, who was then *Subahdár* of Gujarát, and to give the daughter of one of his cousins to Salábat Muhammad Khán Bábi, who was then commander of the Imperial forces in Gujarát, and obtain their assistance in this matter. Ráj Pratápsinghji did so, and Hardholji was expelled and Jam Tamáchi was seated on the throne of his ancestors. Pratápsingji was succeeded by his son Ráisinghji.

Ráisinghji succeeded his father Pratápsinghji in 1730, and in this year he built the fort of Dhrángadra and made it his capital for part of the year. He also founded a new village on the river near Vántávadar which he called after himself Ráisinghpur. He was a wise chief, and was desirous of curtailing the appanage granted to cadets of the house. His sons, however, supported by Gajsinghji, the heir to the *gádi*, went into outlawry against him headed by his second son Sheshábhái who was of a restless and daring disposition. When Ráisinghji saw that his eldest son Gajsinghji, for whose sake he was endeavouring to curtail the assignments of appanage to his brethren, secretly aided them in opposing him, he recalled his younger sons and granted them *grás* holdings. Ráisinghji had seven

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sons of whom the eldest Gajsinghji succeeded him. His second son Sheshábhái went into outlawry and conquered Sáela from the Khavad Káthis and made it his capital, and conquering other adjacent villages founded the chiefdom of Sáela. Gajsinghji married Jijiba, daughter of the Chávada chief of Varsoda in the Mahi Kántha, by whom he had a son, Jasvantsinghji, who afterwards succeeded him. Jijiba, from her fear of Sheshábhái who had great influence over Gajsinghji, resided with her son at Varsoda. Gajsinghji now fell entirely under Sheshábhái's influence and resided sometimes at Halvad and sometimes at Dhrángadra. At last Sheshábhái thought that he could usurp the *gádi*, and collecting men he made preparations to depose Gajsinghji. Gajsinghji, however, being secretly informed of his designs, fled to Rána Kalábhái at Bávli, who sending a force with him recovered for him possession of Halvad. Sheshábhái now seized upon Dhrángadra and made preparations for battle. On hearing of this Bái Jijiba came from Varsoda to Sitha with her son Jasvantsinghji, and endeavoured, with the aid of the Dholka and Viramgám Kasbátis, to recover Dhrángadra from Sheshábhái, but was unsuccessful. In the meantime Bhagvantráv, an officer of the Peshwa, entered Jhálávád to collect tribute. Jijiba obtained his assistance and that of the Rádhanpur Bábi and compelled Sheshábhái to quit Dhrángadra on condition that he and his men should be allowed to depart with the honours of war. These terms being accepted Sheshábhái quitted Dhrángadra, and Bái Jijiba took possession of the town and paid the tribute as well as a *nazaránah*, and commenced to govern this portion of the estate. From this date till Gajsinghji's death Jijiba and her son ruled at Dhrángadra and Sitha, and Gajsinghji ruled at Halvad, each of them paying half the tribute. In 1759 Sadáshiv Rámchandra marched against Dhrángadra and Gajsinghji sent an army to its aid. The Maráthás now secretly despatched a force and made a night attack upon Halvad. Gajsinghji was forced after some fighting to surrender, and was not released till he had paid £12,000 which he managed to do in the course of a few months. Gajsinghji died in 1782 and was succeeded by his son Jasvantsinghji.

Jasvantsinghji succeeded his father in 1782; as he had lived all his life at Dhrángadra he made that city his capital, and since his time it has remained the chief town of the Jhálás of Halvad Dhrángadra. During the time of Gajsinghji many of the subordinate vassals had encroached on the crown lands. Jasvantsinghji chastised them, and as from the collapse of the Moghal power a favourable opportunity presented itself for absorption of the imperial domain, he principally occupied himself in arranging the affairs of his own estate. Jasvantsinghji died in 1801 and was succeeded by his son Ráisinghji, who reigned but three years. Amarsinghji succeeded his father in 1804 and reigned till 1843. At the time of Colonel Walker's settlement in 1807-8 the Dhrángadra territory appears to have been in a waste and impoverished condition owing to a feud with Wadhwán and the incursions of the Jats and Miánás. After the establishment of the Agency in 1820 Dhrángadra gradually recovered from its exhausted state and steadily became

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more populous. This chief built the temple of Rámji at Dhrángadra. In 1820-21 the Kolis and Sindis of Vágad under Cutch, crossing the Ran, devastated the northern portion of the Dhrángadra estate and carried off much plunder. Amarsinghji placed *thánahs* in his frontier villages, and appealed to the British Government to cause him to be compensated by the Ráo. The British Government sent Captain McMurdo with a force to enforce compensation as the Ráo was unable to control his subjects. Captain McMurdo stayed a few years at Halvad and also at Ghántila under Morbi, and eventually compelled the Ráo to pay about two *lákhs* of rupees as compensation; out of this he distributed their share of compensation to the *bháyád* villages separately giving the remainder to the Darbár for distribution.

Amarsinghji was renowned for his charity. He founded the two villages of Amrápur named after himself and Hámpur, and died in 1843, and was succeeded by his son Ranmalsinghji.

Ranmalsinghji succeeded his father in 1843 when he was thirty-two years of age and reigned till 1869. He repaired the fort of Dhrángadra and built the forts of Sitha and Umarda and entirely rebuilt the palace of Halvad; he repaired the Chandrásar tank at Sitha, and built the Ranmalsar tank at Dhrángadra. Ranmalsinghji was an accomplished scholar in the Sanskrit, Persian, Urdu, and Gujaráti languages. During his younger days Ranmalsinghji was fond of the chase, and shot several lions in Dhrángadra territory before that animal was extinct there. Some of these he is said to have shot in company with Captain Wilson, Acting Political Agent in 1826-27, and with Sir G. LeGrand Jacob (then Captain Jacob). He soon freed the state from the debts in which it was involved at his succession, and both by preserving a good understanding with his Bháyád and subordinate vassals, and by developing the resources of his estate, ruled so wisely that his good government was famous throughout the peninsula. Ranmalsinghji was made a Knight Commander of the Most Exalted Order of the Star of India. He was invested with the insignia of the order at a Darbár held by Colonel Keatinge at Wadhwán on the 22nd December 1866. In October 1869, Ranmalsinghji died in the fifty-ninth year of his age, after having ruled his chiefdom for twenty-six years with singular ability.

Mánsinghji succeeded his father on the 16th October 1869. In 1870 he founded an English school and girls' school in Dhrángadra, and Gujaráti schools in seven villages. In memory of his visit to Bombay in 1870 to pay his respects to the Duke of Edinburgh, Mánsinghji paid £1500 towards the erection of the *dharmshála* in the Rájkot Civil Station. In 1875 Mánsinghji went to Bombay to pay his respects to His Royal Highness the Prince of Wales and on his return built a hospital in Dhrángadra as a memorial of his visit. Owing to sickness he was unable to attend the Imperial Darbár held at Delhi on January 1st, 1877, but was created Knight Commander of the Most Exalted Order of the Star of India. His salute was increased by four guns and he afterwards received a banner. He expended large sums in famine relief throughout his

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territory, and founded vernacular schools in the villages of Devlia, Vántávadar, Gujarvedi, and Devcharádi.

The revenue administration is for the most part conducted on the *bhágvatái* principle, that is to say a share in the produce is levied by the state as the rent for the land in addition to certain other ready money taxes. The mode of levying is as follows; of the rain crops one-third belongs to the state; this is called *rájbhág* or state share, and two-thirds belong to the cultivator as *khedubhág* or cultivator's share.

Though nominally the ryot is a tenant-at-will, yet practically he is not ejected save under the following circumstances. If he is unable to pay the state dues, or if another person offers to pay a royalty and take his holding and he refuse to pay the royalty to retain it. Usually, however, a less royalty is levied on such occasions from the old tenant for retention of his holding than from the new candidate for occupancy. The tenant has no power to transfer his holding, such transfers being made by the state alone. The land, as belonging to the state, is not liable to be sold on account of the debts of the tenant. The cultivator's cattle and implements of husbandry are specially exempted from sale by order of any civil court. The revenue is collected at harvest time, that is in the months of January and February, for the rain-crops or *kharif* excepting cotton, for the irrigated crops or *rabi* in March and April, and for cotton in April and May.

There are in all five criminal courts in the state, three courts of *Mahál Nyáyadhishes*, with powers of imprisonment of either description; for Sitha and Umarda of one month's imprisonment of either description and fifty rupees fine; and for Halvad of three months' imprisonment of either description and two hundred rupees fine; and for Dhrángadra of two years' imprisonment of either description and Rs. 2000 fine. A *Sarnyáyádhish's* court, with power of imprisonment of either description up to fourteen years and fine of Rs. 5000. In cases where a capital sentence is necessary, sentence is passed by this court, but permission for execution is first obtained from the Darbár. The *Mahál Nyáyádhishes* of Sitha and Umarda have jurisdiction up to Rs. 100, and the Halvad Nyáyádhish up to Rs. 500, and the Dhrángadra civil court presided over by a separate authority has jurisdiction up to Rs. 5000. There is no limit to the amount of the original jurisdiction of the *Sar Nyáyádhish's* court. The Dhrángadra *Nyáyádhish* hears appeals from the *Mahál Nyáyádhishes*, and appeals from his decisions lie to the *Sar Nyáyádhish*. The Darbár Huzur Court is the final court of appeal. Civil appeal from the *Mahál Nyáyádhishes* lie to the Dhrángadra civil court, and from this court to the *Sar Nyáyádhish*, and from the *Sar Nyáyádhish* to the Darbár.

The village police consists of a *mukhi* or police patel, aided by the village *pasáitás*; and in addition to these a regular police force of horse and foot is under the orders of the chief's brother Kunvar Pratápsinghji, who presides over the state police. There are *pagis* or trackers in almost every village, and robberies are comparatively of rare occurrence.

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In 1876 the gross revenue amounted to £48,720 of which the chief items were, land revenue £28,940, land customs £8500, and taxes £6200. The annual amounts paid by the state are £4067 to the British Government and £400 to the Junágad state.

The postal arrangements are under the charge of the inspecting Postmaster, Cutch and Káthiáwár. The state has also a line of local post connection with the several *maháls*. The number of schools in 1882 was thirty-five with 1731 pupils on the rolls at the end of the year. There were in 1882 two dispensaries at Dhrángadra and Halvad.

DHRÁNGADRA.

Dhra'ngadra. The name of Dhrángadra is probably derived from the Dhrángæ or Drángæ; thus Dhrángadra would mean the little fort of the Drángæ. Other say that the name is derived from the Sanskrit Dharáng, stone, and Dhara, holder, as the place is very strong and abounds in quarries. It is situated in north latitude 22° 39′ and east longitude 71° 30′ with a population of 10,954 souls according to the census of 1872 but in 1881 the population rose to 12,304. The town is entirely built of the excellent Dhrángadra stone, and has three fine gates and one wicket. It is situated on the small river Phalku. The chief buildings consist of the Ráj Sáhib's palace and the temples of Rám, Ranchhodji, and Krishna Baldev, Svámi Náráyan, and Rokadia Hanumán. All of these have large *dharmsháls* attached to them. The Dhrángadra stone quarries are famous throughout Gujarát. This town is the chief seat of the head of the Káthiáwár Jhálás, namely H. H. the Ráj Sáhib of Dhrángadra.

DHROL.

Dhrol is situated about thirty-four miles north-west of Rájkot and twenty-four miles north-east of Navánagar with both of which towns it is connected with a made road. It is in north latitude 22° 34′ and east longitude 70° 27′. It is situated on the bank of a small stream a tributary of the Und river. There is a good travellers' bungalow, post office, and school-house here. The site of the battle field of Bhuchar Mori is about two miles to the north-west of the town and a made road connects this spot with the town. Jodia town is about twelve miles to the north-west, and as the port is two miles distant from the town, Dhrol may be said to be fourteen miles from the port of Jodia. The state of Dhrol is a separate tribute-paying state of the second class and consists of sixty-one villages twenty-two and a half of which belong to the fisc, and the remainder to vassals. The Dhrol chief is a Jádeja Rajput. The founder of the chiefdom was Hardholji, brother of Jám Rával, the founder of the Navánagar state. He accompanied his brother and conquered Dhrol from Dhamal Chávada. Jayasinghji I. (also called Dádáji) reconquered Khirasra in about A.D. 1760. It had first been conquered by Hardholji I. but was granted by Káloji I. to his son Bhimji on condition that the village of Khajuri granted to his mother as maintenance during her lifetime should at her death revert to the state. Khirasra however did not restore Khajuri, and hence Jayasinghji I. attacked and conquered the entire *tálukah* of Khirasra. Subjoined is a list of the chiefs of Dhrol up to the present day:

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1. Hardholji I.
2. Jasoji
3. Bámanioji.
4. Hardholji II.
5. Modji.
6. Pachánji.
7. Kaloji I.
8. Sángoji.
9. Junoji
10. Khetoji.
11. Kaloji II.
12. Vaghji.
13. Jayasinghji I. also called Dádáji.
14. Junoji II. also called Bápuji.
15. Náthoji.
16. Modji II.
17. Bhupatsinghji.
18. Jayasinghji II. now on the *gádi*.

Jayasinghji has one son named Harisinghji and he has two sons named Daulatsinghji and Sámatsinghji. Both of these two *kunvars* attend the Rájkumár College at Rájkot. The population of Dhrol according to the census of 1872 was 2940 and according to that of 1881 4613 souls. The present chief built both the fort and palace of Dhrol, and also the fort and palace of Sarapdar. He has visited Jabalpur, Allahabad, Agra, Mathura, Lukhow, Kánpur, Benares, Bánkipur, Bombay, Gaya, &c. He attended the Broach Exhibition and was present also at the Darbárs held in Bombay in honour of Lord Northbrook and His Royal Highness the Prince of Wales.

DHROL.

Dihor is about twenty-two miles south-west of Bhávnagar. It had a population of 2500 in 1872. This town suffered much in the famine of 1873-79, and in 1881 the population had sunk to 1364. Dihor formerly belonged to the Bákhalkia and Vághoshia Áhirs. At this time Gohil Govindji was ruling at Bhandária. When he lay on his death-bed his soul would not pass from his body, owing to his fear that his son Hamirji, who was a renowned warrior, would not suffer his brethren to enjoy their shares of the ancestral patrimony. Then Hamirji poured water into his father's hand and swore to take no share at all in the ancestral estate. So the soul of Govindji was released. When the days of mourning for his father were accomplished, Hamirji collected a band of warriors and fell suddenly on Dihor, which he conquered, slaying many of the Áhirs and expelling the remainder. Thus he acquired Dihor and its dependent villages. Afterwards he conquered Kukad. After these conquests he devoted much attention to the beautifying of Dihor and Kukad. The following couplet is said regarding Hamirji and the towns of Dihor and Kukad:

DIHOR.

> Dihor is like Delhi: Kukad resembles Káshmir;
> Hamir is like Akbar; but there is some little difference in their respective armies.[1]

The soil is exceedingly fertile, and the crops raised by irrigation are especially fine; rice, *bájri*, wheat, cotton, and sugarcane are the principal products, and particularly fine mangoes grow here.

Div, commonly called Div Island, derived its name from the Sanskrit word *dvipa* an island, and in former times was a celebrated holding of the Chávada Rajputs. It extends, together with Gogla on the mainland, from 70° 55′ to 71° 3′ east longitude and from 20° 42′ to 20° 45′ north latitude. The total area is about twenty-five square miles. There are eleven or twelve small villages on the

DIV.

[1] The Gujaráti runs: *Dihor Delhi sarikhdu, Kukad Káshmir, Hamir Akbar sarikhdo, pan káik fojoma fer.*

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DIV.

island besides the town and fort of Div. This island is said to have been the seat of the Chávada Rajputs in the eighth century of the Christian era (see Indian Antiquary for May 1875) and was held by them till about the twelfth or thirteenth century when they were ousted by the Vághelás, who were expelled by the Muhammadans in A.D. 1330 (according to the Tarikh-i-Sorath) when Jesingh Vághela was conquered by them. In the time of Sultán Mahmud Begada of Gujarát we find Div distinctly a Muhammadan port, and it was not long after destined to fall into the hands of the Portuguese. Sultán Bahádur after his defeat by Humaiyun took shelter here and entered into negotiations with the Portuguese, who rendered him considerable assistance, stipulating however and obtaining a concession to be allowed to establish themselves at Div. Whether the permission thus granted was merely for a factory or not it is difficult to say, but the Portuguese took possession of and fortified the island. Afterwards, when Sultán Bahádur regained his kingdom from the Moghals, he was exceedingly anxious to oust the Portuguese, who however were determined to defend the island to the last. Both sides contemplated taking every advantage possible of the other, and in a visit to the admiral's ship the Sultán was killed. From this date the possession of Div by the Portuguese has been more or less undisturbed. The population of Div according to the last census was 3174 souls, that of Gogla on the mainland being 3538, Bráncávára on the island 2645 souls. There is a fine fort and palace at Div and a cathedral sacred to St. Paul. There are also several convents and monasteries. The local custom of trade is somewhat peculiar. The shops are open from about 7 to 11 A.M. and from 4 P.M. till nightfall, but are closed in the interval. The inhabitants mostly live in the upper storeys of the lofty houses, the lower floors being used for store-houses, &c. There are many wild date and cocoanut trees on the island of which the climate is very salubrious. The export trade is principally confined to dried fish, cocoanuts, printed cloths, and articles manufactured from ivory and rhinoceros horn. The creek is an excellent one and the harbour affords a safe anchorage. The population, besides Portuguese, consists largely of fishermen and of Vániás, Bhátiás, and Pársis, with a few Khatris.

DOLIA.

Dolia, situated on the south bank of the Wadhwán Bhogáva river, is a village belonging to Sáela and is on the highroad between Wadhwán and Rájkot. There is a good traveller's bungalow and a *dharmshála* here. Dolia is twenty-three miles from Wadhwán and ten miles from Muli, where there is another traveller's bungalow. It is eight miles west of Sáela. It is forty-two miles distant from Rájkot and twelve miles from Chotila, where is the next travellers' bungalow travelling towards Rájkot. The population according to the census of 1872 was 717 and according to that of 1881 685 souls.

DUDHÁLA.

Dudhala was formerly a separate tribute-paying *tálukah* in Bábariávád, but is now under Junágad. It is situated about six miles north-west of Jáfrábád as the crow flies, but is about ten miles distant by road. The population according to the census of 1872

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was 481 and according to that of 1881 577 souls. The Grásiás are Bábriás of the Varu tribe.

DUDHREJ.

Dudhrej is a separate tribute-paying state under the Wadhwán station *thánah* from which it is two miles distant to the northward. The Tálukdárs are Jhála Rajputs and Bháyád of Wadhwán. It is on the highroad from Wadhwán camp to Dhrángadra. There is a good tank here which holds water all the year round in a good season. The population according to the census of 1872 was 1112 and according to that of 1881 1310 souls.

DUNDÁS.

Dunda's. This village lays claim to great antiquity and professes to derive its name from Dudda, daughter of king Dhruvasena I. of Valabhi's sister. She appears to have founded a famous Buddhist convent[1] which was endowed with lands both by her uncle Dhruvasena and by his successors, Guhasena and Dhruvasena II. Dhruvasena I. granted lands for the maintenance of the monks of Dudda's monastery, and styles her his own sister's daughter. Guhasena added to these grants, and styles the convent, 'the great convent of Dudda, built by the venerable Dudda.' Dhruvasena II. added yet further to the convent endowments. In a further copper-plate[2] of Shiláditya II. we find the name of the village described as Dundás just as at present. Lushadi, the Lushágrám of the plates, is only about two miles distant from Dundás, and in the neighbourhood are two Duddálás. As the great monastery of Sána is only about twenty-four miles distant, it seems probable that this monastery may have been Dudda's, especially as Buddhist monasteries were usually situated at the distance from the city. And if the word Svatala[3] be translated as meaning the same as Svasthán, it would then correspond to the word kingdom. Sána was no doubt within the Valabhi kingdom, and is near to Dundás, Duddála, &c. Now the Lushadi copper-plates were found in Lushadi itself, and its boundary marches with Dundás. The copper-plate alludes to this, and says that the lands of Dundás village lie to the south of one of these fields. Dr. Bühler (*loc. cit.*) styles Lushá-gráme as Dhushá-gráme, but Achárya Valabhji and Mr. Girjáshankar Sámalji, both good scholars, are unanimous on this point. Probably Dr. Bühler, if he were to re-examine these plates, would be of the same opinion. Both Dundás and Lushadi bear marks of antiquity; old bricks and coins both of the Kshatrapas and Valabhi dynasties are found here in the rains. Near Dundás is an ancient well, not far from which is a shrine of Vachhro Solanki, after whom the island belonging to Rádhanpur, in the lesser Ran of Cutch, which still bears this appellation, is named. He is said to have come to Katpur (Kanakávati) to be married, but while the ceremony was being performed, and while he yet wore the marriage garland, and had only completed two of the four circlings round the altar, an alarm was raised that an enemy had driven off the village cattle. Vachhro Solanki and other Rajputs at once mounted and brought back the cattle, but Vachhro Solanki was

[1] Ind. Ant. IV. 104-107 and 174-176. [2] Ind. Ant. XI. 305-309.
[3] Ind. Ant. for January 1877.

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slain. His head is said to have fallen near Dundás, but the body followed the foe almost up to the gates of Mahuva. In the Dundás shrine there is an image of his head, and in the shrine near Mahuva there is the image of a headless body. This legend of a headless body fighting is very common in Káthiáwár. Dundás is situated about eight miles to the north-west of Mahuva, and in 1872 had a population of 393 souls. After 1872 the large tract under grass was ploughed up and cultivated, and consequently a large number of cultivators and other villagers have been attracted hither. In 1881 the population had reached to 807 souls.

DUNGAR. **Dungar** is situated about thirteen miles west of Mahuva. It is said to be a town of great antiquity and to have been called in ancient times Damrápuri or Damarkot, and the Chávadás are said to have ruled here, as the following couplet relates:

> There is Damarkot,
> Where the Chávadás rule,
> They protect their ryots in contentment,
> Rubies and pearls shine there like lamps.[1]

The city certainly appears to have been ancient; and old pottery, metal vessels, and sometimes old weapons, are dug up on the old site of the town. A small hill called Gerva is situated about half a mile west of the town. Red peroxide of iron is found here. There are nearly a hundred palmyra trees near Dungar. There is an old tank near Dungar called the Khacholiun, into which water flows by a canal from the Agoria tank. There are the remains of a fort on a rising ground close to the town, and the remains of a stone-built water tank. The roadstead of Dungar is mentioned in the list of the Saurashtra ports, and roadsteads in the Mirát-i-Áhmadi. There is a brisk trade carried on here in cotton, timber, and grain, and the merchants are enterprising and well-to-do. The population rose from 2060 in 1872 to 2731 in 1881. The cotton grown near Dungar is of specially good quality, and sugarcane grows luxuriantly here.

DWÁRKA. **Dwa'rka.** See OKHA.

EBHALVAD. **Ebhalvad** was formerly a separate tribute-paying *tálukah* in Bábariávád but is now under Junágad. It is about nine miles north-west of Jáfrábád as the crow flies, but is about twelve miles distant by the road. The Grásiás are Bábriás of the Varu tribe. The population according to the census of 1872 was 121 and according to that of 1881 182 souls.

GADH. **Gadh.** See JUNÁGAD and HINGOLGAD.

GADHÁLI. **Gadha'li** is a separate tribute-paying state in Gohilvád under the Chamárdi *thánah*. The Grásiás are Láthia Gohils and Bháyáds of Láthi. Gadháli is eighteen miles west of Chamárdi and twenty-two miles north-west of the district head-quarters at Songad. It is seven miles west of Ujalváv railway station and eighteen miles north-east of Láthi. It is nine miles north-west of Dhola

[1] The Gujaráti runs: *Jitte Dammar kot, titte Chávada ráj kare, Poshe praja santosh, Mánek motiye diva bale.*

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junction. The population according to the census of 1872 was 1550 and according to that of 1881 1223 souls.

GÁDHAKDA.

Ga'dhakda. This village is the head of a sub-division of the revenue division of Bherái and a subordinate revenue officer resides here. It is about eighty-four miles east-south-east of Junágad and thirty-six miles north-east of Una. The highroad from Kundla to Mahuva passes through its lands. It is about nine miles south-east of Kundla. The name is said to be derived from *gátra* body and *gada* to bury because Báva Somnáth of Gorakhmadi buried himself alive here. The Káthis of Gádhakda had carried off his cattle. The Báva accordingly went to Gádhakda and demanded their restoration, but the Káthis refused to give them back. After waiting for three or four days fasting, he dug a grave and descended therein. On seeing this the Káthis remonstrated with him and offered to come to terms; but he replied, 'When an ascetic has once entered the grave, he may not return.' Then he cursed the Káthis, and said that they would never be prosperous in future, and then caused himself to be buried alive under a banian tree still called *Somnáthno vad* or Somnáth's banian. Chomla Khumán of Gádhakda distinguished himself by recovering some cattle of Junágad villages from the Khasiás of the Bhávnagar village of Sedarda. The population of Gádhakda was 2370 by the census of 1872, but sank to 1794 in 1881 consequent on the famine of 1878-79. The town is surrounded by a fort wall, and the river Phuljhar flows close by. A celebrated local poet called Nágji Maháráj, an Audich Bráhman by caste, was born here. He is specially famous for his stanzas or *kundliás* in which he prophesied the principal events of each year up to *Samvat* 1955 corresponding to A.D. 1899. His descendants make public the *kundlia* or stanzas for the year on the first day of the new year.

GADHIA.

Gadhia is a separate tribute-paying estate under the Lákhápádar *thánah* from which it is distant nine miles to the south. The holding consists of two villages, Gadhia and Pátla. The Grásiás are Káthis of the Vála tribe. The country is hilly and indeed forms the outskirts of the Gir forest. The Chakrosar hill, three miles south of Gadhia, is 1450 feet high. The population according to the census of 1872 was 601 and according to that of 1881 777 souls.

GADHKA.

Gadhka is a separate tribute-paying *tálukah* of the fifth class situated about ten miles east-south-east of Rájkot of which it is a Bháyád. It is about ten miles north-north-west of Sardhár. The chief is a minor named Shivsinghji and is studying at the Rájkumár College. The estate consists of six villages. The population according to the census of 1872 was 1080 and according to that of 1881 919 souls.

GADHRA.

Gadhra is forty-two miles north-west of Bhávnagar, and according to the census of 1872 had a population of 4994, which increased to 5822 in 1881. It is now famous as being one of the principal sites of the new faith of Svámi-Náráyan. The religion was started by a Hindu reformer named Shehjánand in 1804. The principal tenets of this faith are: The preservation of animal life; Abstinence from flesh; Abstinence from liquor, opium, and all intoxicating

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GADHRA.

drinks or drugs; Dacoity, murder, and other crimes of violence are specially reprobated, as are all breaches of chastity. They have made many converts among the Káthis, Kolis and Bhils, and a great improvement is apparent in the morals of all the classes who have adopted this faith. The town is the head-quarters of the chief revenue official of the district, and the criminal court of the district is held here, the civil court being held at Botád. There is a dispensary here, and a vernacular school and girls' school, and the Svámi-Náráyan sect have recently started a Sanskrit school. Sehjánand, the originator of the Svámi-Náráyan faith, died here in *Samvat* 1886 A.D. 1830. There is a fine temple belonging to the devotees of this faith. At Janda, a village in the Gadhra district, about six miles north-east of Gadhra, is a well which eighteen water-bags or *kos* can work simultaneously all day without diminishing the quantity of water in the well, so rapid is the inflow. Necklaces of beads of all sizes made of sandalwood are made largely at Gadhra, and are worn by followers of the Svámi-Náráyan sect.

GADHULA.

Gadhula is a separate tribute-paying *tálukah* under the Songad station *thánah* from which it is twelve miles distant to the westward. It is on the Bhávnagar and Rájkot made-road, and is three miles distant from the traveller's bungalow at Sanosra and is five miles south of the railway junction at Dhola. The Grásiás are Gohils and Bháyád of Láthi. The population was 357 souls according to the census of 1872 and according to that of 1881 was 355 souls.

GANDHOL.

Gandhol is a separate tribute-paying *tálukah* under the Chok *thánah* from which it is situated four miles to the northward. The Grásiás are Gohil Rajputs and Bháyád of Pálitána. It was originally a Sarvaiya holding. Gandhol lies at the foot of the Bhádvo hill which is 1472 feet high and is a portion of the Shatrunji clump. The population according to the census of 1872 was 498 and according to that of 1881 191 souls.

GANOD.

Ganod is situated on the north bank of the Bhádar river, about nine miles south-west of Upleta and six miles north-west of the Osham hill. It belongs to Gondal Bháyád and is subject to the jurisdiction of the Gondal state. It is a large and flourishing town with a population of 2210 souls according to the census of 1872. There is a ferry across the Bhádar river plying between Ganod and Láth which latter village was in ancient times a famous holding of the Láthia Chudásamás, and this sub-tribe derive their name of Láthia from this village, as the Láthia Gohils do from Láthi. The population according to the census of 1881 was 1939 souls.

GÁNJÁVADAR.

Ga'nja'vadar, on the west bank of the Jholápuri river, was formerly a separate tribute-paying *tálukah* of Bábariávád, but is now under Junágad. It is about six miles north of the Bherái *bandar* under Junágad. The Grásiás are Áhirs of the Bábria race. The population according to the census of 1872 was seventy-seven and according to that of 1881 106 souls.

GÁNDHVI.

Ga'ndhvi. This village is situated on the northern bank of the Vartu river opposite to Miáni. It belongs to the Kalyánpur sub-division of the Khambhália *mahál*, and in 1872 had a population

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of 231 and in 1881 of 240 souls. Gándhvi is probably the Gandaba of Farishta where Bhim of Anhilváda took refuge. In the lands of Gándhvi are some low hills, called the Koila or Cuckoo hills from the word *koil* a cuckoo. It is said that these hills derive their name from Párvati, the wife of Shiv, who having quarrelled with her husband assumed the form of a cuckoo and fled to these hills which have ever since in memory of her been called the Koila hills. These hills are just on the bank of the river where it expands into a broad creek before falling into the sea. The temple of Harsad Máta crowns the hill overlooking the creek, but this temple is old and deserted, and the Máta now occupies a position in a temple at the foot of the hill. When she occupied her former shrine, every vessel which sighted her shrine was wrecked. At last a Cutch merchant of Mándvi named Jagdu Sháh, who had been wrecked there, performed great austerities before the Máta, and persuaded her to descend the hill to her present temple. She agreed on condition that he should sacrifice a buffalo for every step she should make. He agreed to this and commenced to slay the victims. But she took such short steps that she was still a few yards from her new shrine when all the victims were expended. The merchant then offered his wife and children as victims and lastly himself. The Máta, pleased at his devotion, restored him and his family to life and told him to ask a boon, and he asked that his line might not be extinguished. His descendants exist to this day, and the Máta no longer wrecks ships. The temple at the foot of the hill was erected by the Seth. Harsad Máta is another name for the goddess Máhákáli.

GÁNDHVI.

Ga'ria'dha'r, the original seat of the chieftains of Pálitána, is distant about seventeen miles to the west of this latter town. It is a large and flourishing town and had a population of 3329 souls according to the census of 1872. It is connected with Pálitána by a made road. Gáriádhár is mentioned both in the Ain-i-Akbari and the Mirát-i-Áhmadi as a *parganah* of the Sorath Sarkár. In the latter it is mentioned as consisting of forty villages. The population according to the census of 1881 was 3055 souls.

GÁRIÁDHÁR.

Garamli Mohoti is a separate tribute-paying *tálukah* under the Lákhápádar *thánah* from which it lies about nine miles to the northward. The Grásiás are Káthis of the Vála tribe. The population according to the census of 1872 was 492 and according to that of 1881 327 souls.

GARAMLI MOHOTI.

Garamli Na'ha'ni is a separate tribute-paying *tálukah* under the Lákhápadar *thánah* from which it lies about three and a half miles to the northward. It is about five and a half miles south of Garamli Mohoti. The Grásiás are Káthis of the Vála tribe. The population according to the census of 1872 was 327 and according to that of 1881 400 souls.

GARAMLI NÁHÁNI.

Gedi is a separate tribute-paying *tálukah* of the Bhoika *thánah* from which it is distant about nine miles to the north-east. The Grásiás are Limbdi Bháyád, and are Jhála Rajputs. Gedi is about nine miles from the railway station at Limbdi. The population according to the census of 1872 was 975 and according to that of 1881 901 souls.

GEDI.

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Gha'ntvad. See Mul Dwárka.

Ghela Somnáth.

Ghela Somna'th. This is a small village in Jásdan territory. There is a shrine of Somnáth here situated on the eastern bank of the river Ghela, which has its source near here. The *ling* is said to have originally belonged to the Pátan Somnáth temple and to have been taken thence by one of the earlier Sultáns of Gujarát (probably Muzáfar I.). As he was taking it, however, the *ling* mysteriously disappeared at this place. It probably was lost in the confusion of some skirmish. Afterwards it was set up here and worshipped with great devotion, and is of some little notoriety in the immediate neighbourhood. A large fair is held here on the last day of the dark half of the month of *Shrávan* or August. This is attended by about five to ten thousand people of the surrounding villages. Country-made toys, sweetmeats, and wearing apparel are sold in booths on this occasion. It is about eleven miles east of Jasdan, and eighteen miles north of Bábra, where there is a traveller's bungalow and *dharmshála*. It is also twenty-two miles north of Láthi, and the same distance north-west of Dhasa railway station. The population according to the census of 1872 was eighty-eight and according to that of 1881 122 souls.

Ghumli.

Ghumli, though situated in Navánagar territory, is mentioned here as being one of the most ancient capitals of the Jethvás, and was inhabited by them when at the zenith of their power. It lies in a gorge of the Barda hills, and abounds in interesting remains. The most famous are the Navlakha, the Ganesh Dehra, the Rámápol, the Jeta Váv, the group of temples near the Son Kausári tank, and the ruins on the summit of the Abapura hill. These last are probably the remains of the ancient palaces of the Ránás. Ghumli is now utterly deserted. The ruins are apparently not older than the eleventh or twelfth century, however the fortifications and some buildings may belong to a century or two further back; but although a fabulous antiquity is assigned to them, I do not think that to any can be ascribed a more remote period than the ninth century A.D., though it is of course possible that the Jethvás may have reigned there anterior to that date. Ghumli is said to have been sacked in the fourteenth century by the Jádejás under Jám Bámanioji. Of this there can be no doubt but that at one time it was an exceedingly large and flourishing city.

Gidar.

Gidar. This is a town of the Bántva *tálukah*, and held together with its subordinate villages by a separate branch of the Bántva Bábis. The present chiefs are Sámat Khán and Anvar Khán, the former of whom exercises jurisdiction of the fifth class. The estate consists of fourteen sole villages besides seven which are shared with Bántva and Mánávadar. The town is about eighteen miles west of Junágad, and about twenty miles south-west of the Dhoráji railway station. It is ten miles north-east of Bántva. The population according to the census of 1872 was 1755 and according to that of 1881 1651 souls.

Gigásáran.

Giga'sa'ran is a separate tribute-paying *tálukah* under the Lákhápádar *thánah* from which it is about sixteen miles distant to the west. It is about sixteen miles south-east of Mánikváda and

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twenty-four miles south of Kunkáváv railway station. The Grásiás are Bábriás of the Kotila tribe. The population according to the census of 1872 was 747 and according to that of 1881 632 souls.

Girnar. The Girnár hill has five principal peaks, (1) Amba Máta (or the Girnári Goddess), which is crowned by the temple of that goddess; (2) Gorakhnáth, the highest of all, which is 3666 feet above the sea; (3) the Oghad Shikhar; (4) Guru Datátriya; and (5) Kálka's Peak, which is even now supposed to be the resort of Aghoris or Mardikhors. But the Puráns enumerate no less than twenty-one different peaks. The fortress and the remnant of the old palace of the Chudásamás is still standing. Girnár is sacred to the twenty-second Jain Tirthankar Neminath, and there are many Jain temples on the hill. Three famous *kunds* or reservoirs are called the Gau Mukhi, Hanumán Dhára, and Kamandal Kund, respectively. The great rock called the Bhairav Jap forms a most picturesque object, and from this rock ascetics and others were wont to hurl themselves in the hopes of being born in a more favourable state of existence in a new life. At the foot of the hill at a little distance lies Vámausthali, the ancient capital, while Balisthán, the modern Bilkha, lies immediately at its base. The ancient name of the Girnár hill is Ujjayanta or Girvar, but not Revatáchal as is sometimes supposed. Revatáchal is the name of the hill immediately over the Revata Kund. At the foot of this hill is the celebrated Asoka stone with the inscriptions of Asoka, Rudra Dáma, and Skanda Gupta; these are all described at length in Burgess's Antiquities of Kachh and Káthiáwár. A little further on is the Palásini bridge built by Sundarji Shavji, the first native agent to the British Government in the Political Department in Káthiáwár. The Jains sometimes incorrectly apply the name Revatáchal to the Girnár.

The gate called Vágheshvari leads to the Girnár. Just within this gate is the Rám Jharukha which is a lodging-house for pilgrims to the Girnár, and opposite to this rest-house is the Salát Váv so called because constructed by Saláts or stone-masons. Immediately outside the Vágheshvari gate is the Vágheshvari Taláv in the centre of which there is a well, so that when the tank dries up water is obtained from the well. When this tank overflows in the rainy season water is conveyed from it in a channel to the Dátár Taláv or tank at the foot of the Dátár hill. The temple of the Vágheshvari Máta lies in the Vágheshvari hill to the right of the road to the Dámodar Kund. The road up to the hill then crosses the Paláshini river by the bridge built by Sundarji Shavji, the horse merchant and agent to the British Government in some of their first dealings with the chiefs of Káthiáwár. Then comes the Dámodar Kund or reservoir so called in honour of Krishna who is called by this name because when a child his mother tied one end of a string round his stomach and other end to a large stone mortar used for bruising grain. Krishna however ran off with the mortar which struck between two large Arjun trees (Terminalia arjuna) and uprooted them. These trees were really gods or *devtás* who had been compelled by a curse to take the form of trees and were

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doomed to remain thus till Krishna should uproot them when they returned to the former godlike shape. Krishna is called Dámodar from *dáma* string and *udar* belly, alluding to the string with which his mother tied him. The water of this *kund* is accounted very sacred. The water has the property of dissolving bones, and Hindus throw in it such portions of the bones of their relations which may be found in the ashes of the funeral pile. The Revati Kund is close to the Dámodar Kund. It is so called in memory of Revati daughter of Rája Revat. She married Baldev, the brother of Krishna. Rája Revat was the king of Dwárka, but after Revati's marriage he came and resided at Girnár, and the hill immediately over the Dámodar Kund is called the Revatáchal after him. Near the Dámodar Kund is a great place of cremation of the Hindus. The Dámodar Kund is 275 feet long by fifty feet broad. After leaving the Vágheshvari Gate, and before reaching the Vágheshvari temple, the traveller passes the boulder of rock on which are engraved the inscriptions of Asoka, Rudra Dáma, and Skanda Gupta. This boulder lies a few yards to the right of the road, and a few hundred yards from the Vágheshvari Gate.

Proceeding onwards towards the foot of the Girnár one passes to the left what some say was most probably the site of the famous Sudarshan Taláv built originally by some unknown king, and repaired by Asoka and afterwards by Rudra Dáma, and after him by Skanda Gupta. But if this be not the spot, there can be no doubt that it was in the enclosure of the hills to the north of the Girnár mountain. Here the hills enclose like a circle a large basin, the only exit being the Suvarnrekha river. A bund 300 yards long and fifty feet high here would enclose a four-sided figure each side of which would be about one mile long. It would amply repay the Junágad Darbár to bund up this pass into the hills, and again restore the lake, if only for irrigating the neighbouring country. About a mile and a half from the Dámodar reservoir is the temple of Bhávnáth Mahádev and a mile and a half from thence is the foot of the ascent of the hill. The temple of Bhávnáth is on the banks of one of the numerous streams called Suvarnrekha. A fair is held here on the twelfth, thirteenth, and fourteenth of the dark half of the month of *Maha* or February, but the gathering commences from about the ninth. The Mrigi Kund or reservoir is situated here, and the people bathe in the *kund* at fair time. At the foot of the ascent of the hill is a well called Chadáni Váv or well of the ascent. There is here also a large *dharmshála* built by Premchand Ráichand, a Bombay merchant.

In an underground room in one of the cloisters of the great temple of Neminátb is a statue of Párasvanáth, from the chin of which a drop of water is supposed to constantly drop; hence it is called the Amijhara Párasvanáth or nectar-dropping Párasvanáth. I have frequently seen this statue, but have never yet seen the drop on the chin; but probably this is owing to the scanty rainfall of recent years (1878 always excepted). There are six *parabs* or rest-houses on the ascent, the Chhodu Parab, Chor Parab, Dholi Parab, Káli Parab, Máli Parab, and the Suvávdi Parab so called because a pregnant woman making the pilgrimage is said to have given birth to a child there.

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On the top of the hill which the Jains hold to be sacred to Neminath the twenty-second Tirthankar are several Jain temples, especially one of Neminath. The temple of Amba Máta which crowns the first peak of the hill is much resorted to by newly married couples of the different subdivisions of the Bráhman caste. The bride and bridegroom have their clothes tied together and attended by their male and female relations adore the goddess and present cocoanuts and other offerings. This pilgrimage is supposed to procure for the married couple a long continuance of wedded bliss through the blessing of the goddess.

After the Girnár, the Dátár, 2779 feet high, is the finest hill of this group. The Dátár hill has near its summit a small shrine of Jamial Sháh, and the hill is generally held sacred by Muhammadans, but Rajputs and the lower classes of Hindus also hold it in reverence. Jamial Sháh is said to have come from Thatha in Sind, and to have been sent to Junágad by his spiritual preceptor Pir Patta in the reign of Ra Mandlik, and to have devoted himself to inculcating the tenets of the Muhammadan faith. The Chillah or chief shrine of the Dátár is at the bottom of the hill. The Dátár is supposed to have a beneficial effect on lepers who repair thither in considerable numbers. There are several interesting groups of Buddhist caves in the neighbourhood of Junágad, and an interesting fragment of a Kshatrapa inscription has lately been discovered in the caves near Bába Piáráh's Math. This inscription mentions Svámi Chashtana and Jaya-Dáma, and is inscribed by the great-grandson of Svámi Chashtana and the grandson of Jaya-Dáma. In this inscription Junágad is called Girinagar. On a mound in the jungle are the ruins of some ancient brick buildings locally called the Lákha Medi. These bricks are some of them nearly two feet in length and are of a very red colour.

The following list shows the different groups of Buddhist caves at Junágad and its vicinity: (1) Kháprá Kodia, (2) Uparkot (inside the fort), (3) Bába Piáráh's Math, (4) Bakota, (5) Shakria Timbo, (6) Pancheshvar (newly discovered), (7) Mátri, and (8) Hothal Padmini near Pádaria. The most famous streams issuing from the Girnár clump are the Suvarnarekha, the Gudájali, and the Kálvo. Lions used to abound in this clump, but have not now been seen for several years. One of the last was shot by Major Russell in 1869. Panther, wild pig, and *sámbar* may still be found. The jungle on these hills is principally composed of teak and forest trees which are now preserved by the Nawáb. There are also the remains of caves at the Mái Gadechi, and an old Hindu temple which has been turned into a mosque. Over the door is an interesting Arabic inscription dated so far back as Sur San 685 (A.D. 1284), to the effect that the mosque was constructed by (Imád-ul-háj-wa-ul-haramain Áfif-ud-dunya-wa-ud-din) Abul Kásim bin Áli-al-Abrahi. This inscription is most valuable, as it shows (1) that the Sur San era was in use before A.H. 745 (*vide* Thomas's Prinsep, volume II. page 171) and that previous to the conquest of Gujarát by Alagh Khán in the reign of Sultán Alá-ud-din Khilji, a Muhammadan noble resided at the court of the Junágad chieftain as agent for

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GIRNÁR.

the Muhammadan pilgrims to Makkah and Madinah. This temple, now transformed into a mosque, is said by the Jains to have been built by Samprati Rája the grandson of Asoka. Without the city of Junágad at a distance of about a mile and a half is a tank called the Pari Taláv lying in a south-westerly direction. The tank is built on all sides with masonry, and was recently repaired by Shekh Bahá-ud-din, the *vazir* of His Highness the Nawáb. It is said that the fairies used formerly to come and bathe in this tank and hence it was called the Pari Taláv. There are steps down to the water from the top of the wall and there is also a place where cattle can be watered. The water of the *taláv* is good and lasts all the year round. The tank is 258 feet in length by 250 feet in breadth. The depth of the water in November is about thirteen feet.

On the road to Vanthali road about five miles from Junágad and four and a quarter miles from Vanthali is the Khengár Váv or well which never ceases to yield water even in famine years. The well is much ruined but must have been a most beautiful one when in repair. Even now the carving which remains is most delicate and the proportions of the pillars &c. very graceful. This well evidently originally contained an inscription as there are two niches for an inscription on either side as one descends the steps to the water, but they have been removed, and it is not known what has become of them. The construction of this well is attributed to Ráo Khengár II. who reigned from about A.D. 1098-1125.

GOGHA. **Gogha**. See AHMEDABAD GAZETTEER.

GOGHLA. **Goghla**. See DIV.

GONDAL. **Gondal** is the chief town of the state of the same name, and is prettily situated on the western bank of the Gondli river, a tributary of the Bhádar. The chief of the Gondal State is a Jádeja Rajput and a cadet of Rájkot. He exercises jurisdiction of the second class. The state has an area of 1087 square miles and consists of seven *maháls* or *parganahs* containing in all 178 villages. The annual revenue is about ten *lákhs* of rupees or about £100,000. It pays an annual tribute to the Gáekwár of Rs. 61,017, to the British Government of Rs. 50,207-4-0, and a *zortalabi* to the Junágad Nawáb of Rs. 955. Gondal city is situated in 21° 58′ north latitude and 70° 50′ east longitude. It is connected with Rájkot, Jetpur, Junágad, Dhoráji, Upleta, and Mánikváda by made roads, and the state has also constructed made roads up to its frontier in the directions of Kotra, Sángáni, and Rámod, respectively. It is further contemplated to connect Gondal city with Sultánpur Road railway station by a made road. The population of Gondal according to the census of 1872 was 13,180 and according to that of 1881 13,524 souls. There is a good traveller's bungalow at Gondal as also a *dharmshála*, a post office, telegraph office, hospital, English school, and other public buildings. The first mention of Gondal in history occurs about the year A.D. 1350 in which year the Emperor Muhammad Tughlak fell sick at Gondal of a fever and consequently was detained here some time. He marched hence to the northwards and crossed over the Ran and entered Cutch and Sind. Afterwards

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GONDAL.

Gondal became waste, but when the Ghoris were ruling at Junágad Amin Khán Ghori in 1584 allotted Gondal to the fugitive Sultán as a residence. Gondal is mentioned as a *parganah* of the Sorath Sarkár in both the Ain-i-Akbari and the Mirát-i-Áhmadi. In the former it is mentioned as a Vághela holding. The present inner fort of Gondal was built by Kumbhoji II. The founder of the state was Kumbhoji I. who received Ardoi and other villages in the seventeenth century from his father Merámanji. Ardoi is mentioned in the Mirát-i-Áhmadi as having a fort, as also had Gondal. The fort constructed by Kumbhoji was probably the interior fort. Kumbhoji I. was succeeded by Sagrámji who is said to have moved his capital to Gondal. He was succeeded by Háloji, the father of the celebrated Kumbhoji II. Háloji acquired Bháyávadar from the Desayas, but his son Kumbhoji II. made the Gondal state what it now is by his acquisitions of the rich *parganah* of Dhoráji and Upleta as well as Sarsái, &c. Kumbhoji II. was succeeded by his grandson Muluji, who was succeeded by his second son Dáji. He dying without issue in 1800 was succeeded by his uncle Devoji who concluded the permanent settlement with Colonel Walker in 1807-8. Devoji was succeeded in 1812 by his son Nathuji who after a short reign of two years was succeeded by his brother Kánoji. He dying without issue in 1821 was succeeded by his brother Chandrasinghji who died in 1841 without issue, and was succeeded by his brother Bhánábhái who died in 1851 and was succeeded by his son Sagrámji who ruled till 1870 when Government assumed the management of the estate on behalf of the minor chief Bhagvatsinghji. The estate was first managed by a European officer as Superintendent. This mode of government was changed in 1872 for direct management under an Assistant Political Agent, and finally a Joint Administration was appointed by Government in September 1878. The present chief Bhagvatsinghji, now in his nineteenth year, was for seven years a distinguished pupil of the Rájkumár College. After leaving college he travelled in Europe for six months (May-October 1883). He is now associated with Major Nutt as Joint Administrator. The late chief Sagrámji had a daughter Májirájba who was married to the present chief of Bhávnagar in 1874 and died in April 1875 after giving birth to a son Bhávsinghji the present heir to the Bhávnagar *gádi*.

GOP.

Gop. There are two villages of this name, Mohota and Náhána Gop, close to the hill of the same name. Náhána or Little Gop is famous for one of the most ancient temples in the province, to which Dr. Burgess assigns a date not later than the sixth century in his report on the Antiquities of Kachh and Káthiáwár, p. 187. Both villages are on the bank of the Vartu river. Little Gop is also famous for its cavern, which is however of inconsiderable size. There is a temple on the top of the hill sacred to the Gopnáth Mahádev. The population of Mohota Gop, according to the census of 1872, was 695 souls, and that of Náhána Gop 281, but these numbers fell to 651 and 258 in 1881.

GOPNÁTH.

Gopna'th. This temple is said to derive its name fromGopsingji, a Gohil of the Rájpipla branch, who reigned in the commencement of

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GOPNÁTH.

the sixteen century at Nánod. It seems that he visited Saurásht to perform the pilgrimage to Somnáth, and on that occasion fou the temple of Shiv, now standing, which was called after hi Gopnáth. The promontory of Gopnáth is called Papike in th Periplus of the Erythræan Sea, translated by Mr. McCrindle in th Indian Antiquary for April 1879. There seems little doubt but tha Papike was Gopnáth from the context. Thus paragraph 41 says:

'The promontory called Papike near
Astakapra, which is opposite Barugaza.'

Now Gopnáth point is not more than twenty-six miles from Háthab following the coast and twenty-four miles in a straight line by sea. Háthab has been identified by Dr. Bühler and Colonel Yule with Astakapra, and in paragraph 42,

'After Papike there is another gulf exposed to the violence of the waves and running up to the north. Near its mouth is an island called Baiones, and at its very head it receives a vast river called the Mais. Those bound for Barugaza sail up this gulf (which has a breadth of about 300 stadia), leaving the island on the left till it is scarcely visible on the horizon, when they shape their course east for the mouth of the river that leads to Barugaza. This is called the Namnadios.'

Now in this paragraph we have a very accurate description of the Gulf of Cambay with Piram Island at the mouth and the river Mahi at its head. And vessels sailing for Broach (Bharucha) and the Narbada would leave Piram Island on the left until it faded from the horizon. There seems, therefore, small reason to doubt but that the promontory of Papike was the name by which the early Greek navigators knew Gopnáth Point. Previous to the founding of this temple Gopnáth and the vicinity were covered with dense jungle, and the country was in the hands of the Vájás, whose rule at their most flourishing period extended as far as Álang Manár. The late Thákor of Bhávnagar, Jasvantsinghji, built a nice bungalow at Gopnáth Point, and the present chief has much improved the place by planting trees and erecting a light-house. There is a *dharmshála* at Gopnáth as well as a Darbári rest-house. All the Gohils are bound to shave their heads first at Gopnáth at the Brahma Kund at that place, and both the reigning chief of Bhavnagar and his brother Javánsinghji first had their heads shaved there. The white and black sand found at Gopnáth is exported to Surat and other Gujarát ports. There is a light-house at Gopnáth to warn vessels off the Gopnáth reef. The arc of illumination is 180°, and extends from south-south-west through west to north-north-east. The light is fixed on a masonry tower sixty-eight feet above high water. The light is a catodioptric light of the sixth order.

GORAKHMADHI.

Gorakhmadhi, so called from Gorakshnáth (popularly Gorakhnáth or the protector of the seven senses of sight, hearing, &c.). He was a celebrated ascetic, and the founder of the sect of Kánphátá Jogis, whose head-quarters are at Gorakhmadhi, which is situated on the bank of the Sarasvati about nine miles east of Pátan and about six miles west of Prách Kund. Twice every day provisions are distributed freely to all who may ask for them. When the provisions are cooked, a servant of the abbot's goes to the bank of the Sarasvati

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GORAKHMADHI.

and calls twice with a loud voice, 'Whoever is hungry, come, the abbot's table is spread,' and to whomsoever comes he dispenses a meal. The abbot of the Kánpháta Jogis is called Náthji, a title corresponding to 'my Lord' or literally, lord, sir. There are images of Gorakhnáth and of his spiritual preceptor Machhendranáth in a cave. There are many legends regarding Gorakhnáth and his spiritual preceptor, and how Gorakhnáth surpassed his religious teacher in holiness, whence the Gujaráti proverb, 'The disciple hath surpassed his master.'[1]

The great mark of the Kánphátás is the peculiar slitting of the ear. This is done with a very sharp double-edged knife and is about three-fourth of an inch to an inch in length. The ceremony is done in this way. The regular ear-slitter of the sect inserts the knife and asks the novice whether he be willing to renounce the world or not and that if unwilling he will withdraw the knife. If the novice says that he is willing to follow the precepts of the sect and become an ascetic, the ear-slitter moves the knife up and down and finishes the operation. A piece of *limb* tree wood, soaked in oil, is then put in the wound for three days, and then the ear is washed and the *mudra* or peculiar earring of the sect, is assumed. The *mudra* is made of only gold, rhinoceros horn, glass, or burnt clay, and this earring must always be worn. All Kánphátás also wear a small wooden whistle round their necks and they sound this at their morning and evening devotions. Kánphátás are forbidden to marry or have intercourse with women. When Kánphátás meet, they salute by using the word *Ádesh* apparently in the sense of What is your wish? The addressed person replies, *Ádesh*. There is an inferior class of ascetics of this sect who are called Oghads. They do not split their ears and are not entitled to equal privileges with the Kánpháta Jogis who have their ears slit.

GUNDA.

Gunda is a village under Navánagar belonging to the Bhánvad *mahál*, situated about fifteen miles south-south-east of Khambhália and eight miles north-west of Bhánvad. It is famous for a Sinha inscription discovered last year by Achárya Valabhji Haridat. This inscription is as follows: 'In the year one hundred and two in the reign of Rája Kshatrapa Svámi Rudra Sinha, son of Rája Maha Kshatrapa Svámi Rudra Dáma, grandson of Rája Kshatrapa Svámi Jayadáma, great-grandson of Rája Máha Kshatrapa Svámi Chashtana. On the fifth of the light half of *Vaishákh*, being the auspicious day on which the moon was in the *Shravan Nakshatra*, Áhir Senápati Báhak's son Rudrabhuti caused this well to be constructed in the village of Rasopadra for the benefit and comfort of all animals. Thus.' This inscription is specially valuable in that it gives the name of the son of Svámi Chashtana, and the father of Rudra Dáma, illegible in the Junágad inscription. It also shows that all of these earlier monarchs bore the title Svámi, and it confirms the evidence of the inscription near Jasdan which also gives the name of Jaya Dáma as son of Chashtana, and father of Rudra Dáma; and what is singular, alternate generations bear the titles of Máha Kshatrapa and

[1] The Gujaráti runs, *Gurupe chela ágla*.

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apter XIII. es and Places.

Kshatrapa respectively. The inscription also shows that an Ábhi was Senápati in Ábhiria, as might be expected. This inscriptio was found in an old ruined well, doubtless the one constructed b Rudrabhuti. The population of Gunda according to the census o 1872 was 1154 and according to that of 1881 1096 souls.

GUNDIÁLI.

Gundia'li is a separate tribute-paying *tálukah* nine miles soutl of the Wadhwán station *thánah* to which it is subordinate. Th estate consists of two villages, Gundiáli and Bála. The *tálukdár* are Jhála Rajputs and Bháyád of Wadhwán. The population according to the census of 1872 was 1212 and according to that of 1881, 916 souls.

UNDI-KOLIÁK.

Gundi-Koliá'k. These two villages lie opposite to each other, on the northern and southern banks, respectively, of the Máleshvari river, and are situated about five miles south of Gogha and thirteen miles south-east of Bhávnagar. Gundi is the more ancient of the two, and was known in former times as Gundigad, and was a settlement of that branch of the Nágar Bráhmans who migrated in after times to Gogha, and in quite modern days to Bhávnagar. Gundi probably derived its name from the *gundi* tree, Cordia angustifolia, which is very common in this neighbourhood. Koliák is said to have been the suburb of Gundi, where the Kolis resided, hence called Koliát, since corrupted to Koliák. In the Ain-i-Akbari Gundi-Koliák is alluded to as a port.[1] In the Mirát-i-Áhmadi, written about the middle of the eighteenth century, it is described as a *barah* or roadstead. Probably, however, as Gundi-Koliák is two miles distant from the sea, the port or roadstead of Háthab, which lies at the mouth of the Máleshvari river, is really alluded to, and as Háthab was in ancient times the port of Gundi, this conjecture does not appear unreasonable. The population of these villages by the census of 1872 was 468 and 1362 respectively, that is 1830 in all, but decreased to 1737 in 1881 from the famine of 1878-79. There is a fine Adamsonia, about thirty-five to forty feet in circumference, between Koliák and Háthab. There is an ancient temple of Nilkanth Mahádev at Háthab, which was held in great esteem by the Nágar Bráhmans of Gundi, and is still highly honored by the Nágars of Gogha and Bhávnagar, so much so that when any Nágar distributes charity or gives a dinner to the Nágar Bráhmans of his caste, the worshipper of the Nilkanth Mahádev at Háthab is always included. There is also a symbol of Shiv on a rock in the sea at the mouth of the Gundi creek. It is called the Nishkalank Mahádev or Mahádev without blemish, and is said to have been established by the Pándavs, and that there they were cleansed of their sins committed in slaughtering so many Kauravs in the great battle of the Máhábhárat. In common parlance it is called Na-kalank.

HADMATIA.

Hadmatia formerly was a separate tribute-paying *tálukah* of the Bábrariávád district, but is now under the jurisdiction of Junágad. It is situated on the west bank of the Jholápuri river

[1] Indian Antiquary, November 1876.

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and about five miles north of Bherái *bandar* under Junágad. The Grásiás are Pinjhar Bábriás. The population according to the census of 1872 was 300 and according to that of 1881 390 souls.

HALRIA.

Halria is a separate tribute-paying *tálukah* consisting of four villages situated on the east bank of the Shatrunji river. It is under the Lákhápádár *thánah* from which it lies twelve miles to the north-west. It is a holding of the Vála Káthis, and is sixteen miles south-east of Kunkáváv railway station. The population according to the census of 1882 was 895 and according to that of 1881 1066 souls.

HALENDA.

Halenda is a flourishing town belonging to the Rájkot state. It is twenty-one miles south-east of Rájkot and five miles south-east of Sardhár. It is situated on the highroad between Rájkot and Bhávnagar. There is a school-house here. The population according to the census of 1872 was 1125 and according to that of 1881 1122 souls.

HALVAD.

Halvad (once the capital of the Dhrángadra State) is famous for the beautiful palace built on the bank of the fine lake called the Sámatsar. There are also a wonderful number of *sati* memorial-stones and temples, and several old temples, of which that of Shakti Máta is the most famous. It is situated in north latitude 23° 1′ and east longitude 71° 13′, and has a population of 6391 souls according to the census of 1872 which number decreased to 5967 in the census of 1881. It also abounds in excellent stone. The name Halvad is said to be derived from *hal* a plough and *vat* like, as the old town resembled a plough in shape.

HARIÁNA.

Haria'na, classically Hadiána, is the chief town of the sub-division of the same name under the Jodia division. It is situated on the bank of the river Kunkávati which flows into a small Ran connected with the Gulf of Cutch, about three miles to the north-west of Hariána. According to the census of 1872 the population of Hariána was 3283 souls, but this number fell to 2951 in 1881 consequent on the famine of 1878-79. On the bank of the river is a temple of Káshi-Vishvanáth, and it is said that when Álagh Khán invaded Káthiáwár in the reign of Sultán Alá-ud-din Khilji, he passed by Hariána. On this occasion such swarms of wasps issued from this temple that the troops decamped hastily leaving behind them their kettledrums which are still shown. Before leaving they are said to have defiled and spoiled the water of the well here with sulphur and it is said to be undrinkable to this day. There is a vernacular school and post office at Hariána and subordinate revenue and judicial officers have their head-quarters. Hariána is said popularly to be the most fertile soil in Hálár and this is commemorated in the following verse[1]:

In Sorath Supedi; in Hálár Hariána;
In Cutch Kariána; in Machhu Kántha Morbi.

HÁTHAB.

Ha'thab called locally Hathap, lies on the sea-coast, about six miles to the south of Gogha. Its population rose from 1146 in

[1] The Gujaráti runs: *Sorathma Supedi; Hálármá Hadiánu; Machhukánthe Morbi, Kachhámá Kariánu.*

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1872 to 1267 in 1881. This village was the port of Gundi-Koliák, the ancient Gundigad, and has been identified by Colonel Yule with the Astakampra of the earlier Greek navigators. Dr. Bühler carries the identification a step further, and recognizes in it the Hastakavapra of the copper-plate the grant of Dhruvasena found at Kukadt which town is alluded to in the same grant as Kukata.[1] The climate is pleasant in the hot weather, and the present chief of Bhávnagar has built a pleasant seaside retreat near this village close down by the sea. There are two old temples near Háthab, those of the Nilkanth and Bhadreshvar Máhádevs. In a field near Háthab two impressions of coins were found. They had been evidently first made in clay and the clay afterwards baked; one is an impression of a coin of Svámi Chashtana, and the other of Rudrasen, son of Virdáma. Similar coin impressions in baked earth have been found at Junágad.

HATHILA.

Hathila, also called Arthila, is the waste site of the once famous town of Arthila, for many years the head-quarters of the Gohils of Láthi. Sárangji, son of Sejakji, after the marriage of his sister Válam Kunvarba to Ra Khengár, received the holding of Arthila, consisting of twenty-four villages, and ruled here. Some say that Arthila is properly Hathila, and that it was so named after Hathising Vájo, whose dominions reached as far as this. But this seems doubtful. Sárangji was succeeded by Jasoji, Jasoji by Noghanji, and Noghanji by Bhimji. This Bhimji's daughter, named Umádevi, was married to Ra Mandlika of Junágad. Bhimji had married the daughter of the Chudásama of Dhári, but had quarrelled with her and sent her back to her father's house. He, however, was eventually reconciled to her, and had by her three sons. Dudoji who succeeded him; Arjanji; and Hamirji, and one daughter, Umádevi, married, as mentioned above, to Ra Mandlik. Hamirji was one day conversing with his brother Dudoji's wife, and lamenting an incursion of the Muhammadans who were again bent upon plundering Somnáth. He said that were it not that the seed of the true Kshatriyas had diminished, such an expedition would have been impossible. His sister-in-law tauntingly replied, 'If there be no other true seed of the Kshatriyas left, you are a Gohil and brave, why do you stay in the house'; Hamirji, stung by her reproaches, set out for Somnáth, and reached Dron-Gadhra on his way (now called Dohn-Gadhra and south of the Gir). Here he alighted at the house of Vegado Bhil. Vegado was also going to fight in defence of Somnáth, and agreed to accompany Hamir. But as Hamir was unmarried, he advised him first to marry, lest being sonless, his soul would, if he were slain, fail to obtain liberation. He married him therefore to his virgin daughter, and Hamirji remained for a few days at Gadhra with his bride, and then set out for Somnáth, where both he and Vegado Bhil were slain in defence of the sacred fane. This story is related with a slight difference in the Rás Mála edition of 1878, page 275. I have come across two additional verses of the ballad quoted therein, which are as follows:

[1] Indian Antiquary, July 1876.

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The horses gallopped fast,
Adorn and arm your body;
When the Mehar Ráno could no longer be found
Then Hamir advanced forward.[1]

The next verse described the lament of the bride of Hamir on hearing of the death of her husband[2]:

The stones and pebbles remain,
But the water hath all flowed away;
My and thy meetings
Are ended now for ever, O Hamir.

Afterwards Hamir's widow bore a son, whose descendants may yet be found in Nághar and Bábariávád as Gohil Khánts. Afterwards Dudoji made himself so troublesome to the Muhammadan districts under Ahmadabad that Sultán Mahmud Bagada ordered Ra Mandlik to chastise him. Dudoji, however, conducted himself so arrogantly that Ra Mandlik slew him in single combat and sacked Arthila, which has ever since remained waste. This branch of the Gohils now retired to Láthi, which has ever since been their capital. It is said there were five large lakes at Arthila, the most famous of which was the Gunka Taláv or Singer's Tank. On an island in the midst of this tank the palace of the Arthila Gohils is said to have been situated. Foundations may yet be seen here. And there are yet from fifteen to twenty wells and *váv*s on the ruined site of the city. There is also a *váv*, said to have been built by a Kapol Vánia, who resided there. This well is called Sásu Vahuni *váv*, and is held sacred by the Kapol caste. It is said that on lonely nights the words 'Strike, strike,' 'Kill, kill,' are yet heard on the waste site of Arthila.

HÁTHASSI.

Ha thasni is a separate tribute-paying state under the Chok *thánah* from which it is about three miles distant to the westward. It lies on the northern bank of the Shatrunji river. Háthasni is a place of some antiquity and is mentioned as a *parganah* in the Ain-i-Akbari as well as in the Mirát-i-Ahmadi. In the latter it is associated with Chok and called Háthasni-Chok. It is an old holding of the Sarvaiyas who took refuge here when driven from Sarva by the Káthis. The Mirát-i-Ahmadi describes Háthasni-Chok as a holding of fourteen villages paying a *jama* of four *lákhs* and one thousand *dáms* equivalent to Rs. 10,025. The *tálukdárs* are Sarvaiya Rájputs. The population of the village according to the census of 1872 was 479 and according to that of 1881 931 souls.

HINDORNA.

Hindorna was formerly a separate tribute-paying *tálukah* in the Bábariávád district, but is now under Junágad jurisdiction. It is situated on the east bank of the Dhántarvadi river and is about eleven miles north-east of Jáfrábád and two miles to the south of Rájula. The proprietors are Bábriás of the Patál tribe. The population according to the census of 1872 was 428 and according to that 1881 539 souls.

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[1] The Gujaráti runs: *Ghoda ghana dhrodia, sajo saj sharir, Meherano male nahi, hále agavo Hamir.*

[2] The Gujaráti runs: *Kankar pathar pad rahe, vahi gayo sab nir; Mere tere milanku, Ho rahi Hamir.*

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HINGOLGAD.

Hingolgad is usually called Gadh. In its vicinity is a village belonging to Jasdan from which place it lies about eleven miles to the north-east. The Jasdan chief has a residence on the top of the hill which is about 400 feet high. The village lies at the foot of the hill. Gadh is about five miles south-west of Vichia and about fifteen miles north-east of Ádkot and Kotra Pitha. It is twenty-two miles north of Bábra. There is good accommodation for officials in the village and a fine tank. There is also a jail and there is a nice bungalow here in a garden. There is a small cave in the hill from which the old town of Bhoira derived its name. It is about fourteen feet long by ten feet broad and seven feet high. The population of Gadh according to the census of 1872 was 400 and according to that of 1881 374 souls.

ITRIA-GADHÁLA.

Itria-Gadhála is a separate tribute-paying *tálukah* under the Bábra *thánah*, from which Itria is distant about thirteen miles to the north-east. It is situated on the south bank of the Ghelo river three miles south-west of Bhadli. It is fourteen miles north-west of Dhasa railway station. The *tálukah* consists of two villages, Itria and Gadhála, which latter village is one and a half miles to the north of Itria. The Grásiás are Kháchar Káthis. The population of Itria was 453 and that of Gadhála 321 souls according to the census of 1872, and 725 and 184 souls according to that of 1881.

ISHVARIA.

Ishvaria. See KÁNPUR ISHVARIA.

JÁFARÁBÁD.

Ja'fara'ba'd, the chief town of Bábriávád, is a flourishing sea-port situated on a fine creek about a mile distant from the Indian Ocean. It lies in 20° 52′ north latitude, and 71° 24′ east longitude. It derives its name from Sultán Muzafar of Gujarát who built the fortifications, hence the town was called Muzafarábád, by contraction Zafarábád and Jáfarábád as it is now invariably called. It is now a dependency of the Janjira Nawáb who exercises jurisdiction of the second class therein. It seems that in 1731, when the Moghal power was much relaxed both in Gujarát and the peninsula, and when the power of the *foujdár* of Sorath was only nominal in the coast belt, that Jáfarábád, like Mángrol, Mahuva, Pátan Somnáth, Sutrápáda, and Una-Delváda, was independent under the rule of its *thánahdárs* who were Muhammadans. They and the Muhammadan garrison joining with the local Kolis, &c., betook themselves to piracy and sorely harassed the trade and shipping of Surat. Sidi Hilál of the Janjira house, who was now employed at Surat, attacked them and destroyed their ships and imprisoning many Kolis demanded a heavy fine from Jáfarábád. The *thánahdár* and garrison unable to pay the fine sold Jáfarábád, which they had held with great difficulty, to Sidi Hilál who placed his garrison there. But later on, owing to the increased anarchy of the peninsula, Sidi Hilál perceived that he would not be able to retain the place and accordingly he in 1762 went to Janjira and sold Jáfarábád to the ruling chief of that place. The Janjira chieftain paid Sidi Hilál's debts amounting to Rs. 17,000 and sent him at the head of a garrison to occupy the place on his behalf. Sidi Hilál did so, and henceforward resided at Jáfarábád as governor on behalf of Janjira. At this time the Jáfarábád holding consisted merely of the town and the immediate neighbourhood. But successive

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governors have enlarged the dependency by inducing neighbouring Grásiás to come under their protection. The estate now consists of twelve villages Jáfarábád included, but exclusive of the Shiál Island. The population of Jáfarábád according to the census of 1872 was 4747 and according to that of 1881 4746 souls. A *mámlatdár* with judicial and revenue authority resides here on behalf of Janjira. There is a post office, school-house, and other public buildings.

JÁFARÁBÁD.

Ja'khan is a separate tribute-paying state under the Bhoika *thánah*, from which it lies four miles to the northward. It is situated on the north bank of the Limbdi Bhogávo river and is four miles east of Limbdi railway station. The *tálukdárs* are Jhálas and Bháyád of Limbdi. The population according to the census of 1872 was 711 and according to that of 1881 703 souls.

JÁKHAN.

Jala'lpur, with a population of 1382 in 1881, is situated about three miles from Dhasa railway station. It derives its name from a Pir or Muhammadan saint named Jalálsháh, who resided here. So much was he famed for piety that the Lolyana *thánahdár* used to visit him once a week. People supposed that he possessed supernatural powers, and as he always gave food and rich clothes to all religious ascetics of his faith who passed that way, he was supposed to have a treasury buried somewhere. The Káthis, who at this time were ravaging and plundering in the Panchal, hearing of this, sent some men to kill the Pir and plunder his hut. But at this time the Lolyana *thánahdár* was on a visit to the Pir with several men, so the Káthis returned and told their comrades. On hearing the news the entire band of Káthis marched against Jalálsháh's hut, where they were opposed by him and the *thánahdár's* men and driven off, but during the fight the Pir was slain. His head is said to have fallen close to the Dámnagar village of Memda, and his body at the spot where his tomb now is, about a mile from Jalálpur. As the Pir was originally a native of Sánand the spot where his head fell is called the Sánandio or Lila Pir, and the place where his body is buried is called the Jalálio Pir. Hundreds of people come to offer sweetmeats here. The tomb is surrounded by a dense grove of trees, but no one dares to cut them save for cooking the Pir's sweetmeats. There is a shrine of the Khodiár Máta between Jalálpur and Mándva. She is said to be the younger sister of Ávad Máta of the Pandhara Tálav mentioned in the account of Rohisla. This village was granted in 1881 to Ázam Sámaldás Pramánandás, the present Dewán of Bhávnagar, by Sir Takhtsinghji, the present chief. He has built a nice dwelling house there, and also repaired an old *taláv* at a considerable expense. It has a *dharmshála* and a school.

JALÁLPUR.

Ja'lia, usually called Jália Amráji, is a separate tribute-paying *tálukah* under the Chok *thánah* from which it is three miles distant to the north-north-west. It lies to the north of the Lonch hill 1426 feet high called Hastagiri by the Jain sacred writers. The *tálukdárs* are Sarvaiya Rájputs. The population according to the census of 1872 was 712 and according to that of 1881 608 souls. It is about nine miles south-west of Pálitána.

JÁLIA.

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JÁLIA. **Ja'lia,** usually called Jália Mánáji, is also a separate tribute-paying state under the Chok *thánah* from which it is about five miles distant to the north-west. It is about a mile and a half to the north-west of the Lonch hill and about nine miles south-west of Pálitána. The Grásiás are Sarvaiya Rájputs. The population according to the census of 1872 was 242 and according to that of 1881 180.

JÁLIA. **Ja'lia,** usually called Jália Devání, is a separate tribute-paying *tálukah* of the Hálár district. The *tálukah* consists of ten villages and the *talukdár*, who is a Bháyád of Dhrol, exercises jurisdiction of the fifth class. The name of the cadet who received Jália in appanage was Devoji and hence this family are after him called Devání Jádejás. Colonel Walker in his reports (see Government Selections No. 39, New Series, page 241) says that Náthájí was the first chief of Jália. But this is an error, and Devoji uncle of Náthoji founded the Jália house. Colonel Walker notices that when the forces of the Company and the Gáekwár entered the Hálár district, the Jália chief accompanied them and proved an excellent guide. His object was to obtain assistance against the Jám, who was at war with him and desired to conquer his country. The name of this chief was Jasáji, grandson of Devoji, founder of the *tálukah*. The present chief is named Mánsinghji, grandson of Jasoji. The town of Jália is situated on the east bank of the Und river and is about twenty miles east of Navánagar, nine miles south of Dhrol and twenty-six miles west-north-west of Rájkot. The population according to the census of 1872 was 612 and according to that of 1881 625 souls. There is a school here.

JÁMBU. **Ja'mbu** is small town under Limbdi situated on the north bank of the Wadhwán Bhogáva river and about ten miles to the north-east of Limbdi. It is seventeen miles east of Wadhwán city. The nearest railway station is that of Limbdi. Jámbu is the old capital of the Jhálás of Limbdi who received this and the Kundni Chorási in appanage from Pátdi. Afterwards Áskaranji removed the capital to Shiáni in about the seventeenth century, and about the middle of the eighteenth century Veroji acquired Limbdi from the Chudásamás and made it his capital. There is a school-house here. The population according to the census of 1872 was 2429 and according to that of 1881 2195 souls.

JÁMNAGAR. **Ja'mnagar.** See NAVÁNAGAR.

JANGHI. **Janghi** is a small sea-port on the Gulf of Cutch, belonging to Morbi. The actual port or *bandar* is situated on a creek called the Vágardharái creek which is an offshoot of the Kundla and Dharái creeks and is five miles south-west of the town and about four and a half or five miles north-east of the waters of the gulf. The Vágardharái creek has of late years been cutting its way into the Ran to the eastward and when the great trigonometrical survey map was made (1874-75) had penetrated eight miles to the east of Janghi *bandar*. It has now (1884) penetrated further still. The population of Janghi according to the census of 1872 was 1309 and according to that of 1881 1390 souls. Janghi is distant about sixteen miles from Mália to the north-west as the crow flies,

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but is at least twenty by the road. It is situated on the opposite shore of the Ran and is about sixteen miles north of the port of Vaváníа. There is a post office here, and the Cutch mails are conveyed here from Vaváníа in Káthiáwár, a boat being used to cross the Vágardharái and Chách creeks. This latter creek like the Vágardharái is forcing its way to the eastward, but more slowly than the creek just named.

Jasdan is a separate tribute-paying state, enjoying jurisdiction of the third class. The chief Ála Chela is a Káthi of the Kháchar tribe and Lakháni branch. The state consists of sixty-two villages. The town of Jasdan is situated on the western bank of the Bhádar river, the largest river in Káthiáwár; its source is only seven miles to the north of Jasdan. Jasdan is about four miles north-east of Ádkot and six miles north of Kotra Pitha both of which are situated on the Rájkot-Bhávnagar highroad. It is sixteen miles north-west of Bábra, also on the same road. There are travellers' bungalows at both Ádkot and Bábra, and *dharmshálás* at Bábra and Kotra. Jasdan is a town of great antiquity and possibly derives its name from Svámi Chashtana, one of the very earliest of the Kshatrapa dynasty. There is an ancient inscription of this dynasty seven miles to the north-east of Jasdan. This was translated by the late Dr. Bháu Dáji, *vide* Vol. VIII. No. 24 of the Journal of the Bombay Branch of the Royal Asiatic Society. During the rule of the Ghoris of Junágad a strong fort was built here and the town was called Ghorigad. Later on it fell into the hands of the Khumáns of Kherdi, and was conquered from Jasa Khumán in about 1665 by Vika Kháchar, son of Mánsia Kháchar, who was son of Lakha Kháchar, the founder of the Lakháni branch of the Kháchars. Mánsia Kháchar and his brother Lunvir Kháchar at this time were ruling at Aláu now under the Dhandhuka sub-division of the Ahmadabad district. Vika Kháchar died in 1685 and was succeeded by his second son Mánsio, his first son Válero having died young without issue. Mánsio also dying without issue, being killed fighting with the Khumáns, was succeeded by his younger brother Chelo who was succeeded by his son Odha and he by his son Vájsur. Vájsur Kháchar was a powerful chief, and established a *pál* or *valáva* or blackmail over the surrounding country as far even as the Dhandhuka and Cambay districts. He was however humbled by Thákor Vakhatsinghji of Bhávnagar who took and plundered Jasdan. Subsequently Jasdan was taken by Navánagar and a garrison placed there, but Vájsur Kháchar on the occasion of the marriage of Jám Jasáji presented him with Ádkot and obtained the restoration of Jasdan. Vájsur Kháchar settled for Jasdan with Colonel Walker and the Gáekwár Government in 1807-8. He was succeeded by his son Chela, who commuted his rights of blackmail upon British districts for an annual payment of Rs. 2475. He succeeded his father in 1810 and ruled till 1852, when he was succeeded by his son Ála the present chief, who is now forty-nine years of age. The present chief is a most intelligent able man, and by far the most prominent of the Káthi chiefs of the present time. He has several sons, viz. Odho, Jivo, Mánsur, and Náhnobhái. A made road has been constructed

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between the towns of Jasdan and Vichia, and there is a dispensary, *dharmshála*, and post office at Jasdan. The population of Jasdan according to the census of 1872 was 3663 and according to 1881 3873 souls.

JESAR.

Jesar is situated in the Und sub-division of the Gohilvád district. It is about eight miles south-west of Chok *thánah*, sixteen miles south-west of Pálitána, and twenty-four miles east of Kundla. The Grásiás are Sarvaiyas, and trace their origin from the Amreli Sarvaiyas, who it seems were Bháyád of Sarva. After the conquest of Sorath by Sultán Mahmud Begada of Gujarát, he annexed amongst other *parganahs* that of Amreli, and the then Grásiás, Jesoji and Vejoji, went into outlawry and slew a brave Muhammadan sent against them called Shujáat Khán and performed many gallant actions. Finally being hopeless of recovering Amreli they made peace with the Sultán, and were permitted to settle at the village of Háthasni in Und. From hence Jeso founded Jesar and Vejo Vejalku. Afterwards they divided their estate when Jesar fell to Vejo and Háthasni to Jeso. Vejoji's son Shangho went to dine on a certain occasion with his uncle at Háthasni, but on his way home died near a tank, since called after him the Shangha Taláv. Suspicion was excited that he had been poisoned, and enmity arose between the houses of Jesar and Háthasni. Now Jeso had a son named Ranmalji, and when Ranmalji was about to be married he went to Jesar to induce his uncle to come to his wedding. Vejoji received him with kindness but his wife urged him to take revenge for her son Shango. Finally she persuaded her husband to slay the sleeping Ranmalji. This done, Vejoji fled to the Gir forest, whither Jesoji pursued him, and after some search came upon him while engaged in hunting deer. Vejoji was slain fighting gallantly, but Jesoji, what with grief at his son's death and remorse at having caused his brother to be slain, stabbed himself to the heart with his own dagger. A village in the Gir is called after him Jesádhár. Jesoji's young son, who was named Bhánji, now went to Dhánk to his maternal uncle Ratansingh, and Vejoji's son also left Und. But when they grew up they came together to Háthasni, which had been made a crown village. The Nágasia Dhedhs gave them much assistance, and they recovered both Háthasni and Jesar and their dependent villages. In gratitude for these services they forgave the Dhedhs the *bhám* tax (or tax on the skins of dead animals), and *bhám* is not levied in almost all Sarvaiya villages up to this day. The Sarvaiyás next had a feud with the Bábriás and afterwards with the Káthis, but finally they settled peacefully in Und, and conquered or otherwise acquired many other villages, so that Und is usually called Und Sarvaiya. The soil of Jesar is fertile and produces good cotton, and mangoes also grow here of good quality. There is a post office in Jesar. A temple sacred to Mahádev founded by Vejoji I. is called in his memory the Vejnáth Mahádev. The population of Jesar agreeably to the census of 1872 was 1962 and according to that of 1881 1458 souls. The village is under the jurisdiction of Bhávnagar.

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JETALSAR.

Jetalsar is situated about six miles south-west of Jetpur and nine miles south-east of Dhoráji. It is a station on the Bhávnagar-Gondal railway. It is also situated on the highroad from Jetpur to Junágad. Should Junágad ever be connected with the Bhávnagar-Gondal line, it would probably be convenient to join at Jetalsar. The village belongs to Gondal. The population according to the census of 1872 was 845 and according to that of 1881 870 souls.

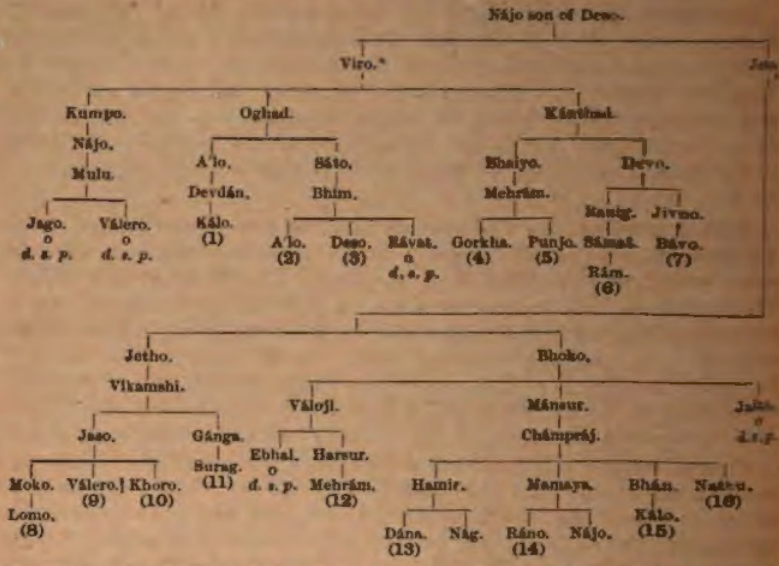
JETPUR.

Jetpur, situated on the western bank of the river Bhádar, is a fine flourishing and wealthy town and a great local market, second only to Dhoráji in that part of the country. The Bhádar river, which has a south-westerly course to within a few miles of Jetpur, here suddenly takes a curve to the north for a few miles, and then turns to the west. A fine bridge has been thrown across the Bhádar about a mile north of Jetpur on the Rájkot-Junágad highroad. The *tálukdárs* are Káthis of the Vála tribe. The *tálukah* is a large and wealthy one consisting of 143 villages, and if under one chief would be a second class or even a first class state, as the revenue is not less than eight *lákhs* of rupees (Rs. 8,00,000). The *Vála* Káthis entered the province several centuries back, and one of their earliest seats was at Devlia Mohota whence they conquered Chital. From Chital they acquired Jetpur and subsequently Mendarda and Bilkha. There are two different accounts given of the acquisition of Jetpur, *viz.* (1) that of the Tárikh-i-Sorath, which says that the first Nawáb of Junágad, Bahádur Khán I., granted Jetpur to Vála Vira; (2) tradition, which says that Vála Viro Nájo of Chital aided the Válás of Bagasra in their feud with Vaijo Khasia of Mitiála, and that Vála Sámat of Bagasra was slain in the battle. In consideration of Vira's aid the Válás of Bagasra gave him Jetpur. These Bagasra Válás acquired their share in Jetpur from the Khadia Baloch who received it from the local Muhammadan governors of former times. Jetpur is said originally to have been a holding of the former Válás, and to have been conquered from Vála Chámpráj by Shamskhán at the same time as the Vála town of Kileshvar in the Bardás was sacked. It is said that Vála Chámpráj had a beautiful daughter whom he refused to give to Shamskhán in marriage on which that noble sacked Kileshvar and took Jetpur, Vála Chámpráj and eighteen hundred Káthi horse being left dead on the field. But Vála Chámpráj is said to have killed his daughter, hence Shamskhán failed to obtain her. The great-grandfather of this Vála Chámpráj was Jetji who founded and named Jetpur (see also the Tárikh-i-Sorath). Jetpur is now held by sixteen *tálukdárs* descended from the common ancestor Vála Naja Desa. The family-tree is as follows:

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JETPUR.



Jetpur is a railway station on the Bhávnagar-Dhoráji line. The station is about one mile south-east of the town. There are made roads from Jetpur to Rájkot, from Jetpur to Dhoráji, from Jetpur to Junágad, and from Jetpur to Mánikváda. There is a good traveller's bungalow and *dharmshála* at Jetpur as also a dispensary, post office, and telegraph office, and there are schools and court-houses. Jetpur is about forty miles south-west of Rájkot, eighteen miles south-west of Gondal, twelve miles east of Dhoráji, and twenty-two miles north-east of Junágad. The population according to the census of 1872 was 9600 and according to that of 1881 was 13,085 souls.

JHÁMKA.

Jha'mka is a separate tribute-paying *tálukah* under the Lákhápádar *thánah*, about four miles to the east of Bagasra, on the southern bank of the Satuli river. The *tálukah* consists of but one village, Jhámka, and is a holding of the Vála Káthis. It is ten miles south of the Kunkáváv railway station and eighteen miles north-west of Lákhápádar. The population according to the census of 1872 was 825, and according to that of 1881 785 souls.

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* These two brothers founded the well known Viráni and Jetáni sub-divisions of the Jetpur hasil again subdivided into Oghad Viráni and Kánthad Viráni from the two sons of Viro. The other two branches are those of Vikamshi Jethni and Bhoko Jetáni.

Bilkha House:

(1) has 4th class jurisdiction.
(2) ,, 5th do. do.
(3) ,, 5th do. do.

Jetpur, Chital Mendarda:

(4) has 6th class jurisdiction.
(5) ,, 5th do. do.
(6) ,, jurisdiction withdrawn.
(7) ,, 5th class jurisdiction.
(8) ,, 6th do. do.
(9) ,, jurisdiction withdrawn.
(10) ,, do. do.
(11) has 4th class jurisdiction.
(12) ,, 4th do. do.
(13) ,, 6th do. do.
(14) ,, 6th do. do.
(15) ,, 6th do. do.
(16) ,, 6th do. do.

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Jhamar is a separate tribute-paying *tálukah* in the Jhálávád Ránt under the Wadhwán station *thánah*. It is nine miles north-east of Wadhwán city and twelve miles to the north-east from Wadhwán camp. The nearest railway station is Lakhtar, which is only three miles to the north-east of the village. The *tálukdárs* are Jhála Rajputs and Bháyáds of Wadhwán. The population according to the census of 1872 was 584 and according to that of 1881 717 souls. JHAMAR.

Jha'mpodar is a separate tribute-paying *tálukah* in the Jhálávád district under the Wadhwán station *thánah*. It is ten miles east of the Wadhwán station, and seven miles east of Wadhwán town. It is therefore seven miles from the Wadhwán city railway station, ten miles from the Wadhwán Camp railway station, and ten miles south of the Lakhtar railway station. The *tálukdárs* are Jhála Rajputs, Bháyáds of Wadhwán. The population according to the census of 1872 was 449 and according to that of 1881 561 souls. JHÁMPODAR.

Jha'njhmer is situated about twelve miles south of Talája and three miles south-west of Gopnáth Temple, and had a population of 682 souls by the census of 1872, but owing to the ravages of the famine of 1878-79 it decreased to 423 in 1881. It is said to have been founded by Jhánjharsi Vála, and to have been named after him Jhánjhmer. He bestowed it on Khimoji Vája of Uncha Kotra. The Portuguese, who were long seeking for an establishment on this coast, conquered it from the Vájás, and conquered the present fort, which even now is very strong. They constructed also batteries and fortifications on two great rocks called the Bhenslo and Bhensli. The former of these is an island at high water, and still shows traces of the tanks and fortifications which it formerly bore. There is a *pálya* or monumental stone at Jánjhmer of Vája Kányáji, dated *Samvat* 1513 (A.D. 1457), which says that he fell fighting against the Moghal. This must have been some general of Sultan Kutb-ud-din of Gujarát, who was reigning at taht time, if it were not the Sultán himself. There is a well or *váv* at Jhánjhmer, which is said to date from the time of the Vájas. There are still Vája Grásiás in Jhánjhmer. Jhánjhmer is mentioned as a roadstead in the Mirat-i-Áhmadi. It is under Bhávnagar. JHÁNJHMER.

Jhika'dri was formerly a separate tribute-paying estate of the Babariávád district, but is now under Junágad. It is ten miles north-west of Jáfarábád. The Grásiás are Bábriás of the Varu sub-tribe. The population according to the census of 1872 was 203 and according to that of 1881 was 218 souls. JHIKÁDRI.

Jhinjhuva'ra (classically Jhínjhúváda) is situated in 23° 21' north latitude and 71° 42' east longitude. It is a fine town of some antiquity with an old fort and well built cut-stone reservoir or tank. The old gates of the ruined outer fortifications are very fine specimens of ancient Hindu architecture. Many of the stones in the fortifications bear the inscription Mahán Sri Udal. Tradition ascribes the construction of both fort and tank to the celebrated Sidhráj Jayasing of Anhilváda Pátan and declares that this Udal was his minister. Jhinjhuvára disputes with Dhándhalpur and JHINJHUVÁRA.

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Places

other places the honour of having been the birth-place of Si Jayasing. Jhinjhuvára fell under the Sultans of Ahmadabad early period, and became one of their fortified posts. Then became a *thánah* of the Moghal Government after the conquest of Gujarát by the Emperor Akbar. On the decay of the Empire in the eighteenth century, it was conquered by the Kolis, and was wrested from them by Kumbhoji the ancestor of the present *tálukdárs*. They are Kolí Thákardás claiming to have been originally Jhálás of the Dhrángadra house who were outcasted owing their intermarriage with Kolis. These *tálukdárs* are divided two principal branches, viz. Rásánis and Melánis so called after Rísinghji or Rásoji and Meloji, great-great-grandsons of Kumbhoji The generations from Kumbhoji to these two persons are follows

Kumbhoji.
|
Vasanji.
|
Hamirji.
|
Jasoji.
|
|
Meloji. [Founder of the Melání branch of the family].
Ráisinghji. [Founder of the Rásání branch of the family].

There are now many descendants of these two branches of the Jhinjhuvada house. Rajsáhib Amarsinghji of Dhrángadra conquered Jhinjhuváda early in A.D. 1814 and administered the estate for two years. But in 1816, as he was unable to pay the arrears tribute, Vithalrão Devají administered the *tálukah* on behalf the Gáekwár up to 1818-19. Afterwards when Major Ballantine was in Kathiawár this estate was given in farm until 1820-21. At the close of 1821 the Collector of Ahmadabad attached the *tálukah*, but it was placed under the jurisdiction of the Kathiáwár Agency 1839 in consequence of its not being under the Company's Regulations and has remained so ever since. It used to be under the Dasáda *thánah*, but owing to the indebtedness of the *tálukdárs* was placed under a separate Agency official called the Government Kámdár. Much debt has been cleared off since the claims against the estate were formally settled by Lieutenant-Colonel G. L. Warden of the Bombay Staff Corps, and in a few years this flourishing estate will be entirely freed from the pecuniary embarrassments with which it was overwhelmed Jhinjhuvára is about one mile inland of the eastern shore of the Lesser Ran of Cutch. There were formerly three salt-works in this *tálukah*, Jhinjhuvára, Fatehpur, and Odá all now closed, and the *tálukdárs* receive on this account annual compensation from the British Government. Saltpetre is found in Jhinjhuvára territory. Adriána is the largest village in this *tálukah* after Jhinjhuváda itself. Adriana has a good tank and its population by the census of 1872 was 1781 souls. It lies about six miles north-east of Jhinjhuvára. The *tálukah* consists of seventeen villages including the chief town. It owns a fair portion of the

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JHINJHUVÁRA.

adjacent Rau which contains several small islands the principal of which is Jhilánand (called Jálandar in the Great Trigonometrical Survey map). This name is derived from a *jhil* or *kund* called Ánand after a king of this name, who visited this spot in ancient times on his way to perform his adoration at the temple of Somnáth. The king is said to have been afflicted with leprosy, but on bathing in this *jhil* was marvellously cured of his disease. Hence it has been called after him the *jhil* of Ánand or Jhilánand. A fair is held here yearly on the last day of the dark half of *Bhádarva* or September. This island is about nine or ten square miles in area and contains several small tanks and a hot spring called Bhotva. Jhinjhuvára is about sixteen miles north of the Khára-Ghoda railway station. There is a post office here and also a school. There are two singular customs in the Jhinjhuvára house: (1) The wives of the *tálukdárs* veil their faces from their mothers-in-law as well as from their father-in-law and husbands' elder brothers; (2) When a deceased *tálukdár* is carried to the funeral pile, drums are beaten and muskets fired in token of joy at his deliverance from this sinful world. The population of Jhinjhuvára by the census of 1872 was 3058 and according to that of 1881 3770 souls. Jhinjhuvára is said to have been founded by one Jhunjho, a Rabári, who founded a hamlet there. He is said to have advised Karan's queen Minal Devi to entreat the hermit of Jhilánand to enable her to be delivered of the son with whom she was pregnant. Eventually Minal Devi gave birth to Sidhráj who when he ascended the throne showed much kindness to Jhunjho. But probably the real derivation is from *jhanjhva* a mirage, which from the position of Jhinjhuvára at the head of the Rau are of exceedingly common occurrence.

JODHPUR.

Jodhpur is the chief town of the *mahál* of the same name and had a population of 3979 according to the 1872 census, but this number fell to 3463 in 1881 consequent on the famine of 1878-79. It is about forty miles south of Navánagar and is situated close to the Alech hills. Cotton is produced in fair quantity in this *parganah*. A fort has been commenced but is still (1884) unfinished.

JODIA.

Jodia (JORIA) is the chief port of the Navánagar state. Formerly it was a mere fishing village with little or no traffic. Meráman Khavás however perceived its capabilities and first commenced to develope its trade. Afterwards when this *mahál* was farmed by Sundarji Khatri, the celebrated native agent of the British Government during their first connection with this province, its trade was established on a firm basis, and to this day it is the most flourishing of the Navánagar ports. It is situated in north latitude 22° 42′ and east longitude 70° 21′. The population according to the census of 1872 was 6592 souls which rose to 6842 in 1881. Jodia is about twenty-four miles north-east of Navánagar and forty miles to the north-west of Rájkot. It is about forty miles west of Morbi. The wharf of Jodia is about a mile and a half distant from the town, with which it is connected by a good made road. There is a custom-house at the wharf and a wooden press for cotton and wool bales. The river Und flows at a distance of about a hundred yards to the west of the town. The town is surrounded by a wall with towers, and there is a small interior fortlet. There is a post office and a vernacular

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er XIII. nd Places.

boys' school at Jodia and also a girls' school and a dispensary. The Jodia Mahál or revenue division has four subordinate sub-divisions *viz.* Pardhari, Bálambha, Hariáná, and Vanthali. The head revenue and judicial officials of the division have their courts at Jodia.

NÁGAD.

Juna'gad State lies between 24° 44′ and 21° 53′ north latitude and 70° and 72° east longitude. Its area is about 3800 square miles, with a population, according to the census of 1872, of 380,92 souls.

It is bounded on the north by the Barda, Hálár, and Káthiáwár proper sub-divisions of the province; on the east by Gohilvád and Káthiáwár; and on the west and south by the Arabian Sea. The aspect of the country is, as a rule, hilly, although there are extensive plains of exceedingly rich soil. The highest range of hills is that of Mount Girnár, while the largest and most widely extended range is that in the Gir district. The highest peak of the Girnár itself is that of Gorakhnáth, 3666 feet. The Dátár mountain in the same group is 2779, while the hills of Láso Pávdi and Bhensla of the same cluster are 2527 and 2290 feet respectively. The principal peaks in the Junágad portion of the Gir are Karakvo, 1946 feet, in the vicinity of Visávadar; Dundi, 1584 feet, in the Chelna limits; Lápla, 1547 feet in the Visávar limits; Rozmil, 1525 feet, in the neighbourhood of Mália; Hadálidhár, 1552 feet, in the Una *parganah*; Sayo, 1574 feet, in the Pátan Gir; and Ratno, 1623 feet in the limits of Chelna. All the hills are volcanic and consist of trap and basalt piercing through an elevating limestone. But the summit of the Girnár is composed of syenite, which is to be found in the Girnár clump and elsewhere and in the small isolated hill of Dátrána; stone of excellent quality is obtainable. The Girnár clumps are as a rule thickly wooded, and there are miles of excellent forest in the Gir district, though from want of proper supervision but little revenue is realized from them. The principal rivers are the Bhádar, Uben, Ojat, Hiran, Sarasvati, Machundri, Singavada, Megal, Vrajni, and Rával. Of these the Uben and Ojat fall into the Bhádar which is the largest river in the province, and much irrigation is carried on along its banks and the banks of its tributaries. The Hiran, Rával, Singavada, Megal, Vrajni, and Machundri flow for the greater part of their course through the Gir district, and the Sarasvati or sacred river of Prabhás Pátan is famous in the sacred annals of the Hindus. There are numerous tanks and reservoirs of water, the largest of which is the Mohota Taláv, built by Sardár Khán at the capital; there is another of the same name in Pátan Somnáth, and one of the name of Chitrásar in the Una *parganah*; the lake called Sarovardu, situated near the village of the same name in Bábariávád; the Lánch tank near Dhámlej in Nágher; the Bhuvad tank near Bhuva Timba in Bábariávád; the Dhandusar tank near the village of the same name north-west of Junagád; the Bhálka Taláv between Verával and Pátan; the Bháthrot tank near Sil, famous for its red and white lotuses; and the Mitiála tank also near this town. Water is found universally near the surface, the deepest well in the state nowhere exceeding fifty feet except in the city of Junágad itself. Water

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is found at a depth of from six to ten feet in Bábariávád and Una and elsewhere.

The soil is divided into numerous classes, but for practical purpose there are but three kinds, garden and dry-crop land and rice land. There is a fourth kind of land called *gher* or low-lying land extending to eight or ten miles from the sea-shore. This is liable to be inundated during the rainy season and assumes the appearance of a vast swamp. Certain portions of the *gher* are covered with water till the end of March or April; this land is called *rel*; other portions are only covered during the flood time and speedily dry; this land is called *chel*. The *gher* land is twice as productive as ordinary land. Wheat, *mag*, *adad*, gram, *juvár*, coriander-seed, castor-oil, and cotton are sown in *chel* land; and in *rel* land *mag*, *adad*, and *juvar* after the water dries up. As a rule the *gher* is more productive during scanty rains provided at least one flood may have inundated the land. *Theg* Cyperus jemenicus, and *kasia* are produced here spontaneously and eaten by the poorer classes. The principal *gher* land in Junágad territory is that of Bálágám, Bagasra, Sil, Mahiári, and Kutiána. The most fertile portion of the Junágad territory is a long strip of land along the coast extending from Mádhavpur to Una called the Nágher. In this three crops are realized annually, and 300 *mans* (85 cwts.) of *gur* are obtainable per acre of sugarcane.

The climate of the Junágad districts is most various, and it possesses on the one hand the salubrious climate of the sea-coast and the summit of the lofty hills of Girnár and Dátár, and on the other hot climate of the plains and the unhealthy climate of the Gir forest. The thermometric readings at Junágad show mean minimum of 58° in the month of January and a mean maximum of 105° in the month of May. But Junágad itself is always hot, and on the whole the climate of the town is unhealthy. The average rainfall of Junágad from recorded observations for the last four years is thirty-four inches, but in 1878 there was an exceptional fall of 104 inches.

The forests of Gir and Girnár are both extensive and valuable. The Gir forest is about sixty miles long by thirty miles in extreme breadth and consists of about 1400 square miles, of which 1200 are in Junágad territory. The forest contains numerous hamlets and villages and supports great numbers of cattle which are annually sent hither in the rainy season, returning to their homes in about the month of October or November. Large numbers of cattle, however, permanently reside in this forest, which is one of the few remaining haunts of the lion in India; panther, *sámbar*, *chital*, and ravine deer are also found here, but neither the bear, bison, nor tiger have ever been known to exist herein. There are large groves of mango trees both in the city of Junágad and at Mália and other places, and numerous foreign fruits are being grown in the Shakar Bágh at the capital. Amongst these are the *lichi*, quince apple, and various kinds of Bombay mangoes. The betel grown at Chorvad in Junágad is famous not only in the peninsula but also in Gujarát whither it is largely imported. The principal crops are *juvár*, *bájri*, wheat, *adad*,

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mag, gram, oil-seed, *banti*, *chino*, Indian corn, cotton, *methi*, *oila*, sugarcane, tobacco, and rice. Verával is famous for a large species of onion somewhat resembling the Spanish onion. The domestic animals are the elephant, the cow, the buffalo, the horse, the ass, the camel, the goat, the sheep, the dog, and the cat. The cows of the Junágad districts are famous milkers and the buffaloes are also good. The horses, too, of these parts are good, though inferior to Káthiáwár proper. Bullocks are used of the country breeds, but are also imported from Vadhiár, Sind, and Vágadh. Elephants are only used in state processions. The most famous of the wild animals is the lion, who is known by the local name of *sávaj*, the lioness being called *sinvh* the Sanskrit name for lion. *Sávaj* is probably a word of Arabic derivation, meaning he who causes the flocks to bleat. The lion is in no way inferior either in size or courage to the African species, and, although the mane is not so large as that of the African lion, is frequently of fair size, and black, tawny, or yellow according to age. The lion is not commonly addicted to man-eating, but I have heard of several well authenticated instances, and Captain Jackson and myself saw an unfortunate Vághri who had been seized when lying on his bed in a village in the Gir; he was rescued, but died subsequently of his wounds. Two lions frequently hunt together, and a pair so hunting are called a *belár*. Even three or more hunt together sometimes. The panther, pig, wolf, hyæna, jackal, and fox abound, as do the *nilghai*, antelope, and gazelle, though not in such large numbers as formerly. The wild monkey, Presbytis entellus, is fairly frequent in the Gir and Girnár, but in much smaller numbers than in Gujarát. The lynx, *manis*, and *chitáh* are occasionally found, and *símbar*, *chital*, and ravine deer reside in the Gir. *Sámbar* and ravine deer also inhabit the Girnár. Porcupines and badgers are also plentiful, though the latter from its nocturnal habits is rarely seen. In the cold weather flocks of Cullum (*kulang*) of two kinds, *viz.* Grus cinerea and Anthropoides virgo, visit these districts, while the *gher* land swarms with wild duck and teal of various kinds. Pearls are occasionally found in the oysters of the Bherái creek, but not in sufficient numbers to render a pearl-fishery remunerative. Coral is also found in small quantities at Sil. Mangrove grows at Bherái, but in inconsiderable quantities. Shells of ordinary kinds are found at Sil. Fish and large turtle abound on the coast, and are sometimes, though rarely, caught, but this branch of industry is much neglected, and a large income thereby lost to the state.

Of 380,921, the total population, 314,362 or 82·5 per cent were Hindus, 665,457 or 11·5 per cent Musalmáns, and 14 Pársis. The aboriginal tribes consist of Áhirs, Khánts, Kolis, and Káthis of the Vála and Khumán tribes. There are also Mers, Mahiás, Hátis, and Rajputs of the Chudásama, Vája, and other tribes. There are a few Gándharvas who formerly were very numerous, and there are Girnára, Sompara, Patiála, Gadhia, and Unevál Bráhmans; also Sorathia Vániás, and Lohánás, which last are said to have come from Sind with Ra Noghan on the occasion of his invasion of that country. There are many influential Muhammadan merchants in the towns of Junágad, Verával, Kutiána, Vanthali, &c., both Khojás, Mehmans,

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Vohorás, and Arabs. Salt is manufactured by Golárának and Kolis. The Musalmáns in Junágad are officials, *sipáhis*, merchants, retail traders, grocers, carpet-weavers, oil-pressers, book-binders, and cutlers. The Pársis are principally ship agents or state servants. The state consists of 890 villages; of these 400 have a population of less than 200 inhabitants, 291 have from 200 to 500, 140 from 500 to 1000, thirty-six from 1000 to 2000, fourteen from 2000 to 3000, three from 3000 to 5000, two from 5000 to 10,000, two from 10,000 to 15,000 one from 15,000 to 20,000, and Junágad, the capital of the state, has 24,679.

The principal ports are Verával, Mángrol, Bherái, Navibandar (the port of Una Delvára), Dhara or Vahi bandar, Chorvár, and Sil. There are also roadsteads of Sutrápára, Cháchura, Bela, Hirákot, Simar, Rájpura Kália Dhroh, and Dhámlej. Of the ports Verával is by far the most important, and may be broadly said to supply grain, timber, and other necessaries to the greater part of Sorath and to the southern portion of Káthiáwár proper. Chorvár, though classed among the ports, is really only a roadstead and does little or no trade beyond local wants, the inland import trade being centered at Verával. Sil has greater capabilities, as there is a good creek, but there is no market, and much rock would have to be removed from the mouth of the creek ere vessels of any size could enter it with safety. At present it does little trade. The principal moneylenders are Vániás, Nágars, Bráhmans, Bramakshatris, Lohánás, Bhátiás, Kanbis, Vohorás, Khojás, Mehmans, and other Muhammadans; among merchants the usual rate of interest is from three to four per cent; among cultivators and *grásiás* from seven to twelve per cent. The rate of interest is lowered proportionally if land or jewels be pledged as security for payment. The current coin is the *kori* called Divánsháí. A mint was established in Junágad subsequent to the conquest of the province by the Moghal Government to coin *mahmudis*, which formerly were current in this country, and which are now represented by the modern *kori*; but this mint was closed during the disturbances which marked the dissolution of the Imperial power in Gujarát. The mint was reopened by Diván Amarji in about 1780 in the reign of Nawáb Sáhib Hámid Kháu. These *koris* were called after the Diván Amarji, Divánsháis. The average exchange value of the Divánsháí *kori* as compared with the imperial rupee is as three and half to one but this value fluctuates considerably. This *kori* consists of twelve *váls* of metal in the following proportions, seven and half *váls* silver and four and half *váls* copper, but the proportion of silver to copper has probably varied; a half *kori* is also coined. A few gold *koris* were coined as experiment in 1876, but they soon fell out of circulation and are now no longer coined. The following copper coins are coined and in current use, half *dokrás*, of which two go to the *dokra*; *dokrás*, of which forty go to the *kori*. Portuguese *rials* are current in Una, Bábriávád, and the south. The average value of the *rial* is eight Divánshái *koris*, but they are of several kinds.

The founder of the Bábi family was one Bahádur Khán, a native of Afghánistan, who appears to have risen to distinction in the

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reign of the emperor Sháh Jahán, who sent one of his sons, Sher Khán Bábi, in company with prince Morád Bakhsh, when that prince took up the viceroyalty of Gujarát in about A.D. 1654, and in 1663-64 Sher Khán, who was a man of great ability and firmness, was appointed *thánahdár* of the Chunvál, a district requiring much ability to keep under control, as it abounded in daring and rebellious Kolis. Sher Khán had four sons, Muhammad Mubáriz Khán, who afterwards, about 1674, was in charge of one of the posts under Kadi; while his brother Muhammad Muzafar was governor of the Kadi district; Jáfar Khán, whose descendants founded the three great Bábi houses of Gujarát, Rádhanpur, Junágad, and Vádásinor, commonly called Bálásinor; and Shahbáz Khán now represented by the Rámpur house under Junágad. Jáfar Khán succeeded his father in about 1690, and shortly afterwards, for services rendered in Gujarát, received the title of Safdar Khán and was appointed deputy governor of Pátan. In 1694 his brother, Muhammad Mubáriz, was appointed deputy governor of Vadnagar. Muhammad Mubáriz now appears to have relieved his brother at Pátan, but was shortly after killed while chastising the Kolis of Sámpra; he was succeeded by Safdar Khán, and his son, Muhammad Ázam, received suitable appointments. In 1698, however, a difference arose between the viceroy of Gujarát Shujáat Khán and Safdar Khán, and Safdar Khán resigned his office in disgust and retired to Málwa whence he did not return until after the expiration of Shujáat Khán's viceroyalty. But in about 1703, when Durgádás Ráthor was again disturbing the peace of the country, Safdar Khán volunteered to kill or capture him, and drove him from the province and nearly succeeded in capturing him, and was again employed under the viceroy in Gujarát, and in about 1704 was appointed to the command of the district of Bijápur which lies to the north of Ahmadabad.

In about 1705 Safdar Khán Bábi was sent with Nazar Áli Khán and an army to oppose the Maráthás who had now for the first time entered and laid waste the southern districts. Unfortunately, however, a great jealousy existed betwixt Safdar Khán and Nazar Áli Khán and their counsels were not unanimous. While encamped at Ratanpur, now in Rájpipla territory, they were suddenly attacked by the Maráthás under Dhanaji Jádav and completely routed, and Safdar Khán was himself taken prisoner and his son slain. Shortly afterwards the main body of the imperial army under Abd-ul-Hámid Khán, who was then in charge of the province, was defeated by the Maráthás, and Abd-ul-Hamid and many other nobles were taken prisoners. Two sons of Safdar Khán, Salábat Muhammad and Muhammad Sher, who were with Abd-ul-Hamid Khán, cut their way through the Marátha hosts and escaped. A heavy ransom was extorted by the victorious southrons ere their prisoners were released. Shortly after Safdar Khán's return Durgádás Ráthor again rebelled. Safdar Khán in about 1706 offered to kill or capture him on condition that he should if successful be made governor of Pátan. As Safdar Khán was about this time made governor of this district and as we hear no more of Durgádás from this date, it seems probable that Safdar Khán succeeded in killing him.

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From this date Safdar Khán was perhaps the most prominent of the local nobility and his numerous sons received important appointments, thus we hear of his son Khán Jahán receiving the title of Jawán Mard Khán and being appointed in about 1716 to the charge of Radhanpur. Another son, Salábat Muhammad Khán, was at this time deputy in Gohilvád where he did good service during the dissensions between the viceroy Máhárája Ajitsingh and the celebrated Haidar Kuli Khán who was then in the semi-independent charge of Surat and Cambay. Afterwards an affray occurred between Haidar Kuli Khán's troops and those of Safdar Khán and his relatives, owing to some trifling dispute about a water-carrier, and the Bábis were forced to take refuge at Pálanpur; but afterwards, through the mediation of Muhammad Firoz Jálori of Pálanpur, a reconciliation between them and Haidar was effected, and Safdar Khán was appointed deputy governor of Godhra. At this time his son Salábat Muhammad Khán appears to have been governor of Viramgám, and Jawán Mard Khán governor of Rádhanpur, while a son of Salábat Khán's, named Muhammad Bahádur, was *foujdár* of the districts immediately around Ahmadábad and afterwards was appointed in about 1722 to the charge of Sádra and Virpur in the Mahi Kántha with the title of Sher Khán. Haidar Kuli Khán, one of the leading men of the time, was in 1721-22 appointed viceroy of Gujarát. Haidar who had at an early date resolved to become independent, was just now at the capital of Delhi busied in the intrigues of the times. During his absence his deputy Shujáat Khán oppressed the Bábis and interfered with their land, but on their complaining, Haidar at once ordered their restoration. Nevertheless the ill-feeling between the Bábis and Shujáat Khán was so great that he was only able to enforce a tribute of £1000 from Muhammad Khán Bábi, then in charge of Kaira at the point of the sword. Haidar Ali in 1722, however, was compelled by the superior influence of Nizám-ul-Mulk to quit Delhi for his government of Gujarát, where however his independent action so alarmed the Court of Delhi that it was judged necessary to supersede him by no less a person than Nizám-ul-Mulk himself. Haidar had, however, no intention of quietly vacating his post, but he was no match for Nizám-ul-Mulk, one of the first of whose measures was to appoint Safdar Khán Bábi as his deputy. The Bábis, who had never quite forgiven Haidar's first warfare against them, and who somewhat feared that should he attain to supreme power in the province he might despoil them of their estates, at once ranged themselves on the side of order and the Nizám, and their example, added to the general distrust felt for Haidar, caused most of the local Muhammadan nobility to follow the same course, and Haidar was forced to forego opposition and retire from the province. The Nizám shortly afterwards visited Gujarát, but after placing his uncle Hámid Khán in authority as his deputy, he returned to the capital. The Bábis, as was natural, increased in power and importance and were rewarded for their conduct in supporting the Nizám. More troublous times were however at hand. In about 1723 Mubáriz-ul-Mulk Sarbuland Khán Bahádur was appointed viceroy and he appointed Shujáat Khán to act as his

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deputy. The Nizám's uncle and deputy Hámid Khán, however, was determined to oppose him by force of arms, and was only dissuaded from open resistance by the united counsels of Safdar Khán Bábi and his sons Salábat Khán and Jawán Mard Khán. He accordingly withdrew to Dohad on the frontier of Málwa and there watched his opportunity while Shujáat Khán entered the capital and assumed office. Hámid Khán now invoked the aid of the Maráthás and finally defeated and killed Shujáat Khán, and regained possession of Ahmadabad, and also slew Rustam Áli Khán, the governor of Surat and brother to Shujáat Khan, but was obliged in return for their assistance to grant the *chouth* to the north of the Mahi river to Kantáji Kadam one of the Marátha leaders and the *chouth* to the south of that river to Piláji Gáekwár. During these internal disturbances the Bábis steadily consolidated their power, and their alliance became a matter of the first importance to the contending parties. Hámid Khán's usurpation caused great consternation at Delhi, and Sarbuland Khán, in about 1725, at the head of a large army, marched upon Gujarát to expel him. Jawán Mard Khán Bábi joined Sarbuland Khán, and at this juncture Safdar Khán died.

At the time of the arrival of Sarbuland Khán in the province Salábat Muhammad Khán had for some reason or other been removed from his charge of Viramgám but Sarbuland Khán at once reinstated him, while he appointed Jawán Mard Khán to be governor of Pátan. Salábat Muhammad Khán from his long tenure of office at Viramgám, coupled with the fact that he enjoyed the *jágir* of Gogha, caused him to have great influence within the peninsula of Káthiáwár, and this influence he much increased both by intervening in the internal dissensions of the province and by mediating betwixt the chiefs and the viceroy during *mulkgiri* expeditions. His influence and co-operation at this period was particularly essential to the *foujdár* of Junágad, whose power during the anarchy and internal dissensions of the time was rapidly declining. As an instance of his influence it may be noticed that Jám Tamáchi of Navánagar was seated on the *gádi* principally through his aid, and the Rāj of Halvad caused one of his kinsmen to give him a daughter in marriage to win him to the cause. After Jám Tamáchi was enthroned, Salábat Muhammad Khán received in return for his services the three villages of Trakura, Charakhdi, and Dahiya, afterwards sold to Kumbhoji of Gondal by his sons Diler Khán and Sher Zamán Khán, the future founders of the *tálukah* of Bántva and these villages belong to Gondal to this day. In about 1728-29 Asad Ali Khán, *foujdár* of Junágad, died, and on his death-bed nominated Salábat Muhammad Khán as deputy governor of that fortress. Salábat Muhammad Khán, however, whose position at Viramgám was most important, preferred to send his son Sher Khán, who was both brave and able, as his deputy, and though shortly after the emperor appointed Ghulám Mahya-nd-Din, son of the deceased Asad Áli, as his successor in the permanent appointment, that officer found it advisable to continue Sher Khán as his deputy. The Maráthás now commenced to extend their ravages to Sorath, and Sher Khán Bábi made himself so

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useful that although Asad Áli Khán afterwards nominated another deputy in his place, nevertheless through the viceroy's influence Sher Khán was confirmed.

In about 1729 Jawán Mard Khán was killed while chastising the excesses of the Kolis of Bálor, a village in his government. Bálor was laid waste in revenge for his death, and at the request of Salábat Muhammad Khán, his eldest son, Kamálud-din Khán, received the title of Jawán Mard Khán borne by his father, and with it the estates of Sami and Munjpur, while his second son Muhammad Anvar Khán received the title of Safdar Khán and the *foujdári* of Rádhanpur. In about 1730 Udikaran, Desái of Viramgám, was murdered by a Kasbáti of that town named Áli Tánk and Salábat Muhammad Khán was proceeding to investigate the matter, when he was taken ill and died at a village named Páldi.

Early in 1730 Mir Ismail, deputy of Ghulám Mahyá-ud-din Khán, arrived at Junágad and took charge of the *foujdári* from Sher Khán Bábi who retired in disgust to his *jágir* of Gogha. In this year, however, the viceroy Mubáriz-ul-Mulk was superseded after some fighting by the Mahárája Abhyesingh, who had been joined by Jawán Mard Khán Bábi and his brother Safdar Khán. When the Mahárája reached Ahmadabad, Sher Khán repaired thither, and presented him with an elephant and was confirmed in his ancestral possessions. In 1732 the viceroy alarmed at the successes of Piláji Gáekwár who had conquered Baroda and Dabhoi, procured that leader's assassination at Dákor and shortly afterwards recovered Baroda, which city and district he placed under the government of Sher Khán Bábi as *foujdár*. In 1733 Umábái, widow of Khanderáo Senápati, whose servant Piláji was, marched at the head of an army on Ahmadabad to avenge his loss. Eventually, however, peace was concluded between her and the Mahárája and she withdrew by way of Baroda. Here Sher Khán drew out his forces to oppose her passage and only suffered her to depart without giving battle on her satisfying him that she had concluded a treaty with the viceroy. During Sher Khán's absence at Baroda Burhán-ul-Mulk, the most powerful noble of the Court of Delhi, obtained the grant of the *jágir* of Gogha for his protegé Sohráb Khán, an ex-governor of Surat, in spite of the viceroy's confirmation of that *jágir* to Sher Khán. Sher Khán's younger brethren who were in Gogha resisted, but were compelled to quit that town and when the *náib-foujdár* of Junágad complained of Sohráb Khán's appointment, Burhán-ul-Mulk managed to obtain for himself the appointment of *foujdár* of Sorath, to which he at once appointed Sohráb Khán as his deputy.

Now Sher Khán besides Gogha had the ancestral *jágir* of Bálásinor in Gujarát, and in 1734 he went on a visit thither, leaving Muhammad Sarbáz in command at Baroda. This opportunity was too good to be neglected by the Maráthás, and Mahádáji Gáekwár, brother of Piláji, who then held Jambusar, wrote secretly to Songad to Dámáji for aid and at once marched on Baroda, but the garrison refused to surrender. Sher Khán at once set out to relieve the town, but Mahádáji leaving a sufficient force to continue the investment of the place marched to meet him. After a stubborn

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conflict Sher Khán was defeated, and forced to retire to Bálásinor, while Mahádáji Gáekwár returned triumphant to prosecute the siege. The garrison now hopeless of succour surrendered, and since that day Baroda has been the head-quarters of the Gáekwár family. Sher Khán now went to Ahmadabad, where from his gallant conduct and tried ability as well as from his family influence, he was high in favour with the deputy viceroy and shortly afterwards was appointed to the important *foujdári* of Viramgám (so long held by his father) in place of his cousin Jawán Mard Khán who had made himself unpopular owing to his harshness to the Desái family of that town. In 1735 Sohráb Khán, *foujdár* of Junágad, was killed in battle fighting with Ratansing Bhandári, deputy viceroy at Dholi near Dhandhuka, and Mohsan Khán Khálvi was appointed to his office. At this time, Dámáji Gáekwár through the treachery of Bhávsingh Desái, managed to obtain possession of Viramgám, and aware of the importance of the post, he left Rangoji there in great strength and returned to Gujarát. The *foujdár* of Viramgám, especially during Salábat Khán Bábi's long tenure of the office, united the ordinary duties of military governor and that of lord marcher, and he usually accompanied *mulkgiri* forces, or was sent on in advance to settle the tribute amicably. Hence on this account and that if the holder of Viramgám were hostile it would be difficult for the *mulkgiri* forces to enter the peninsula, there was understood to be attached to this office a kind of right to collect the tribute of the peninsula. Of this right the Maráthás were not slow to avail themselves, and shortly after this conquest they commenced their first collections, though the right to collect was by no means surrendered by the imperial viceroy, who also when he found an opportunity made *mulkgiri* expeditions into Sorath. This occupation of Viramgám, however, by the Maráthás severed in a great measure the connection between the provincial viceroy and the Sorath *foujdár*, who was obliged to depend more on his own resources to prevent the Maráthás encroaching by collecting tribute from chieftains properly subordinate to him. At the same time in order to check the Marátha aggression, it became a matter of primary importance to the viceroy to have an efficient *foujdár* at Junágad, even though the share of the imperial tribute collected by such *foujdár* were applied to his own uses, as any thing was preferable to Marátha aggrandizement.

After the conquest of Viramgám, Sher Khán Bábi went to reside with his relations at Kaira, thence visiting his *jágir* of Bálásinor as often as he found convenient. In about 1736 Sher Khán Bábi came to Ahmadabad where Ratansingh Bhandári, the deputy of the Mahárája Abhyesingh, entertained him most favourably, and shortly afterwards gave him an appointment at Pitlád where he had some differences with Momin Khán. In about 1737 Momin Khán was appointed viceroy, but as he was unable to take up the appointment without the assistance of the local nobility he induced Jawán Mard Khán Bábi to join him by promising him the government of Pátan, which however Pahár Khán Jálori refused to surrender. Momin Khán, however, now proceeded to the capital and publicly assumed office. Sher Khán, knowing that Momin Khán

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was not well disposed towards him, now withdrew to his *jágir* of Hálásinor, while Ratansingh Bhandári prepared to defend Ahmadabad. In this year the *foujdári* of Junágad was conferred on Mir Hazabar Áli Khán in place of Mohsan Khán.

Momin Khán now despairing of obtaining possession of Ahmadabad by peaceable means, made overtures to the Maráthás, and agreed, should they succeed in expelling the Márwáris, to grant them half of the revenues of Gujarát; the city of Ahmadabad, its adjacent lands, and the port of Cambay, being alone excepted. The Maráthás under Rangoji now joined him as did Jawán Mard Khán Bábi, and thus reinforced he advanced and laid siege to the capital. In the meantime the Mahárája Abhyesingh, who was with the emperor, was so incensed at his supersession by Momin Khán that he threatened rebellion, and the courtiers anxious at any cost to avert his wrath, persuaded the emperor to again appoint him viceroy of Gujarát. This was done, but secret instructions were sent to Momin Khán to expel his partisans if he were able to do so, and accordingly Momin Khán pressed the siege of Ahmadabad. Finally in about 1738 Momin Khán compelled Ratansingh Bhándari to quit the capital, which he entered with the Maráthás. During this time of anarchy the Maráthás had availed themselves of their commanding position at Viramgám to make several expeditions into the peninsula to levy tribute, and the *foujdár* Hazabar Áli Khán had been able to do but little towards checking them.

Momin Khán now governed the city jointly with the Maráthás and rewarded Jawán Mard Khán Bábi by granting him the promised government of Pátan, while on his younger brother, Zoráwar Khán Bábi, he conferred the charge of the *parganah* of Kherálu. The emperor, who was just then anxious to humble the Ráthors of Jodhpur, was so delighted at their expulsion, that he sent Momin Khán a sword, a dress of honour, and other valuable articles. Sher Khán seeing that it would no longer be politic to hold aloof, paid his respects to the viceroy in company with Jawán Mard Khán and shortly afterwards was appointed deputy *foujdár* of Sorath in place of Mir Dost Ali, deputy of Hazabar Áli Khán. Sher Khán, however, did not consider it advisable to proceed to Sorath until he should have further ingratiated himself with Momin Khán whom accordingly he accompanied on a *mulkgiri* expedition to North Gujarát. At this juncture Mámu Khán, who had been appointed as his deputy in Sorath by Hazabar Áli Khán, arrived and complained to the viceroy regarding his nomination of Sher Khán. Momin Khán put him off by saying that as neither had hitherto assumed charge of their duties, he would make a reference to the emperor and meanwhile granting Sher Khán leave to visit his *jágir* at Gogha secretly directed him to proceed thence to Junágad to take up his appointment. Sher Khán accordingly at once proceeded thither and relieved Mir Dost Ali and took into his employ all that officer's troops and established himself so firmly that Mámu Khán found it advisable to withdraw his pretensions and retire. At this juncture Hazabar Áli Khán died and the emperor nominated in his stead Himat Ali Khán, nephew of Momin Khán, to the *foujdári* of Sorath, and Himat Áli wrote to his uncle to

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procure for him a fitting deputy. As the Maratha incursion increased yearly and as Sher Khán Bábi was able to hold his own with them, Momin Khán confirmed him as deputy. In the meantime the Maráthás continued their incursions into the peninsula with more or less success, and Rangoji established himself at Borsad, and thus the Maráthás could enter either by way of Viramgám or Borsad. Sher Khán conducted the management of Sorath with much judgment, and while strengthening himself in Junágad and the immediate vicinity, yet contrived not to draw on himself the enmity of the Maráthás; and specially he contrived to conciliate Rangoji. In 1743, Momin Khán died, and Fida-ud-din Khán and Momin Khán's son Muftakhir Khán received an imperial order to carry on the government of Gujarát until a new viceroy should be appointed. Rangoji now conceived the idea of seizing on the government, and with this idea he invited Sher Khán to join him. Sher Khán who saw in this invitation a means of furthering his own ambition, at once proceeded to Borsad, and commenced plundering some of the Cambay villages. Rangoji offered Sher Khán the post of deputy viceroy should he be successful, and made some futile attempts to assassinate Fida-ud-din Khán and Muftakhir Khán, but these nobles joining their forces marched against him and succeeded in detaching Sher Khán from his alliance. Rangoji was now defeated and eventually agreed to surrender both Borsad and Viramgám, Sher Khán becoming his security.

Sher Khán was now in a very powerful position; he had befriended Rangoji who was unaware of his treachery, while he had no longer Maratha incursions to dread from Viramgám and Borsad, and as Fida-ud-din Khán and Muftakhir Khán were by no means firmly established at Ahmadabad, he had not much to dread from them however, with a view to seeing what he might be able to obtain as well as to see what was going on, he accompanied them to the capital. At this time, however, Dámáji Gáekwár at the head of a large army marched to Cambay. Sher Khán, who saw the importance of standing well with the Maráthás, suffered Rangoji who was residing with him on parole to escape to Borsad, where he soon effected a junction with Dámáji and conjointly laid siege to Pitlád. In the meantime Fida-ud-din Khán was extremely enraged with Sher Khán for suffering Rangoji to escape, and Sher Khán, deeming it unwise under such circumstances to remain longer at the capital, fled to his *jágir* at Bálásinor, whence he might watch events at his ease. Jawán Mard Khán Bábi, seeing the weakness of the viceroys, now by means of a forged order and a certain amount of force, contrived to usurp the control of Ahmadabad, and though about this time Muftakhir Khán received a formal appointment as viceroy from the emperor, he was unable to dispossess Jawán Mard Khán, and was compelled to leave the city and join Rangoji, and finally to withdraw to Cambay. Khanderáv Gáekwár, brother of Dámáji, now joining Rangoji, marched on Ahmadabad and demanded a restitution of their former rights. Jawán Mard Khán marched out to give them battle, and was joined by Sher Khán, but eventually Jawán Mard Khán thought it advisable te grant the Maráthás considerable concessions, and

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peace was concluded, after which Sher Khán returned to Bálásinor. In 1744 Fakhr-ud-daulah was appointed viceroy. He nominated Jawán Mard Khán as his deputy, but after a few months set out to take up his appointment, and on his way passed through Bálásinor where he was received by Sher Khán with much respect. Jawán Mard Khán determined to resist, and accordingly won over Sher Khán and Ráisinghji of Idar to his side, and drew up in order of battle a few miles from the capital. At first Fakhr-ud-daulah was successful, but Sher Khán's and Ráisinghji's desertions balanced matters, and next day he was surrounded and taken prisoner by Safdar Khán Bábi, brother of Jawán Mard Khán.

Dissensions now commenced among the Maráthás, and Khanderáv Gáekwár placed Rangoji in confinement at Borsad, and appointed Trimbakráv Pandit as his deputy in Ahmadabad in place of Moro Pandit. Rangoji, however, was speedily released by order of Umábái, and he proceeded to Ahmadabad and expelled Trimbakráv and cemented afresh his alliance with Jawán Mard Khán. Trimbakráv, Punáji Vittal, and Fakhr-ud-daulah, now seized on the districts to the *chouth* of which the Maráthás were entitled; Rangoji therefore besought aid of Sher Khán. Sher Khán agreed and commenced operations by plundering Mahudha and Nadiád, and thence proceeded to Kapadvanj and advanced on the Maráthás alone. He however got the worst of some severe skirmishing, and only averted defeat by negotiation. In the meantime hearing of Rangoji's arrival at Bálásinor, Sher Khán managed that very night to withdraw to Kapadvanj, and though pursued by Punáji and Fakhr-ud-daulah, he contrived next day to effect a junction with Rangoji. Subsequently in a battle fought with Fakhr-ud-daulah, Sher Khán was wounded, and he and Rangoji were forced to take shelter in Kapadvanj. Here, however, Rangoji by a payment of £20,000 obtained the assistance of Holkar, who was then on the Málwa frontier, and on hearing of his approach, Fakhr-ud-daulah raised the siege of Kapadvanj. In 1747, Sher Khán and Rája Ráisinghji of Idar appear to have joined Fakhr-ud-daulah against Jawán Mard Khán Bábi, but were unsuccessful and obliged to retire from Ahmadabad, to which city they had laid siege; and in the same year they joined their old ally Rangoji in defending Borsad against Dámáji and Khanderáv Gáekwár, aided by a force from Jawán Mard Khán Bábi. Borsad however was taken after a siege of five months, and Sher Khán was obliged to return to Bálásinor and Ráisinghji to Idar. Sher Khán had now made two powerful enemies, namely Dámáji Gáekwár and Jawán Mard Khán Bábi; he therefore deemed it advisable to retire to Junágad, where his wives, Laddi Bibi and Aman Bibi, had been carrying on the management of affairs for him, and accordingly in about 1748 he placed his son Sardár Muhammad Khán at Bálásinor, and himself withdrew to Junágad. In this year Kánoji Tákpar, a Marátha leader, joining Fakhr-ud-daulah, made a tribute-collecting expedition into Sorath, and besieged and took the town of Vanthali, distant about ten miles from Junágad, and desired to attack that city, but were compelled to retire without accomplishing their object. Sher Khán now entirely withdrew from the affairs of Gujarát, and endeavoured to consoliate an independent

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rule at Junágad, and assumed the title of Bahádur Khán, and the style of Nawáb. His assumption of this title has caused Colonel Walker (Government Selection No. XXXIX., New Series, page 179, paragraph 37) to make some serious blunders, which he aggravates by mistaking Salábat Khán, Sher Khán's father, for his, Sher Khán's, son. It seems that after Sher Khán had arranged affairs at Junágad on a firm basis, he once more visited Gujarát, but finding no adequate field there for his ambition, he returned to Junágad. During his absence a Purbia named Vasantrái got possession of the city of Junágad, but was expelled by Diván Dalpatrám. After his expulsion, however, Vasantrai joined Mansia Khánt, and they contrived to seize on the Uparkot, where they maintained themselves for some time by plundering the surrounding country, but eventually after an occupation of about thirteen months they were forced to quit that stronghold. Diván Dalpatrám died in about 1750-51 and after this a *kámdár* of his named Jaganáth Jhála rose into importance especially in virtue of his being *vakil* of the Arabs. The Arabs, however, to whom arrears of pay were due, became violent, and seized on the Uparkot. The Nawáb, who was unable to levy tribute or contributions save in the immediate vicinity, was unable to satisfy their demands. In 1754, Shekh Muhammad Zubaidi took a sum of money from Jádeja Kumbhoji as the price of Dhoráji, and giving it to the Arabs, expelled them from the city. Nawáb Bahádur Khán died in 1758, and was succeeded by his son Máhábat Khán, who was present in Junágad at the time of his father's death.

Nawáb Máhábat Khán was seated on the *gádi* by the nobles and chief men of Junágad, during the absence of his brother Sardár Muhammad Khán at Bálásinor, but his rule was speedily disturbed by intrigues. Foremost among these was one set on foot by the Nawáb's aunt, Bibi Sáhiba Sultán, sister of the late Nawáb Bahádur Khán. This lady had married Bahádur Khán's cousin Shahámat Khán Bábi, son of Sher Khán, uncle to the late Nawáb, and had by him one son, Jáfar Khán (now deceased) who had left two sons, Muzáfar Khán and Fatehyáb Khán. Sultán Bibi was anxious if possible to entirely set aside Máhábat Khán, and accordingly associating with her Jamádár Sulimán Arab and others, she seized on the person of the Nawáb, and confining him in the Uparkot, proclaimed her grandson Muzáfar Khán as Nawáb. Jawán Mard Khán II., the Nawáb of Sami Munjpur, observing the anarchy at Junágad, and thinking that this would be a good opportunity to unite the two chiefdoms, led a large army against Junágad, ostensibly with the design of freeing Máhábat Khán, but really with the intention of carrying him off a prisoner, and after crushing the party of Muzáfar Khán and Fatehyáb Khán, placing his son Gházi-ud-din Khán in Junágad as his deputy, himself returning to Sami. But the Uparkot defied his utmost efforts, and he was forced to withdraw two marches from the town, but halting there, he watched events. At this juncture Jádeja Kumbhoji, the heir to the Gondal state, obtained the liberation of Mábábat Khán, on condition that the estate of Ránpur should be granted to Muzáfar Khán and Fatehyáb Khán in return for their renouncing all claim to share in the

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chiefdom. It was also stipulated that Bibi Sáhibah Sultán should withdraw from Junágad. Jádeja Kumbhoji's influence was naturally at this time paramount, and he managed to have the *parganah* of Upleta written over to him in consideration of a sum of Jámsháí *koris* 35,000, which he advanced for the Nawáb's immediate necessities, the annual *jama* of the *parganah* payable to the Nawáb being fixed at 5000 *koris*.

At this time great anarchy reigned at Junágad though the Nawáb had been liberated; he had no means to maintain a respectable force or to pay responsible ministers, and was forced to maintain his army and such state as he held by predatory expeditions into the neighbouring districts, paying his soldiers from the booty thus obtained, and gradually established a variable tribute. But this mode of government speedily broke down. The troops fell into arrears, and the Arabs seized on the Uparkot, and vowed to hold it until their demands should be satisfied, while Bibi Sáhibah Sultán seized on Verával, from which however she was shortly afterwards expelled by Kázi Shekh Mián and Malik Shaháb-ud-din, who ruled there with the connivance of Desái Sundarji in complete independence.

The Nawáb now besieged the Arabs in the Uparkot, and affairs were in this position when the future Diván Amarji, then a youth of eighteen, came to Junágad from Mángrol, of which place he was a native, in quest of service. The Nawáb promised him service if he could capture the Vágeshvari gate, and Amarji who had brought with him Jamádár Sálmin and a band of Arabs from Porbandar, undertook to do this, and not only captured the Vágeshvari gate, but obtained access to the Uparkot, and after agreeing to pay the refractory Arabs half their demand, compelled them to evacuate. The Nawáb after this signal service employed both Amarji and Jamádár Sálmin in important posts. The Nawáb now sent him against Verával, and he expelled Shekh Mián, imprisoned Sundarji Desái, and enabled the Nawáb to make a triumphal entry. In about 1764 Shekh Mián of Mángrol created disturbances in that part of the country. The Diván Amarji accordingly marched against him, and took from him the forts of Sil, Divása, Mahiári, and Bagasra, and then advanced on Mángrol itself, and commenced to cannonade the fort. Shekh Mián, finding himself reduced to great straits, agreed to divide his *parganah* and give the Nawáb a half share therein, and on these terms peace was concluded.

The Nawáb feared that Amarji was becoming too powerful, and in 1767 imprisoned both Amarji and his brothers Dulabhji and Govindji. After a confinement of five months he fined Diván Amarji 40,000 Jámsháí *koris* and released him and his brethren. In 1770 Sherzamán Khán of Bántva, uncle of Nawáb Máhábat Khán, attacked Junágad, but was compelled to retire. In this year Vála Kumpo of Jetpur requested Amarji to join him in attacking Dilkháníyáh in the Gir forest, then a haunt of outlaws, robbers, and banditti. Amarji agreed, and proceeding thither, they stormed the place, and scattered the outlaws after much slaughter. While the army was still at Dilkháníyáh, Pir Khán Sarwáni and Sáona Khokhar, Kasbátis of Kutiána, represented that they had handed

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Kutiána over to Háshim Khán considering him to be a son of Nawáb Bahádur Khán, but that he was sorely oppressing the people, and that they feared lest he might surrender the town to Rána Sultánji of Porbandar, who was now very powerful. On hearing this, Amarji at once marched to Kutiána, and laid siege to that town, and undermined and blew up one of the principal bastions. Háshim Khán now sued for peace, and received Majhevádi in *jágir* after surrendering Kutiána, which town Amarji placed under the charge of his younger brother Govindji, and afterwards went on a tribute-collecting expedition in the neighbouring districts.

Shortly after this he led an expedition against the Miánás of Mália whom he chastised and fined, and then marched against the Bábriás, whom he also humbled. On this occasion he met with some opposition from the Kasbátis of Una, and finally carried off some of the sons of the chief Kasbáti Shekh Táhir as prisoners to Junágad. All this time Jádeja Kumbhoji of Gondal, though he had obtained the valuable *parganahs* of Dhoráji and Upleta, feared much that Amarji would not let him enjoy them peaceably, but would endeavour to retake them. He was therefore anxious to poison the ear of the Nawáb against him, and succeeded in convincing Máhábat Khán that Amarji was becoming too powerful, and that he aimed at sovereign rule and would eventually depose him. As soon as the Nawáb was prejudiced against Amarji, Kumbhoji secretly obtained his permission to attack him with the aid of the Marátha forces which were then in the province. Agreeably to this design, the combined forces of Kumbhoji and the Maráthás attacked the Diván's army then camped at Málásamdi, but without success, and when the Diván drew up in order of battle, Kumbhoji, seeing that he had made an error, withdrew from the opposite camp. The Tarikh-i-Sorath says that this conspiracy was principally got up by Bamanioji of Chatrasa, and that the Diván consequently led his army to Chatrasa to chastise him. But Bamanioji averted his wrath by the payment of a large fine, and by promises to cabal no more against him. In 1774 Meráman Khavás, *kárbhári* of Jám Jasáji of Navánagar, invited the Diván Amarji to co-operate with him in chastising the Okha Vaghers. To this request the Diván assented, and putting his troops in motion, speedily arrived before the fort of Positra, which place was a perfect storehouse of plunder both from the neighbouring countries by land and from all vessels passing that way by sea. He now sprung a mine, and immediately after carried the place by assault, and acquired enormous booty. Ere the Diván had returned from this expedition, and while he was still in Okha, Nawáb Máhábat Khán died after a reign of nearly sixteen years and a quarter. His death took place in April 1775.

On hearing this news the Diván at once returned to Junágad, and seated Hámid Khán, then a boy of eight years of age, in his father's seat; and immediately after making proper arrangements for carrying on the government, he went on a *mulkgiri* expedition, and collected tribute; and in this year he first levied tribute from the country of Jhálávád. Now the name of Hámid Khán's mother was Subhán Kunvar. This lady was induced to join a party of

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conspirators, headed by Mukhtár Khán and Edal Khán of Bántva, and to sanction a rebellion which they raised during Diván Amarji's absence. Their first step was to corrupt the Kasbátis of Vanthali, and thus they obtained possession of that fort. But ere their rising had become dangerous, Diván Amarji hastened thither by forced marches. Ere he could reach Vanthali, the rebels invited Aburái and Mahipatráo, the *Subah* of Ahmadabad (who happened at that time to be collecting tribute in the neighbourhood) to join them. On hearing this, the Divánji marched against the Maráthás. They, finding themselves not sufficiently strong to oppose him, made peace, and handed over to him the tribute they had collected, and entrusted to him the collection of the remainder. The Diván now concentrated his attack on Vanthali and speedily reduced the place, only sparing Mukhtár Khán's life on account of his family connection with the Nawáb. Mukhtár Khán accordingly retired in disgrace to Bántva. In about 1776-77 the *Subahdárs* of the Peshwa and Gáekwár named Amratráv and Thoban respectively, joined forces, and entered the province to collect tribute, but were met by the Diván Amarji and his army near Jetpur, and a fierce combat ensued, in which the historian of Sorath claims victory for the Diván, and says that the Maráthás turned their backs. But it seems probable that the issue of the battle was doubtful; next day, through the mediation of Vála Kanthad of Jetpur, and Jádeja Kumbhoji of Gondal, peace was concluded. An interview was arranged, and presents exchanged, and the Marátha force returned to Ahmadabad, where shortly after his return Amratráv was assassinated by an Arab. The Morbi chieftain, whose name was Vághji, now invited Diván Amarji to join him in an expedition to Vágad. The Diván assented, and the united armies crossed the Ran, and captured the villages of Palansva and Keriánagar. The Ráo now, by sending valuable presents and polite messages, averted further war; and the Diván and Vághji recrossed the Ran. About the close of 1777 Jiváji Shamráj, *Subah* on behalf of the Gáekwár, entered the province at the head of an army to collect tribute, and camping at Amreli endeavoured to establish himself there on an independent footing, and with this view attempted to conquer some of the adjacent territory. But the Diván Amarji, perceiving that such a neighbour would prove very troublesome, at once marched against him. Jiváji was soon so harassed by the constant attacks of the Diván's forces that he was forced to shut himself up in the fort of Amreli, and stand a siege. But the Diván pressed the siege so hotly that he was compelled to surrender the place, and to quit the province. The Diván after this surrender demolished the Amreli fort. Shekh Mián of Mángrol, who was an ambitious and turbulent man, now commenced exciting disturbances at Mángrol, and the Diván sent his own brother Dulabhji against him and hostilities between Dulabhji and Shekh Mián continued for several months with equal fortune. In June 1778, the mother of Raghunáthji, Ranchodji, &c., and the wife of Diván Amarji, died at Junágad. Shekh Mián took advantage of this occasion to come to terms, and accordingly paid the Diváuji a visit of condolence at Junágad, and on promising to offend no more, his past excesses were overlooked.

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At the close of 1778, Fatehsingh Gáekwár, anxious to retrieve the disaster which had befallen his lieutenant Jiváji Shámráj, invaded the peninsula at the head of a large and well appointed army, and advanced as far as Jetpur. Here however some of the neighbouring chieftains intervened, and the Gáekwár abandoning his design of avenging himself, sent to the Divánji handsome dresses of honour, and further forgave him the *jamábandi* in arrear. He again invaded the province in 1779 with a similar intent, but finding himself unable to cope with Diván Amarji, was compelled to retire without accomplishing his purpose. About this time Rána Sultánji of Porbandar, at the instigation of his minister, a Lohána named Premji, commenced disturbances in Bárda, and the Divánji, with a view to checking this in the bud, marched at once against him, but the Rána conscious of his own inferiority, averted his wrath by timely submission, and by presenting him with certain costly articles which had fallen into his hands from a vessel wrecked on his coast, together with a tribute in excess of the usual amount. While the Diván's forces were still in this direction, Jádeja Kumbhoji of Gondal represented that certain Sindhis, headed by one Malik Muhammad and others, resided in the forts of Devra and Khágasri, and thence ravaged his *parganahs* which he said in fact were those of Junágad, and besought the Diván to expel them. Diván Amarji, reinforced from Kutiána by the forces of his younger brother Govindji, marched against the forts in question, and took them, expelling the Sindhis. In this year, 1780, there was some scarcity in Káthiáwár, but it was fortunately of but short duration. In 1782 the Diván led an army against Shekh Táhir, the Kasbáti of Una and Delváda, and conquered these places, granting two villages in *inám* to Shekh Táhir. After the conquest, he left a Bánsvára Nágar named Parbháshankar as *foujdár* there, and the Tárikh-i-Sorath says of him that he after much trouble, 'rooted out the stock of the accursed Bábriás and reduced them to submission and obedience,' so that it would seem that though Shekh Táhir ruled at the capital of this *parganah*, that many of the villages were held by Bábriás. The prowess of Parbháshankar was so great that the above-quoted history relates that both the Habshi of Muzafarábád (Jáfarábad) and the Faringhi of Diu feared Parbháshankar greatly, and were obliged to be constantly on the alert lest he should attack them. Hitherto the administration of Diván Amarji had been a series of successes. He raised the Bábi kingdom of Junágad to a higher pre-eminence than it had previously reached, but in doing so he had made several bitter foes. The Divánji at last fell a victim to court intrigue. He was assassinated at Junágad in March 1784 and his brother Dulabhji, his son Ranchodji, and others, were imprisoned. The relations of the Diván were released after a month's confinement through the pressure of ÁrabJamádárs and theGáekwár's army under MorárRáo. In 1784 an arrangement was drawn up between the Nawáb and the family of the late Diván, whereby certain villages were granted to them, and certain *parganahs* mortgaged to them until the debt of sixty *lákhs* of Jámsháhi *koris* due to the Diván Amarji should be repaid to them. In addition to this Raghunáthji, son of the deceased minister, was appointed minister. The Gáekwár forces now retired,

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but the Arabs kept the Nawáb confined to his tents, which were pitched near the Vanthali gate of the town, until a compromise was arranged whereby half their demands were paid and the rest were cancelled by them.

In 1786, the *jamádárs* of the mercenaries (Arabs, Sindhis, and others) endeavoured to become independent. A band of Sindhis seized upon Vanthali, while *jamádárs* Karamshah, Gulshah, &c., held the Rangmahál palace at Junágad. The Nawáb, by a secret understanding with some of the Arabs, procured the assassination of Jamádár Gulsháh, and effected the expulsion of Jámadár Karamsháh, &c., from Junágad. They at once repaired to Vanthali, where the Sindhi rebels received them with open arms. From this strong position the Nawáb endeavoured in vain to dislodge them. At this time Sangji Ráizádah, the *zamindár* of Chorvár, was slain in battle at Mália, and the Rána of Porbandar, on pretence of being related to him, and by agreeing to pay the demands of the mercenaries, obtained possession of the place, and in 1788 he surprised and captured the fort of Verával. The Nawáb with his ministers went in person, took back Chorvár and Verával, and compelled the Rána to pay a *nazaránah* and fine. In about 1787 Jadeja Kumbhoji of Gondal contrived to obtain a writing from the Nawáb permanently granting him in perpetuity[1] Gondal and Játalsar, Meli and Majethi, Lath and Bhimora, as well as the *parganah* of Sarsai and Chámparda in consideration of the sum of three *lákhs* of Jámshái *koris* which he had lent the Nawáb in 1774 and which the Nawáb was unable to repay him.

In 1788, Dághoji Ráizádah, *zamindár* of Kesoj, being unable to pay the arrears of his mercenaries, sold the fort and town of Kesoj to the Nawáb for a *lákh* of Jámshái *koris*. In 1791, the peninsula was visited by famine, which was aggravated by a severe outburst of small-pox which caused terrible loss of life. In this year Jámadár Hámid Sindhi came in command of the Gáekwár's forces to levy tribute, and laid waste the country as far as Verával, but owing to the famine and sickness was able to levy but little. Finally when on his return in 1792 he passed within eight miles of Junágad, the Junágad forces attacked him. In the conflict which ensued Jámadár Hámid was slain and his forces compelled to beat a hasty retreat.

In 1793 the Nawáb, who was ever distrustful of them, imprisoned the Diván Raghunáthji, his brother Morárji, Parbháshankar, Dyálji, and other Nágars. In the meantime their brother Ranchodji openly went into rebellion, and captured both Kodinár and Pátan. After an imprisonment of six months the Nawáb put to death Parbháshankar and Dyálji, who were the principal agents of the Diván's family, but released both Raghunáthji and Morárji without any fine. Ranchodji now entered the service of the Jám and obtained the *parganahs* of Pardhari and Átkot in *jágir*. Dulabhji retired to Bhávnagar where he received four villages in *jágir*. The son of Govindji, who was named Mangalji, was of tender age, and most of

[1] Gondal was an original possession of Kumbhoji's, but what he now probably obtained from the Nawáb was a formal admission of his rights.

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his property was confiscated by way of fine, but afterwards he for a short time served Rána Sultánji of Porbandar, and afterwards Jám Jasáji with a regiment of cavalry. The Nawáb now, at the instigation of Kalián Seth, who was a Vánia by caste, exacted a fine of ten *lákhs* of Jámshái *koris* from the Nágar and Sompara Bráhmans of Junágad, and Kalián Seth and Mádhavrái Khushálrái, a Nágar of Gujarát, were appointed joint ministers. In 1794 Rával Vakhatsingh of Bhávnagar chastised the Káthis of Chital although they were dependents of Junágad, and expelled the Junágad *thánah* from that town. After a short time dissensions arose between Kálian Seth and Mádhavrái, and the latter fled from Junágad.

In June 1795, Prince Bahádur Khán was born, his mother being Rájkunvarbái. In 1796 Jamádár Fateh Muhammad, the Bhuj minister, invaded Hálár with a large army. Meráman Khavás entreated the assistance of the Nawáb, who joined him with a large army at the village of Dhensara under Morbi. Kalián Seth, who was now Diván of Junágad, accompanied the army, but peace was concluded through the efforts of the Ráj Sáhib of Hálvad, Diván Raghunáthji on behalf of Navánagar, and Kalián Seth on the part of Junágad, and the Cutch army retired without doing further damage.

The Nawáb Sáhib now resolved to chastise Rával Vakhatsingh of Bhávnagar, who had seized on Rájula and Kundla, and accordingly he proceeded thither with a large army and took back Kundla and Rájula. From Rájula he advanced into Bhávnagar territory, and laid waste the country as far as Varal where Vakhatsinghji met him, and a doubtful battle was fought, but the Nawáb thought it advisable to retire towards Chital and Láthi. Peace was concluded in 1796 on the basis of a payment by Rával Vakhatsingh of one *lákh* and fifteen thousand rupees and the cession of the *parganahs* of Kundla and Rájula by the Nawáb. About this time Mália was wrested from the Háti *grásia* of that place and added to the crown possessions of Junágad. In 1798, Ámin Sáhib, son of Jamádár Hámid, who had been killed near Junágad in 1793 during Diván Raghunáthji's tenure of power, led a force against Majhevádi, about seven miles from Junágad, and levied a triple tribute as had been done by Shivrám Gárdi. This inroad straitened the resources at Kalián Seth's disposal for paying the troops more than ever, and with a view to employing them and at the same time of raising funds, he led them against Dhándhalpur in the Panchál, and to Kutiána, and thence ravaged the surrounding districts of Porbandar, Drápha, and Hálár. Kalián Seth was joined at Kutiána by Mukhtiár Khán Bábi of Bántva, and their ravages extended far and wide, until the Nawáb became apprehensive that they might attack him in Junágad, where accordingly a strict guard was kept. The Nawáb now sent to Navánagar to Diván Raghunáthji for aid, and that minister came to assist him, and summoned also his brother Ranchodji from Porbandar to join him. Ranchodji first marched against Mukhtiár Khán Bábi and forced him to withdraw from his alliance with Kalián Seth and sue for peace, and then laid siege to Kutiána. After a short siege he took that important town in 1802, capturing Kalián Seth and his family. Kalián Seth shortly

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afterwards died in captivity. Between 1802 and 1811 when Hámid Khán died, the chief event was the permanent settlement by Colonel Walker of the tribute of the Káthiáwár chiefs.

Hámid Khán was succeeded by his son Bahádur Khán who was then eighteen years of age. He was brought up at Pátan, and was brought to Junágad by Kahándás and Jamádar Omar Mukhásam and Azam Beg Chela and seated on his father's throne. After this Jamádar Omar Mukhásam became a man of great influence in the Nawáb's *darbár*. In 1812 the English and Gáekwár armies marched against Navánagar and humbled the Jám, and immediately after this they advanced on Junágad, and encamping at Lálvad, about eight miles from Junágad, demanded a *nazaránah* by way of succession duty from Nawáb Bahádur Khán. A dispute having arisen about this *nazaránah*, the Diván Raghunáthji retired from the ministry and was succeeded by Jamádar Omar Mokhásam. Vithalráv through the influence of Jamádar Omar Mokhásam obtained from Nawáb Bahádur Khán a deed writing over to the Gáekwár the *parganahs* of Amreli and Kodinár. Vithalráv rebuilt the Amreli fort, and soon extended his power over several of the neighbouring small *tálukahs*. In 1813 a comet appeared in the heavens, and in the same year the rains were so scanty that there was a famine in the land, which was followed in 1814 by a severe attack of pestilence from which many persons died.

In 1815-16 Jamádár Omar Mukhásam, who was a great ally of Vithalráv's, attempted violence to the Nawáb, but his guards interposing, the Jamádar was driven from the palace; he now occupied a threatening position in his mansion in the town. The Nawáb becoming seriously alarmed at his attitude, sought counsel and aid from the Diván Raghunáthji, who despatched his brother Ranchodji in 1816 to obtain the assistance of the British. Captain Ballantyne marched to Junágad and expelled Jamádar Omar Mukhásam and other hostile leaders from that city. On this occasion, through Captain Ballantyne's recommendation, the Nawáb Bahádur Khán reappointed Raghunáthji as Diván, and Jamádár Omar received the villages of Timbri and Piplia and one and a half *lákhs* of Jámshái *koris*, Hasan Ábubakar received 40,000 Jámshái *koris*, and Salim bin Hámid the village of Sangvára, and on receiving these they wrote acquittances to the Nawáb of their several claims. The Nawáb, by way of gratitude to the British Government for their assistance in expelling Omar Mukhásam, gave a writing to the Honourable East India Company, dated 1817, in which he consents to waive for ever his right to *zortalabi* from both Dhandhuka, Ránpur, Gogha, and Dholera. In 1821 an agreement was made by the Nawáb in which he consented that the English should collect his *zortalabi* throughout the province, and retain one-fourth of the amount collected on account of the expense of recovering the same.

In 1819 there was a severe earthquake in Káthiáwár, which caused much alarm throughout the province. In 1820 the Gáekwár agreed to make no demands on the chiefs save through the British Government, and thus the paramount power which had been exercised by the Gáekwár's *subáh* at Amreli during the past few years was

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transferred to the British Government Consequent on this Cap Barnewall was appointed Political Agent in Káthiawár, and s ed to that province, where however the government conducted by the Gackwar's Subahdár up to 1822

In 1820 the Nawáb Sáhib Bahádur Khán married a daughter the Ráv of Cutch (named Kesarbai). In 1821 Sundarji Sang of Junágad and Dhoráji built the bridge over the ravine belc Dámodarji's Kund on the road up the Girnár.

The soldiery of Junágad having now no employment, commenc to make plundering expeditions into the neighbouring villages towns, and especially annoyed Dhoráji. To such a pitch were th outrages carried, that in about 1824 Captain Barnewall necessary to despatch Mr. Blane with a military force to put a to these incursions and enforce the giving of compensation by t Nawáb. Finally the Nawáb made restitution, and further paic fine of 685,000 Jamshái *koris*. The leader of these forays Jemal Khaut; he was eventually captured and fined 20,000 In 1825 there was a famine in Káthiawar and many cattle died. 1834 the Nawab sent a strong force against the Baloch of Kh who had been plundering the country, and reduced him to submiss In 1838 the Nawab Sáhib, at the advice of the English, abolis the rite of *sati* in his dominions.

In 1840 Nawáb Sáhib Bahadur Khán died, and was succeeded his eldest son Hámid Khan. Hámid Khán was twelve years of a at the time of his accession. He was a very promising youth, was very fond of hunting and the chase, while in all matters of s he displayed great candour and moderation. In 1847, Vidha Ma k, a Vagher of Okha, and Rabari Rudo, who were outlaws, shot Cap Loch as he was travelling to Porbandar In 1849 Rabári Rudo captured, and shortly afterwards Vidha Mánik surrendered. 1850 very heavy rain fell in the Junágad districts, and many villages were washed away by the rivers. This promising young chief died of a galloping consumption in 1851, in the twenty-third year of his age. He was succeeded by his brother Máhá Khán who was about fourteen years of age. The affairs of the state were conducted by a Council presided over by Anantji Amarchand until the Nawab should attain the age of twenty-one years. soon as he arrived at that age he appointed Anantji Amarch and Miah Hamad as his ministers, and conducted affairs himself. When the Nawab Sahib succeeded to the *gadi* he was but four years of age, hence great power remained in the hands of his mother Naju Bibi and her favourite a woman named Chattbu. As they were opposed to Anantji and Miáh Hamad, they made strong representations against this measure to the Political Agent in the name of the Nawab, and the Political Agent decided that there should again be a Council of Regency. Captain Shortt accordingly was sent to Junágad in 1859 with instructions to direct the Sibandi, &c. not to obey any orders of the Nawáb but only those of the Council of Regency. As however they did not comply, Captain Shortt reported to Government through Major Black, and Government sent Mr. Kinloch Forbes as Political Agent in 1860, and through him Dungarshi

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Devshi was appointed minister, and Anantji and Miáh Hámad were persuaded to resign. At this time two Lohánás, Keshavji and Virji, confidential servants of Chaitibu and Naju Bibi, had acquired great power in the state, and hence Dungarshi Shet's ministry was carried on smoothly for only four months, and eventually after holding power for fourteen months he was obliged to resign in 1861, and Jhála Gokalji Sampatrám was appointed minister. Afterwards Dungarshi Shet was implicated in sheltering the Vághers, and was also accused of instigating the murder of one Dosa Párakh. The actual murderer was tried and hung, and Dungarshi Shet was prohibited from any intercourse with the agency. In the investigation which took place, some papers were found implicating Keshavji, Miáh Hámad, and others, and they were placed in confinement at Rájkot. The Nawáb, who had been kept in a species of confinement by his mother and Chaitibu and their unworthy favourites, now saw his opportunity to escape from the degrading tutelage in which he had been kept, and he wrote secretly to Colonel Barr, then Political Agent, to protect him from the indignities which he was suffering. Colonel Barr sent his assistant Captain Elliott to Junágad to make inquiries, but that officer died shortly after his arrival there, and was succeeded by Mr. Coulson of the Civil Service. When Mr. Coulson was camped at Vanthali, the Nawáb delighted at seeing an end to all the miseries he had been enduring, contrived to elude the vigilance of his mother and Chaitibu, and in company with his brother-in-law Shekh Baha-ud-din escaped to Vanthali and threw himself upon Mr. Coulson's protection, which that officer gladly afforded him. Mr. Coulson reported what had occurred to Colonel Barr, who also was delighted to see the Nawáb freed from the domination of the set of intriguers who had hitherto conducted affairs, and he ordered Mr. Coulson to proceed to Junágad and see that the ladies in question were no longer allowed to remain against the will of the Nawáb in his own palace. Eventually Colonel Barr came in person to Vanthali, and brought the Nawáb back to Junágad and the intriguers expelled without either bloodshed or disturbance. In all the affairs of the time Colonel Barr was ably seconded by his assistant Mr. Coulson. Keshavji and his two companions were tried and found guilty and sentenced, Keshavji to ten years' imprisonment and his two companions to nine years' each. Keshavji died in 1871, only two months after his release from confinement. Virji had died previously, having fallen from a window in the Uparkot, where he had been placed in confinement for instigating the queen-mother to rebel. The Nawáb Sáhib in February 1870 attended the *darbár* held in Bombay by Sir Seymour Fitzgerald in honour of the Duke of Edinburgh, and in November 1872 visited Bombay, and attended the *darbár* held there by Lord Northbrook on the occasion of the bestowal of the rank of G.C.S.I. on the Begum of Bhopál, and again went to Bombay in October 1874, and paid his respects to H. R. H. the Prince of Wales, and attended the *darbár* held on that occasion. He also attended the Imperial *darbár* at Delhi on the 1st of January 1877, and availed himself of this opportunity to visit Ágra, Cawnpore, Lucknow, Benares, Calcutta, Allahabad, and other towns and places of interest. The Nawáb's

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personal salute was increased on the occasion of the Delhi Darbár from eleven to fifteen guns. In September 1882 Nawáb Sáhib Máhábat Khán died and was succeeded by his son Bahádur Khánji.

There are two principal divisions in the land tenures, the *khálsáh* and the *bárkháli* or lands held by vassals and others. The *khálsáh* land is held on four different tenures, *bhogvero* or payment of certain cash dues in addition to a share in kind; *vighoti* where a certain assessment is made per *vigha* for a fixed period of years; *udhad*, where a fixed sum is levied for a certain number of years agreed on; *bhágavatái*, where a share in the produce in kind only is taken, and where cash dues are not levied. The *pasáita* land is land held rent-free on condition of village police service. *Dharmáda*, or tenure by religious service, includes lands bestowed on ascetics or holy men of whatever religion, as well as grants in endowment of mosques, temples, &c. *Jivái* includes lands granted for maintenance as well as purely service tenures. The *inámi* tenure differs from the other in this, that no service can be demanded from the tenant. *Patel Palat* consists of land granted rent-free to *patels* in consideration of their services, and instead of pecuniary remuneration. Land held on the *bhogvero* tenure pays a plough tax in cash varying from Rs. 8 to Rs. 40 per *sánti*, the *sánti* varying from thirty to seventy-five *vighás*. The *rájbhág* or state share of the produce under this tenure is from one-eighth to one-fourth in rain crops, and from one-seventh to one-sixth in irrigated crops. Land held on the *vighoti* tenure is assessed at rates differing according to the quality of the land, and the amount levied on rain-crop land varies from 4 *koris* to 8 *koris* per *vigha*, and on irrigated land from 12 *koris* to 15 *koris* per *vigha*. For sugarcane there is a special rate, 40 to 50 *koris* per *vigha*.

The tenant has no power to sublet or transfer his holding, this transference being made by the state alone, which on such occasions levies a royalty consisting of a sum of ready money called *kasumbo* from the incoming tenant. The tenant is theoretically a tenant at will, but the state from motives of self-interest as well as prescription rarely terminates a tenure. In vassal-held villages, the *bhágvatái* system is universal, and the *grásias'* share of the produce is about the same as that levied by the Darbár. Tenants as a rule are better off in state villages, as the supervision of the *grásia* is more minute than that of the Darbári official; he has more masters also in a *grásia* village and is more liable to *veth*. No land is liable to be sold by orders of any civil court in payment of a cultivator's private debts; indeed as the land does not belong to him, it naturally is not liable to sale on account of his liabilities. The cultivator's cattle and implements of husbandry are specially exempted from sale by order of any civil court. The revenue is collected in both crown and vassal villages at the time the grain is brought to the village grainyards, that is to say for rain crops, excepting cotton, in November and December, and for cotton, wheat, gram, &c. in March and April. The amount due to the state is either fixed on the principle above described, or by the *dhál* or *kaltar* system whereby a guess is made from the standing crop

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and a fixed quantity settled as payable to the state. This latter custom obtains also sometimes in vassal villages. Arrears of land revenue rarely occur, but where arrears may exist they are enforced by *mohsals*, and should these fail to procure payment, the property of the cultivator (his cattle and implements of husbandry alone excepted) is sold to satisfy the state demand. Such cases as a rule only exist where advances have been made by the state to the cultivator to buy seed or cattle, or other necessary expenditure.

The usual mode of internal management in vassal villages closely resembles the English manorial holdings. The *gámáit* land corresponds to the tenemental land and the *gharkhed* to the demesne lands: where there are more landholders than one, and when a complete separation of interests has not been effected, it is usual for each shareholder to have separate *gharkhed*, while the tenemental lands remain joint amongst all the shareholders, the produce being divided according to the position of each in the family. The assessment is collected by two instalments, the first on *Mágsar sud* 2nd (December) and the second on *Vaishákh sud* 2nd (May). Remissions are granted in all *vighoti* villages on good cause being shown, and even in *bhágvatái* villages, if for instance a cultivator's cattle were to die, a remission would be granted from the *vero* or ready money levies, to enable him to buy others.

The fruit tree tax is one of the more important taxes. From all old mango and other fruit trees one-fourth of the yearly yield is taken, but now a tax is being substituted of 2*s*. per tree per annum from the date it begins to bear. Until a tree bears a crop of about fifty mangoes it is not considered to be taxable. Grazing fees are levied from Rabáris, Bharváds, Chárans, and other professional graziers. *Ubhad vero* or a tax levied from the labouring classes is taken at the rate of one to five *koris* per house according to the number of persons. *Kasab vero* is generally levied at the rate of from one to ten *koris* per house of artisans according to the number of persons. In certain *maháls* a fixed sum is levied per caste, the actual amounts payable from each house being collected by the caste *patel* or headman.

There are in all thirty-six criminal and twenty-five civil courts, twenty-three criminal courts of officials exercising the powers of a second class magistrate, viz. fifteen days' imprisonment of either description and fifty *koris* fine; ten first class magistrates of whom nine have powers of imprisonment of either description up to six months and five up to 500 *koris* of their own motion, and they give sentences to double this extent with the sanction of the sessions court, to which court they commit cases beyond their own cognizance. One magistrate, viz. that of Junágad itself, has powers of imprisonment on his own motion of either description up to one year and fine up to 1000 *koris*, and double that extent with the sanction of the sessions court. He holds also a small cause court on claims up to 100 *koris*, and no appeal lies from his decision. There is also a special court under the *thánahdár* of Bábriávád with powers up to two years' imprisonment of either description and fine up to 2000 *koris*. Then comes the office of deputy judge, an official who hears such criminal

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or civil appeals as may be sent to him by the chief civil and criminal courts. His duties also consist of visiting the *mahál* courts and inspecting their proceedings, &c. The Judge of the Sessions Court has power of imprisonment of either description up to fourteen years and can fine to any extent, and can pass a sentence of death, but to carry out the sentence the sanction of the Nawáb has to be obtained through the Appeal Court. The Appeal Court has no original jurisdiction but decides cases in appeal from the Sessions Court and Chief Criminal Court, and inspects the calendars of all the courts and decides points of procedure and expounds the local law. The final Court of Appeal in both civil and criminal matters is that of the Nawáb himself who calls two of his ministers to assist him. There are twenty-two courts of original civil jurisdiction with powers as under: three courts of *vahivatdárs* with powers up to 100 *koris*, no appeal lies from their decisions; one court with powers up to 500 *koris*; twelve with powers up to 2000 *koris*; four with powers up to 10,000 *koris*; and one up to 20,000 *koris*. The chief civil court can entertain civil claims up to any amount, and hears appeals from the subordinate courts. Appeal lies from this court to the Court of Appeal and from that to the Nawáb himself.

The village police consists of a *mukhi* or police *patel* aided by the village *pasáitás*. There are but few *pagis* or trackers in Sorath, though in important villages some are usually to be found. In many villages either *pasáitás* or *jamádárs* undertake police duties, and are responsible for compensation in case of thefts or robberies. The military force consists of 275 drilled horsemen, 125 drilled footmen, thirty drilled artillerymen, and thirteen guns, not including mounted in forts, &c. In addition to these there are about 1000 horsemen and about 6000 *sibandi* or footmen. In 1876 the gross revenue amounted to £181,720 of which the chief items were land revenue £121,260, and land and sea custom duties £32,071. The entire amount of tribute and similar demands paid annually by Junágad through the British Government are £2839 to the British Government, £4246 to the Gáekwár Government, £152 to the Jetpur Káthis, and £1240 to Jáfarábád, Gondal, and Porbandar on account of certain villages. The Junágad ports are not recognized as British Indian ports. The principal export duties are those on cotton, wool, *ghi*, oil-seeds and grain as under: On cotton an *ad valorem* duty of two per cent plus one *anna* per *kori* at Verával and Rs. 1¼ at Bhorái per bale of twenty *mans*; two and half per cent is levied at the remaining ports. On all other exports a two per cent *ad valorem* duty plus one *anna* per *kori* is levied at Verával, 2½ per cent at other ports excepting Bhorái, where one per cent is levied. The import dues are levied at the same rates as the export dues at the ports mentioned. Land customs are levied in the Junágad territory at 4½ per cent *ad valorem* both export and import.

The postal arrangements are under the charge of the inspecting postmaster, Cutch and Káthiáwár, but the state also maintains five lines of local post. In 1881 there were eighty schools with 4280 pupils on the roll at the end of the year, and four dispensaries where 23,000 patients were treated.

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Juna'gad. This town is in 70° 13′ east longitude and 21° 1′ north latitude, and situated as it is under the Girnár and Dátár hills, is one of the most picturesque towns in India, while in antiquity and historical interest it yields to none. The town is called Karnakubja in the Girnár Máhátmya, but another *shlok* assigns it the following four names in different ages[1]:

First it was named Manipur;
In the Smritis it is called Chandraketupur;
Thirdly was it named Raivata;
And in this iron age Paurátanpur.

No reasons are given for the name Manipur, but Chandraketu appears to have been a Suryavansi king who worshipped both Shiv and Náráyan with great assiduity, and visited Kailás and Vaikunth for this purpose. The gods, pleased at his devotion, told him to reside near Mount Raivat, and he accordingly repaired thither and built a city on the old site of Manipur, which he named after himself Chandraketupur. Shiv and Náráyan took up their residence in the vicinity, Shiv at the temple of Bhaonáth, and Náráyan as Dámodar Rái near the Dámodar Kund. But both in the Máhátmya and elsewhere, Junágad is called simply Durg the Fort. To this day an inhabitant of Soráth will simply call it Gadh (the Fort). Thus an inhabitant of (say) Vanthali or Majevadi would in familiar converse simply say, 'I am going to Gadh tomorrow,' and not use the word Junágad at all. Junágad appears in old writings, &c., Jirandurg, and Jirangadh, and lastly as Junágad. In the old rock inscriptions the city is called Girinagar, Nagar, and in one place Purvanagar. In the Vanthali inscription it is called Jiran Prákár.

Professor Lassen, in the Indische Alterthumskunde, declares the ancient name to have been Yavangadh, or Fortress of the Yavans, now corrupted to Junágad. And if indeed it were formerly the seat of Persian or Baktrian Satraps, or of the Sáh dynasty, such a conjecture seems not unreasonable, and certainly is plausible enough, but I incline to think that the general consensus of the names, Paurátanpur, Purvanagar, Jirandurg, Jirangadh, and Junágadh points strongly in the direction that 'the ancient fortress' is the real signification of the name.

The Uparkot or citadel is the old or ancient fortress whence Junágad probably derives its name, though possibly it may be from the fort on Mount Girnár; both have great claims to antiquity. The ancient archway at the entrance to the Uparkot, within the outer gate, is a fine specimen of the old Hindu *toran* or compromise for an arch. The Uparkot also contains most interesting Buddhist caves, and the whole of the ditch and neighbourhood is honeycombed with caves or their remains. The most interesting of these are those called Kháprákodia near the telegraph office. These caves have all the appearance of having been once a monastery, and bear the cognizance of the then ruling race, a Winged Lion or Griffin. They appear to have been two or three storeys in height. But the quarrymen have been allowed to encroach and injure them, and the

[1] The Sanskrit is: *'Adau Manipuram nám; Chandraketupuram Smritam; tritiyam Raivatam nám; Kalau Paurátanam puram.*

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lower ones have never been systematically cleared out. Were this done possibly some interesting remains might be discovered. The caves within the Uparkot evidently formed the residence of a religious establishment, and are fully described by Dr. Burgess in his Antiquities of Kutch and Káthiáwár.

The ditch is cut entirely out of the rock and forms a strong defence. In the Uparkot are the two *vávs* named Adi and Chadi; they are said to have been built by slave girls belonging to the Chudásama rulers of ancient times. One well is called after Ra Noghan. This is very deep and has a wonderful circular staircase inside it. There is also in the Uparkot a mosque built by Sultán Mahmud Begada, but now falling into ruin. Near this mosque is a large cannon left by the Turks at Div and brought to Junágad by Malik Eiáz by order of Sultán Bahádur Sháh. It is called the Lilam Top and is seventeen feet long and seven and a half feet in circumference at the breech, and the diameter of the muzzle is nine and a half inches. An inscription on the cannon mentions that the maker of this gun was one Muhammad Hamzáh who lived in the reign of Sultán Sulimán son of Salimkhán. Another large cannon called Chudánál, also from Div, is in the southern portion of the fort. It is thirteen feet long and has a muzzle fourteen inches in diameter.

The Uparkot has been many times besieged, and often taken, on which occasions the Rája was wont to flee to the fort on Mount Girnár, which from its inaccessibility was almost impregnable. The most famous sieges of the Uparkot, of which we have any distinct historical account, are those by

Sultán Muhamad Tughlak Circa	A.D. 1350
Zufarkhán (afterwards Sultán Muzáfar of Gujarát)	„ 1394
Sultán A'hmad Sháh of Gujarát	„ 1414
Sultán Mahmud Begada of Gujarát	„ 1472
Naurangkhán, Sayad Kásim, and Gujarkhán.	„ 1591-92

But it was besieged doubtless by the Anhilváda sovereigns and probably by both Mulráj Solánki and Sidhráj Jayasingh. There is an inscription of Ra Mandlik, son of Ra Mahipáldev within the Uparkot. It is dated A.D. 1451 (*Samvat* 1507). The fortifications of the town of Junágad were all built by the Muhammadans after the capture of the place by Sultán Mahmud Begada of Gujarát in about A.D. 1472. The town is most picturesque, and the palace is a fine handsome building. Of late years a fine hospital and other public buildings have been erected, and the town has been much improved by fine houses built by the nobles of the court. Among these the finest is the house of the late minister Jamádár Sálih Hindi, C.I.E. There is also a nice circle of shops called the Máhábat Circle in front of the Nawáb's palace. There is also a clock-tower here. The custom-house also is a fine building and so is the residence of Shekh Báhá-ud-din; and a fine guest-house has lately been built for native guests and officials of rank. There are two fine *dharmsháláe* without the Majevadi and Verával gates respectively. The Visal *váv* in the town of Junágad is said to have been built by Vánia Visal, the traitorous minister of Ra Mandlik. Ra Mandlik is said

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to have seduced Mohini, the beautiful wife of the minister, who to avenge himself betrayed his master to Sultán Mahmmud.

There seems little doubt but that the Uparkot is the ancient Junágad. The present town is more correctly called Mustafábád and was built by Mahmud Begada of Gujarát. Below the Uparkot are the caves of Báva Piára, a famous Hindu ascetic who is said to have resided in them. But the caves are Buddhist and long anterior to Báva Piára. Báva Piára's monastery is not far from these caves, and about a hundred yards from the Vágheshvari Gate. This ascetic gave his name to a well-known ford in the Narmada river.

We have no records of any ruling races at Junágad previous to the Chudásamás, except what is contained in the Girnár inscriptions but it does not seem unlikely that Junágad may have been the seat of the ancient Persian Satraps, if not of the Sáh or Sinha dynasty, who appear to have originally been Satraps of Bactria, though afterwards independent. The rule of the Guptás certainly reached as far as Junágad, witness Skanda Gupta's inscription, and it was probably afterwards included in the Valabhi dominions. After this we know, but with no great certainty as to dates, that it passed under the rule of the Chudásamás, a Yádav tribe from Thatha in Sind, and who, originally called Samás, added Chuda as a prefix as being descendants of Ráo Chudáchandra. The history of this tribe is however almost entirely lost, and the bardic legends differ so much as to the names, number, and order of the chieftains, that implicit confidence cannot be placed on them. Nevertheless the following list is no doubt fairly reliable.

The bardic accounts are unanimous in ascribing the origin of the Chudásamás to Chudáchandra Yádav, a Rajput of the Sama tribe of Yádavs then ruling at Saminagar, the modern Nagar Thatha in Sind; and they also agree that before his arrival in the peninsula, Vála Rám was the Rája of Vámansthali, the modern Vanthali. Some say that Vála Rám had no son, but that his sister had married the father of Ráo Chudáchandra of Saminagar, and that the Rája kept his nephew Ráo Chudáchandra at Vámansthali, and finally appointed him his successor. Others say that Vála Rám had a son, but that he quarrelled with Chudáchandra, and that rather than that this son should have Vámansthali, Vála Rám expelled him from the country. All agree that Chudáchandra succeeded him. There are very few bardic verses regarding Chudáchandra, but he is mentioned in the Dhandhusar inscription, and there is a play on his name, *viz.* that as Chandrachuda (Shiv) placed the moon (Chandra) on his head (chudá) so Chudáchandra was considered by the kings of the neighbouring countries as Chudásamán or as their head; hence Chudásama. But no doubt the real derivation is Chuda from Chudáchandra's name, and Sama from the name of his tribe. Possibly, however, the Chudásamás may be the ancient Chorasmii or Chorasmians. Chudáchandra is called Rái Chuda in bardic poetry. The *shlok* from the Dhandhusar inscription is as follows[1]:

[1] The Sanskrit runs: *Shri Chandrachuda Chudá chandram Chudá samánam drita yatah, Jayati nripa haunsa vanshottansah, Sansatprashaunsito vanshah.*

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As Shri Chandrachuda (Shiv) places the moon on his head;
So Rájás of the best blood have considered Chudáchandra as their head;
May this race of his, distinguished in all courts, be victorious.

It may, I think, be considered as beyond a doubt that Chudachandra reigned at Vanthali, and that he founded the rule of the Chudásama tribe in Soráth at the close of the ninth or commencement of the tenth century or possibly a few years previously. Chudáchandra had a son named Hamir, but it is doubtful whether he succeeded his father, and it seems most probable that he died during his father's lifetime, and that Chudachandra was succeeded by his grandson Mulráj, the son of Hamir.

Mulráj succeeded his grandfather in A.D. 907, and devoted much attention to foreign wars. He is said to have captured three Rájás of the north, south, and east respectively, he himself being the Rája of the west. The Rája of the south is mentioned in the bardic verse commemorating the achievement as being the Rája of Asir. Another Rája is called the Rája of Gajan; this may be for Gajni in Afghánistán or Gájna an ancient name of Cambay; the third Rája is called Som or Somo, but his kingdom is not mentioned. In this poetry Mulráj is described as the son of Hamir. His capital was at Vanthali, though in other bardic poetry he is called lord of Girnár. He was succeeded by his son Vishvavaráh.

Vishvavaráh (the Boar of the World) was a renowned warrior, and famous also for his munificence. He is said to have conquered many lands and bestowed them on poets and others. His fame is said to have reached Mándugad (Málwa), Párkargad (Sind Frontier), and Kach Makrán, the Konkan, Kachh, and Kánoj. The bardic poetry commemorating this, calls him son of Mulráj and grandson of Hamir. He was succeeded by his famous son Ra Gáhario or Gáharisingh.

Ra Gáhario succeeded his father in A.D. 940. His name and date make his resemblance to Grah Ripu of the Dvyáshray and Rás Mála, &c., so striking, that there seems little reason to doubt that Grah Ripu was Ra Grahári, which is equivalent to Grah Ripu, *ari* being enemy in Sanskrit. The bardic poetry calls him son of Visvavaráh, and even the kings of Delhi, Devgad, and Lanka (Ceylon) are represented as trembling at his name. So great was the extent of his rule that it is said that when the ryots brought the state share of their grain (*rájbhág*) from his most distant frontiers to Junágad, most of it used to be consumed by them as food by the way. He was a great friend and ally of Lákha Phuláni, Rája of Cutch, and was finally defeated by Mulráj of Anhilváda and taken prisoner, but on giving security not to molest the pilgrims to Somnáth was released by him. Lákha Phuláni was slain in the battle. According to the Dvyáshray (Indian Antiquary, page 74, vol. IV.) this chief built the Uparkot.

Ra Kavát succeeded him in A.D. 982 and is said to have fought with Áno, the lord of Ábu, and to have captured him ten times and ten times released him. This feat is commemorated in the following couplet in which Kavát is described as the son of Gráhario.[1]

[1] The Gujaráti runs: *Ábu sut áno, Grahyo grahárinte, jene dashvela devana, mukyo avalimán.*

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There is a well-known legend in Soráth about Ra Kavát. It is said that a Rája named Viramdev Parmár[1] ruled in the Shiál Island, and contrived to capture many Rájas by his stratagems, and confined them there in a wooden cage. At last he captured Rájás of all the thirty-six races except the Yádav. As he wished to capture Ra Kavát, he persuaded him to visit him on board of his ship which was riding at anchor near Pátan Somnáth, and there treacherously captured him, and sailing off with him to the Shiál Bet confined him there with the other Rájás in the wooden cage. Ra Kavát's maternal uncle was the famous Uga Vála of Talája. On one occasion, when all the warriors were relating their achievements before Ra Kavát, all extolled Uga Vála so much that the Ra grew jealous, and said to Uga Vála that he was a good warrior when aided by Vanthali, but otherwise not of much account. Vála Uga, however, boasted that he could manage without the aid of Vanthali, and said metaphorically, that he could clap hands with one palm, *i.e.* without the assistance of the Ráo. He then left the *darbár* in anger and returned to Talája. The Ra now in prison sent the following message to Vála Uga by means of a wandering minstrel (a bard) who had passed by his prison[2]:

> Grief at his heart and a wound on his head;
> Say to Uga Vála, Kavát is in the wooden cage;
> You said that when occasion arose that you Uga, the Vála lord of Talája, could clap hands with one palm.

On hearing of the capture of Ra Kavát, Vála Uga set off with a large army to release him, and arrived at the Shiál Bet. After obtaining access to the island by a stratagem, he put the garrison to the sword and slew Viramdev. In his anxiety to release Kavát he burst open the cage with a kick. In doing this his foot accidentally struck Ra Kavát. Kavát was much enraged at this, and though Uga Vála made much submission to him, he treasured up the grudge, and after returning to Vanthali he led an army against Vála Uga, and finally killed him near Chitrásar in Bábariávád, where his *páliyo* now stands. It is said that Uga Vála's sister came to visit her brother's *páliyo*, but found several memorial stones, and knew not which was that of her brother. In her grief, she implored her brother to give her a sign as to which was his *páliyo*, and on this Uga Vála's memorial stone bent forward to greet her. Hence this *páliyo* does not exactly face the east. It is still bending forward as it is supposed to have done to greet his sister. Kavát was succeeded by his son Dyás.

Ra Dyás succeeded his father in A.D. 1003. During his reign the Rája of Pátan invaded his dominions and conquered the town of Vanthali. Ra Dyás fled to the Uparkot, to which the Rája laid siege. Different reasons are assigned for the war, but the accounts are unanimous in representing Ra Dyás to have insulted one of the

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[1] The Rája also called in some versions of the legend Meghánand Chávado.

[2] The Gujaráti is: *Chháti upar sherdo, mátha upar vádh; Bhanajo Vála Uglá kat pánjare Kavát; Tuni keto tak ávya, táli Talája dhani, Válá have vajádya eke háthe Ugla.*

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ladies of the Rája's family while on a pilgrimage to Girnár. After much difficulty the Uparkot was taken by a stratagem, soldiers being concealed in covered chariots under the pretence that there were ladies in them. On obtaining entrance to the fort, they massacred the garrison and Ra Dyás was slain. The bards represent Ra Dyás to have given his head in charity to a Chárun, but this is manifestly a legend invented to conceal his defeat. (See Indian Antiquary for November 1873). Ranchodji in his Tárikh-i-Sorath makes out that Junágad was taken by Sidhráj Jayasingh of Anhilváda Pátan, but Sidhráj did not ascend the throne until A.D. 1093-94. After the death of Ra Dyás, his widow Sorath Rání became a *sati*, and the Pátan Rája placed a *thánah* in Junágad and Vanthali. In some bardic poetry Ra Dyás is represented to have captured the Rána of Chitor, and brought him to Junágad as a prisoner, but this is probably bardic exaggeration. When Junágad was taken, one of his Ránis fled with his young son Noghan to Eiávej in Und, and thence took shelter with Ahir Devâiyat of Álidhar Bodidhar. This man is celebrated in local poetry as having allowed his son Vásan to be taken and put to death by the *thánahdár* in order to save Ra Noghan. It is said that the *thánahdár* was informed that Ra Dyás's son Noghan was concealed in Devâiyat's house; he therefore sent for him on pretence of inquiring into some village accounts, and then asked him whether Noghan was not concealed in his house. Devâiyat admitted that it was the case, and agreed to send for him. He accordingly wrote a letter to his wife desiring her to send Noghan, but gave the messenger private instructions to send his own son Vásan in his place. Now Noghan was concealed at Álidhar-Bodidhar in Devâiyat's house, and lived there with Devâiyat's son Vásan and his daughter Jásal. When Devâiyat's letter arrived, the household were thrown into the greatest grief, for Vásan had only recently been married. Nevertheless, though knowing the fate which would await him, Vásan put on his wedding garments and repaired to Junágad. When Vásan reached Junágad, the *thánahdár* asked Devâiyat if this were indeed Ra Noghan, and on his replying that it was, he ordered him to slay him, which Devâiyat did without showing any compunction, but uttered under his breath this couplet—

'The mind felt compunction, but this compunction availed nothing;
And he was slain by his own father
In the bazaar of Junágad.'

It is said that when Vásan was near Junágad, he asked the way to the governor's audience-hall. A man pointed it out and asked him to whose wedding he was going, as he was so gaily dressed. 'You will see,' said Vásan, 'if you will accompany me to the governor's palace.' Devâiyat now returned home and devoted all his thoughts to vengeance; he at last engaged all the Áhirs to assemble on the occasion of Jásal's marriage, and promised to deliver the *thánahdár* into their hands if they would afterwards place Noghan on the throne. They agreed, and Devâiyat repaired to Junágad to celebrate the marriage, and requested the *thánahdár* and his men to honour the marriage with their pre-

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sence. On their starting for Junágad, Jásal spoke as follows to Ra Noghan :

My mother was weeping near the house,
My sister wept without,
Deváiyat slew Vásan,
That your ancient rule should not pass away from you.

Deváiyat instructed the Áhirs to fall on the *thánahdár* and his men as soon as the great drum should beat. He took Noghan then with him to the *thánahdár's kacheri*, and told him to ask whose drum that was. Noghan did so, and Deváiyat replied, It is the *thánahdár's* drum, but you must not beat it, else the *ráj* will be changed. On this Noghan advanced fearlessly, and commenced to beat the drum, and the Áhirs surrounded the *thánahdár* and his men on all sides and cut down every one of them. They then seated Ra Noghan on the throne. Jásal was afterwards married with great pomp, and Ra Noghan bestowed two villages on her husband with whom she then went to Sind.

While there, Hamir Sumro saw and fell in love with her and endeavoured to seize her, but the Áhirs fled. Hamir Sumro pursued them and she sought aid from Ra Noghan, and sent him some verses reminding him that her brother Vásan's life had been given for him. Ra Noghan now marched on Sind, and defeated Hamir Sumro and rescued Jásal. He returned to Soráth and went to Dhári at which place he is said to have dropped a most valuable ring in the Galdharo Taláv. In order to recover it he tried, but unsuccessfully, to empty the tank. A local couplet records this attempt thus :

'999 Pávars Noghan employed, nevertheless the bottom was not reached, and the Galdharo was not a whit dismayed.'

The author of the Tárikh-i-Soráth says that the army of Ra Noghan was composed of Rajputs, Áhirs, Káthis, Kolis, and Khánts. Ra Khengár succeeded his father, and died after a peaceful reign of twenty-three years ; he was succeeded by his son Noghan.

This Noghan did not confine his wars to the peninsula, but offended the great Sidhráj of Anhilváda who (Rás Mála, page 119, new edition) compelled him on one occasion to take grass in his mouth and make submission. He also incensed against himself Harráj of Umeta on the Mahi, and contrived also to have a feud with the Vághela of Bhoira in the peninsula. Also he was much displeased with Chárun Mesan who had insulted him, and he vowed that he would split his (the Chárun's) cheeks.

Ra Noghan had four sons : Bhim, the founder of the houses of Bhadli, Sarva (whence the Sarvaiyás), and Gámph ; Satarsál, who received Dhandhuka ; Devghanji, who received the Osham Chorási ; and Ra Khengár who succeeded him. It is said that when Ra Noghan lay a dying, his spirit would not pass from his frame until his sons would promise to perform four behests with which he charged them. These were (1) to slay Harráj of Umeta ; (2) to destroy the fort of Bhoira (now under Jasdan) ; (3) to break down the gate of Pátan ; and (4) to split the cheeks of a Chárun named Mesan who had spoken disrespectfully of him. Khengár alone undertook to perform these four tasks (Rás Mála, new edition, page

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119) and poured water into his father's hand as a token that he had sworn to perform these deeds. Then the soul of Noghan was released. As Noghan was proclaimed at Junágad, he made that place his capital, though often residing at Vanthali.

Ra Khengár immediately on succeeding to the throne, hearing that Sidhráj was absent warring in Málwa, marched to Pátan, and broke down one of the gates. He carried off the wooden gates to Junágad and put them up in the Kálve gateway at that town. He then advanced to Umeta, killed Harráj, and washed his blade in the Mahi, and on his return he passed by Bhoira and broke down the fortress thereof. When he returned to Junágad he sent for the Chárun and filled his mouth with gold, until he said 'My cheeks are split;' afterwards he bestowed on him the village called after him Mesanka. It is about twelve miles to the south-west of Pálitána. Ra Khengár married the celebrated Ránik Devdi, who had been sought in marriage by Sidhráj Jayasingh, and this fresh injury eventually caused that monarch to march against the Ra. He laid siege to Junágad and finally took the Uparkot. It is said that Ra Khengár used to stay himself at the Uparkot, but kept Ránik Devdi in his palace in the fortress of Girnár. His nephews, Visal and Desal, were the only persons allowed access there except the guard. Ra Khengár used to go from the Uparkot to the Girnár fortress to visit Ránik Devdi, and one day found Desal there drunk, and, in spite of all his protestations, accused him of an improper intimacy with her. Finally he expelled both Desal and Visal, who at once went to Sidhráj, and by obtaining entrance to the Uparkot with some cattle carrying grain, they slew the guards and attacked the palace. The Ra came forth and fought and fell in the battle, and the Uparkot was taken. After this Desal and Visal took Sidhráj up to the Girnár fortress, and asked their aunt to open the gate. She did so, not knowing what had happened. Then Sidhráj entered, and on seeing her two sons, ordered them to be put to death. He now took Ránik Devdi with him, and returned towards Pátan. At Wadhwán, overcome by the noble bearing of Ránik Devdi, he offered to make her his first queen, but she told him that nothing would make her forgive him the death of her innocent boys. Then '*Sat*' coming on her, she cursed Sidhráj, and warned him that he should die sonless. After this she mounted the funeral pile and was burned with her husband's turban in her lap. Ránik Devdi's memorial-stone stands in Wadhwán to this day. Her curse was fulfilled, and Sidhráj died childless. Some of the verses of this ballad of Ra Khengár and Ranik Devdi are very poetical. Many are given in the Rás Mála, but not, I think, the following:

For shame murderous Girnár,
Why were you not bent crooked.
When died Ra Khengár,
Thus wept Ránik Devdi.

Shortly after Sidhráj's return, the inhabitants of Junágad rose and expelled his *thánahdár* and seated Noghan III. on the throne. This chieftain does not make a figure in history, and probably was careful not to attract the notice of the sovereigns of Pátan. He died in A.D. 1140 and was succeeded by his son Kavát, who ruled

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in an equally unobtrusive manner, and after a short reign of twelve years was succeeded by his son called Jayasingh, called also Gário and Dyás.

The bards explain that the names Dyás and Gário are both titles, Dyás meaning the giver and Gário (Grathario) the seizer. They say that the real name of this chieftain was Jayasingh, but that his seizing on Kanoj obtained for him the title of Gário, and his munificence caused him to be known as Dyás. His seizure of Kanoj is thus explained. Jayasingh was a connection of the celebrated Jayachandra of Kanoj, and is said to have been left by that chieftain in charge of Kanoj when Jayachandra went forth to war with Prathiráj Chohán. On Jayachandra's return defeated, Jayasingh refused to permit him to enter, and retained possession of the place. For this achievement he was called Ra Gráhario or Gário. Subsequently terms were arranged between Jayachandra and Jayasingh, and the latter returned to Soráth conquering Gwálior on his return journey and defeating the Rája of Mewár. Jayasing afterwards joined the sovereign of Gujarát, Bhimdev, in his warfare with Prathiráj, and is alluded to in the Prathiráj Rása as Chudásama Jayasingh (Rás Mála, page 166, new edition). On the death of this chieftain his Ráni burned herself with him on his funeral pile. He was succeeded by his son Ráisingh.

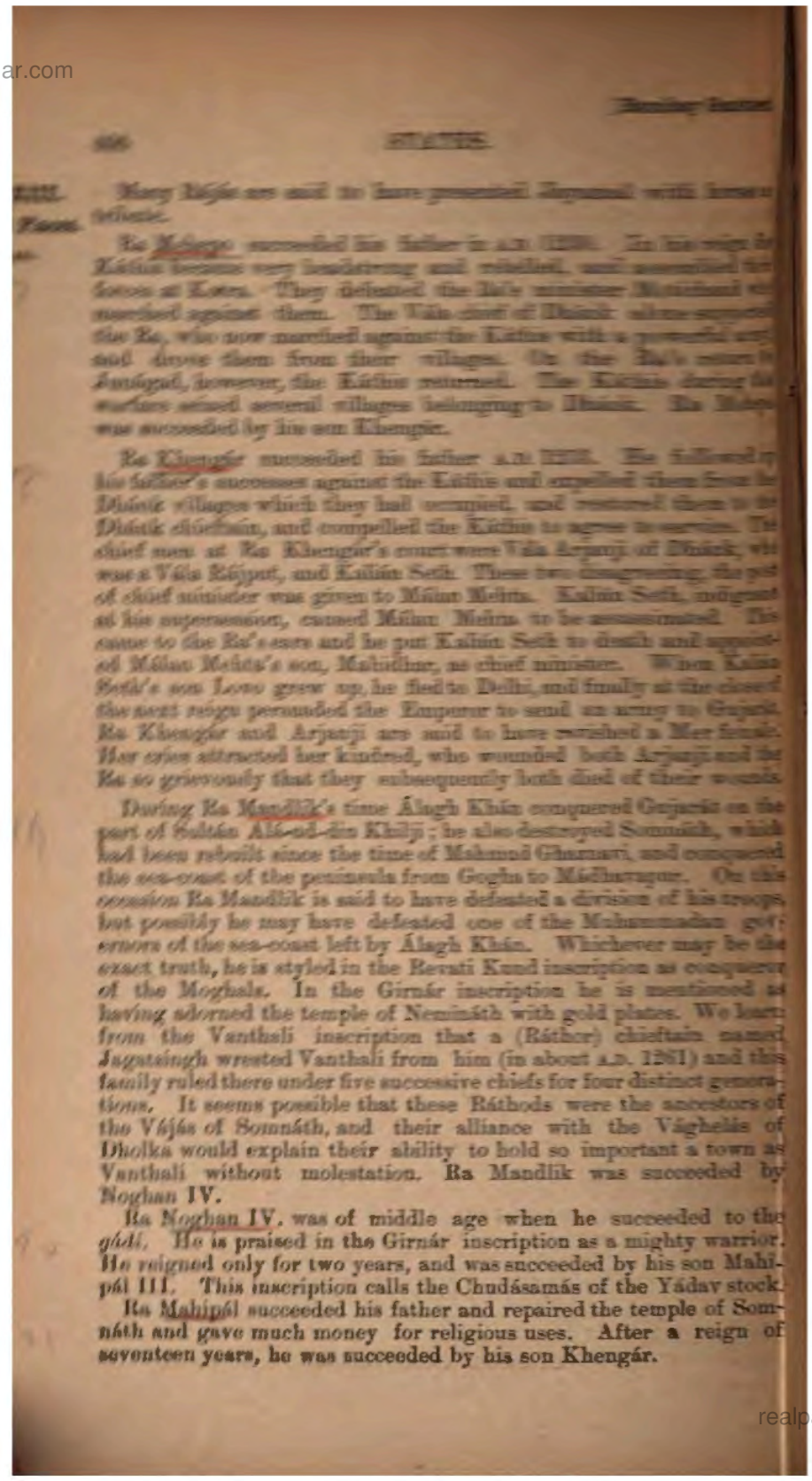
Ráisingh reigned four years and was succeeded by his son Mahipál II. Raisingh is said to have fought with the celebrated Prathiráj Chohán. This chieftain was also called Gajráj. The Rája Vachráj of Sirsa (North-West Provinces) invaded Sorath in the reign of Gajráj and marched against Junágad, but was defeated and taken prisoner by Gajráj. Afterwards Gajráj sent his *senápati* Chudámani and an army to Hindusthán, and declared that he would give his daughter Motináde to whomsoever should be able to defeat him. Chudámani marched to Máhoba where resided Ála and Udal, maternal cousins of Mal Khán, son of Vachráj Rája of Sirsa, who had succeeded his father on the *gádi*. They accepted Chudámani's challenge on behalf of Mal Khán and defeated his army, Udal vanquishing Chudámani in single combat. Then the marriage was agreed upon, but it was arranged that another battle should take place at Junágad, and each party invited their supporters to fight. On Mal Khán's side was Lákhan of Kanoj, Rámaya of Gujargadh, Rája Prathipat, Rája Makranda of Mohangadh, and others; while on Gajráj's side were many chieftains of equal rank. After some fighting Gajráj was worsted and Mal Khán was married to Motináde. Mahipál was succeeded by his son Jayamal. Ra Jayamal's praises are celebrated in the Jayamal Jasvarnan. He is said to have been both brave, handsome, and accomplished. He was succeeded by his son. The following *duho* is said of Rá Jayamal:

The Dámodar Kund, Kunvar Mehepo,
And the old fortress and Mount Girnár,
Such things belong to no other house,
But all four belong to the house of Chud.[1]

[1] Chud short for Chudáchandra.

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Many Rájás are said to have possessed Jhinjuvádá with twenty villages.

Ra Mokaji succeeded his father in A.D. 1299. In his reign the Kátiás became very headstrong and rebellious, and assembled two forces at Kotra. They defeated the Ra's minister Mandhand who marched against them. The Vála chief of Dhánk also supported the Ra, who now marched against the Kátiás with a powerful army and drove them from their villages. On the Ra's return to Junágad, however, the Kátiás returned. The Kátiás during the earlier seized several villages belonging to Dhánk. Ra Mokaji was succeeded by his son Khengár.

Ra Khengár succeeded his father A.D. 1337. He followed up his father's successes against the Kátiás and expelled them from the Dhánk villages which they had occupied, and restored them to the Dhánk chieftain, and compelled the Kátiás to agree to service. The chief men at Ra Khengár's court were Vála Arjanji of Dhánk, who was a Vála Rájput, and Kalián Seth. These two disagreeing, the post of chief minister was given to Málan Mehta. Kalián Seth, indignant at his supersession, caused Málan Mehta to be assassinated. This came to the Ra's ears and he put Kalián Seth to death and appointed Málan Mehta's son, Mahidhar, as chief minister. When Kalián Seth's son Lono grew up, he fled to Delhi, and finally at the close of the next reign persuaded the Emperor to send an army to Gujarát. Ra Khengár and Arjanji are said to have ravished a Mer female. Her cries attracted her kindred, who wounded both Arjanji and the Ra so grievously that they subsequently both died of their wounds.

During Ra Mandlik's time Álagh Khán conquered Gujarát on the part of Sultán Alá-ed-din Khilji; he also destroyed Somnáth, which had been rebuilt since the time of Mahmud Ghaznavi, and conquered the sea-coast of the peninsula from Gogha to Madhavpur. On this occasion Ra Mandlik is said to have defeated a division of his troops, but possibly he may have defeated one of the Muhammadan governors of the sea-coast left by Álagh Khán. Whichever may be the exact truth, he is styled in the Revati Kund inscription as conqueror of the Moghals. In the Girnár inscription he is mentioned as having adorned the temple of Neminátth with gold plates. We learn from the Vanthali inscription that a (Ráthor) chieftain named Jagatsingh wrested Vanthali from him (in about A.D. 1281) and this family ruled there under five successive chiefs for four distinct generations. It seems possible that these Ráthods were the ancestors of the Vájás of Somnáth, and their alliance with the Vághelás of Dholka would explain their ability to hold so important a town as Vanthali without molestation. Ra Mandlik was succeeded by Noghan IV.

Ra Noghan IV. was of middle age when he succeeded to the *gádi*. He is praised in the Girnár inscription as a mighty warrior. He reigned only for two years, and was succeeded by his son Mahipál III. This inscription calls the Chudásamás of the Yádav stock.

Ra Mahipál succeeded his father and repaired the temple of Somnáth and gave much money for religious uses. After a reign of seventeen years, he was succeeded by his son Khengár.

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Ra Khengár succeeded his father in 1325. He expelled the Muammadan governors from Somnáth and restored the ancient glory f the temple. But in his reign Sultán Muhammad Tughlak invaded ujarát, and besieged and took Junágad, and took Ra Khengár risoner and subdued the country. In this battle Vághela Vir, a evoted adherent of Khengár, was slain. Ra Khengár was however oon released; he now turned his attention to putting down piracy and acquiring a footing on the sea-shore, and is said to have conquered the eighteen islands on the coast. Ra Khengár was a great patron of music. He is said in the Mandlik Kávya to have subdued eighty-four minor chieftains, Jhálás and Gohils included. He was succeeded by his son Jayasingh.

Ra Jayasingh succeeded his father in 1351. He is said in the Mandlik Kávya to have been victorious over his enemies. The Muhammadan rulers of the sea-coast and Somnáth country, who had been reappointed by Muhammad Tughlak, appear to have retained their posts. In his time the Emperor Firoz Tughlak came to Gujarát. Ra Jayasingh was succeeded by his son Mahipál.

Ra Mahipál IV. succeeded his father and recovered Vanthali from Amarsingh and Tejsingh, the descendants of Jagatsingh; he was succeeded by his brother Muktasingh or Mokalsingh.

Ra Muktasingh succeeded his brother, and reigned for twenty-four years, during which time he appears to have devoted himself to promoting literature and preserving peace with his neighbours. He was succeeded by his son Mandlik II. Zufar Khán, afterwards Sultán Muzafar, exacted tribute from him; after his expedition in 1394, and previously to this he, agreeably to the orders of the Viceroy of Gujarát on behalf of Sultán Firoz Tughlak, who placed a *thánahdár* at Junágad, removed his capital from Junágad to Vanthali and obeyed this sovereign's orders. By this monarch's order he marched against Ghumli, and subdued the chieftains of the coast. This appears from the Dhandusar inscription. His minister's name was Gadádhar, and after him his son Vijayanáth, who built the *váv* at Dhandhusar in which an inscription is found bearing date *St.* 1445, A.D. 1389. He was succeeded by his son Mandlik.

Ra Mandlik succeeded his father in A.D. 1397, but does not appear to have made a very prominent figure in the history of the time; he remained at Vanthali, and died in 1400, and was succeeded by his brother Melak or Melag.

Ra Melak succeeded his brother in A.D. 1400. He expelled the *thánahdar* from Junágad and again made that city his capital. He appears from the Mandlik Kávya[1] to have sheltered a Jhála chieftain fleeing from Sultán Áhmad (probably Satarsál). In A.D. 1413-14 Sultán Áhmad marched against Junágad.[2] On this occasion Ra Melingdev fought a pitched battle with Sultán Áhmad at Vanthali, but was defeated, and fled to Junágad.[3] Vanthali was taken by Sultán Áhmad, who then marched to Junágad and took the lower fortress

[1] See Dhrángadra History, Gujarát History, and Mirat-i-Sikandri.
[2] Mirat-i-Sikandri. [3] Mirat-i-Sikandri and Memorial-stones at Vanthali.

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(the Uparkot), but the Rája escaped by fleeing to the upper fortress of Girnár. But the Mirat-i-Sikandri adds, 'The greater part of the *zamindárs* of Sorath became submissive and obedient, and consented to service.' And it further appears that he left two officers to collect the *zamindár's* tribute (*salámi*). The Mandlik Kávya, however, omits all account of the fight at Vanthali and represents that Ra Melak defeated Áhmad Sháh and plundered his baggage; but this is probably an exaggeration based on the Ra's escape to the Girnár fortress and his avoidance of capture. In the Uparkot inscription Melakde is styled the Yádav Rána of Jírandurg. He was succeeded by his son Jayasingh.

Ra Jayasingh succeeded his father in A.D. 1415. During his reign, Sultán Á'hmad was too much occupied by Gujarát and Málwa affairs to again visit Sorath. The Revati Kund inscription says that he defeated the Yavan in the battle at the fort of Jhánjharkot. It is difficult to identify this place, but it was probably Jhánjhmer, which, as named after Vála Jhánjharsi, might well be called Jhánjharkot. He was succeeded in A.D. 1440 by his brother Mahipál IV.

Ra Mahipál succeeded his brother in A.D. 1440. He was most devoted to religion and entertained all the Dwárka and Somnáth pilgrims at his own charges. He was also a devoted worshipper of Dámodar Rái (a name of Krishna) and practised much asceticism in order to procure a son. A son was born to him eventually and named Mandlik.

Ra Mandlika succeeded his father in A.D. 1451. He was educated by his father with great care, and was skilled in all sciences, but specially in the use of arms. When he was of a fitting age, he was married to Kuntádevi, the daughter of Arjun, son of Bhim Gohil. Arjun had fallen fighting with the Musalmáns, and his daughter had been brought up in Duda Gohil's house. Duda was brother of Arjun and was chieftain of Arthila. During Mahipál's life he installed Mandlik on the throne and all the neighbouring Rájás offered presents except Sángan Vádhel of Bet. Mandlik accordingly marched against him and defeated him and took him prisoner, after vanquishing him in single combat. Then, after taking from him much plunder, he released him, and returned victoriously to Junágad. The Mirat-i-Sikandri speaks of Bhim the son of Ságar, which is probably a slip of the pen for Sángan. At this time the Sultán of Ahmadabad sent him a message complaining that Duda Gohil was ravaging his territory, and requesting Ra Mandlik to restrain him. The Ra replied that the Sultán's enemies were his enemies and at once marched against him. Dudo putting on his armour marched to oppose him; after some fighting between the two armies, Dudo came up to Mandlik and said to him, that he must not consider him like Sángan Vádhel, that he (Mandlik) was but a youth and was besides the husband of his niece and might have a son by her, and hence that it would be early for him to die now, he therefore counselled him to withdraw from the battle. Mandlik however replied that he was the son of a Kshatri and therefore could not retreat. The warriors then engaged. Dudo begged Mandlik

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to strike first, but Mandlik replied, 'If you do not strike first, you will never again get a chance.' On this Dudo made a blow at Mandlik which he warded, and dealt Dudo such a blow that his head fell from his body. Dudo's army was now put to the rout and Mandlik returned and made a triumphal entry into Junágad after sacking and destroying Arthila.[1] He now desired to marry another wife, and after consulting his ministers made proposals for the hand of Umábi, daughter of Bhimsinghji of Kuva, who was then (as his father Vanvirji was ruling at Kuva) residing at Sitha. Her father agreed, and finally Ra Mandlik went to Sitha and married her with great pomp. He was not however blessed with a son by her, and therefore married many other Chandravamsi Jhálás and Suryavamsi Gohils,[2] but still remained sonless. However, eventually he had sons. Sángan Vádhel now again rebelled, and Ra Mandlik marched against him and occupied Bet, Sángan Vádhel fleeing with his family. He, however, obtained foreign aid, and again opposed Mandlik as he was returning, but Mandlik routed him and again took him prisoner, but however again released him. In his reign flourished the celebrated Narsi Mehta, a devotee of Vishnu, very famous in the province. It is said that Vinjal Vájo, chief of Pátan Somnáth, was a great friend of Ra Mandlik. Vinjal was attacked by leprosy and consequently resolved to make a pilgrimage to Benares, and failing to be cured there to perish in the snows of Kailás. The Bráhmans, however, told him that before doing this he must first make a pilgrimage to Girnár. Vinjal was anxious to avoid doing this as his friend Mandlik would see him in his diseased state. But as the Bráhmans insisted that it was necessary for him to visit Girnár, he went secretly thither and bathed at the Dámodar Kund and bestowed a small gold image of an elephant on the Bráhmans in charity. After his departure a quarrel arose among the Bráhmans as to a division of the gold, and the question was referred to the Ra, who at once asked who gave the gold elephant. On hearing that it was Vinjal Vájo, he set out after him. When he reached the stream now called Gangájalio between Vadál and Káthrota, he there met a man bearing his daily supply of Ganges water which was sent to him each day from Hindusthán. In his anxiety to overtake Vinjal, he bathed with his clothes on, *i.e.* simply poured the Ganges water over himself, clothes and all, and went on to Jetalsar, where he found Vinjal Vájo encamped. Vinjal begged him not to approach him as he had the loathsome disease of leprosy. But Ra Mandlik would not be denied, and advanced and embraced him, and immediately Vinjal's leprosy was cleansed. From this circumstance the stream where Ra Mandlik met the carrier of Ganges water has been ever since called the Gangájalio, and Ra Mandlik also is called by this epithet.

There are two distinct stories told of the causes of the fall of Ra Mandlik, but the most popular is that told by Ranchodji in the Tárikh-i-Sorath, besides being known by every bard and Chárán within the peninsula. They say that Nágbái was a beautiful Chárán

[1] Arthila is still waste; after the sack of Arthila, this branch of the Gohils moved their capital to Láthi. [2] Thus says the Mandlika Kávya.

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female of the village of Monia near Sarsái, and as chaste as she was beautiful. Ra Mandlik, who had heard much of the beauty of her son's wife, went to Monia on the pretext of hunting in order to see her, and was so inflamed by her charms that he placed his hand on her bosom. She turned instantly away from him, and Nágbái cursed him saying, 'The bride of thy good fortune shall turn away her face from thee even as I do now, and will unite herself with the Muhammadan kings.' So saying she left him, and Ra Mandlik returned discomfited and ashamed to Junágad. The following *duho* is also said to have been said by Nágbái. It is interesting, both because Junágad is styled Gadh, and because the cure of Vinjal Vájo is mentioned :

> Oh lord of the Gadh, your body was so pure from Ganges water,
> That you cleansed Vinja of leprosy,
> But bestowed on me a guineaworm, oh Mandlik?

Another story is, that Ra Mandlik seduced Manmohan, the beautiful wife of his minister Vánia Visal, who in revenge invited Sultán Mahmud of Gujarát to invade Ra Mandlik's dominions, and thus betrayed his master. Anyhow in A.D. 1467 Sultán Mahmud attacked Junágad, but on receiving the submission of Ra Mandlik returned to his capital. Next year, on the pretext that the Ra affected independent rank, &c., he again sent an army against him and again withdrew it on receiving his submission. But in 1469 he resolved to conquer the country and marched thither with a large force. After a long and gallant defence Ra Mandlik surrendered in A.D. 1472-73, and his dominions were annexed to the Gujarát kingdom. Ra Mandlik himself was converted to Islám and received the title of Khán Jahán, and lies buried in the Mánik Chok at Ahmadabad. Sultán Mahmud changed the name of Junágad to Mustafábád and built the fortifications round the town, and the mosque in the Uparkot. And for a short time he took up his residence there, and caused his nobles also to construct palaces in that town. He sent also for Syads, Kázis, and other Muhammadans, and gave them *jágirs* and official appointments, and directed them to spread the religion of Islám. From this date to the close of the Gujarát monarchy, Junágad was governed by an official appointed direct from Ahmadabad styled *thánahdár*. This official collected the tribute and revenue of the crown domain, but the Sultán also placed Rája Mandlik's son in Junágad as a *jágirdár*. The name of this son was Bhupatsingh. The first *thánahdár* was Tátár Khán, an adopted son of the Sultán, and after him Mirza Khalil, the eldest son of the Sultán, who afterwards succeeded him under the title of Sultán Muzafar. Prince Khalil during his tenure of office founded the village called Khalilpur. The *jágir* allotted to Bhupatsingh was the Sil Bagasra Chovisi, and his descendants may be found there to this day, but he resided in Junágad. Bhupatsingh was succeeded by his son Khengár.

After the accession of Sultán Muzafar and indeed during the latter part of Sultán Mahmud's reign, the seat of government was removed from Junágad to Div owing to the importance of that island as a naval station, and to check the ravages of the Portuguese. Tátárkhán Ghori was left at Junágad by Malik Eiáz who himself

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resided at Div. After the disgrace and death of Malik Eiáz, Tátárkhán Ghori became independent at Junágad, and after the death of Sultán Bahádur, the Ghori family reigned independently at Junágad, though still owing a nominal allegiance to the successive Sultáns at Ahmadabad. This state of affairs continued until the first conquest of Gujarát by Akbar when Áminkhán Ghori had succeeded his father Tátárkhán at Junágad.

Khengár was succeeded by his son Noghan in A.D. 1525 and he lived until A.D. 1551. Tátárkhán Ghori had now become almost independent. In his time Jám Rával conquered Hálár and built Navánagar. Noghan was succeeded by his son Shrisingh in A.D. 1551. He lived till 1586. During his time Tátárkhán Ghori died and was succeeded by his son Áminkhán Ghori. In his time too Akbar conquered Gujarát, though Sorath yet remained independent under the Ghori rule. The exact date of Tátárkhán Ghori's death is not known, but from the mention of Áminkhán as his successor it must have been from about A.D. 1570 to 1575. On the return of the Emperor Akbar to Ágra in A.D. 1573 after the defeat and death of Muhammad Husain Mirzah and Ikhtiyár-ul-Mulk he gave orders that Sorath should be conquered from Áminkhán Ghori. Vazir Khán attempted it, but was unequal to the task. Great confusion existed now in Sorath. The Moghal conquest of Gujarát, the collapse of the power of the Gujarát Sultáns, the encroachments of the Jám, and the assumption of independence by the Ghoris all augmented the confusion, afterwards increased by the escape and partisan warfare of Sultan Muzafar in A.D. 1583.

During these disturbances, Ámin Khán Ghori and his son Daulat Khán Ghori espoused the cause of Muzafar, as did the Jám and Loma Khumán of Kherdi. The exact date of Ámin Khán Ghori's death is not known, but it was in about A.D. 1589-90. Ráizádah Khengár also warmly espoused Muzafar's side. After the siege and capture of Junágad in A.D. 1591-92 by Naurang Khán, Syad Kásim, and Gujar Khán, Khengár was dismissed to his estate of Sil Bagasra, and the Ráizádahs (as these later Chudásamás were called) ceased to rule at Junágad. Daulat Khán Ghori died of his wounds during the siege, and from henceforth Junágad became the seat of the imperial *foujdárs* of Sorath, in subordination to the imperial viceroy at Ahmadabad.

The first *foujdár* of Junágad was Naurang Khán and next Syad Kásim, and the most famous were (1) Mirzah Isa Tarkhán, (2) Kutb-ud-din Kheshgi, and (3) Sardárkhán. Of these Mirzah Isa Tarkhán ruled Sorath from about A.D. 1633-34 to A.D. 1642, when he was appointed viceroy of Gujarát. On this occasion he left his son Ináyat Ullah as *foujdár* at Junágad, and himself repaired to the capital of Gujarát (Ahmadabad) to conduct the government. In Mirzah Isa Tarkhán's time the fortifications of Junágad were entirely repaired. Kutb-ud-din was another famous *foujdár*; his tenure of office lasted from about 1653-1666. He in about A.D. 1664 conquered Navánagar, and annexed it to the imperial domain. Sardárkhán also distinguished himself while *foujdár* of Sorath both by the firmness of his rule and by his construction of the Sardár Bágh and

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JUNÁGAD. excavation of the Sardár Taláv. He built a mausoleum for himself in the Sardár Bágh, but died at Thatha in Sind and is said to have been buried there and not at Junágad. He was *foujdár* from about 1666 to 1686, but in 1670 he went for a short time to Idar and was replaced by Syad Dilerkhán. The date of the construction of the Sardár Bágh is A.D. 1681, A.H. 1092. The last of the *foujdárs* was Sherkhán Bábi, who afterwards became independent and assumed the title of Nawáb Bahádur Khán.

JUNÁPÁDAR. **Juna'pa'dar** is a separate tribute-paying *tálukah* under the Chok *thánah*, from which it lies three miles to the south. It is about eleven miles south-south-west of Pálitána. The *tálukah* consists of but this one village. The *tálukdárs* are Khasia Kolis. The population according to the census of 1872 was 229, and according to that of 1881 was 199 souls.

JUNÁSÁVAR. **Juna'sa'var** is situated on the southern bank of the river Shatrunji about sixty miles south-west of Bhávnagar. The population according to the census of 1872 amounted to 1807 souls, but fell to 1659 in 1881, owing to the famine of 1878-79. The old town of Sávar or Sávarda was situated about a mile west of the present site of the village of Junásávar, and appears to have originally belonged to the Deria sub-division of the Vála tribe. From them it is said to have been conquered by the Khumáns under their leader Mundhráj, who is said to have been the fourth in descent from Khumánji, the son of Verávalji, in about 1480. It is said that at this time Junásávar was in the heart of the forest, which was so dense that one bank of the river could not be seen from the other bank for the forest. There is a good trade in both grain and cotton at Junásávar which is particularly famous for its *kátha* wheat.

KACHHIGAD. **Kachhigad** is a small possession of His Highness the Ráo of Cutch, lying in the north-west corner of the Okhámandal coast, about eight miles north of Dwárka. It was built by Ráo Desalji I. early in the eighteenth century, to protect Cutch vessels from the pirates of Okha, who in former times were very numerous and daring. The population according to the census of 1872 was 123 and according to that of 1881 was 80 souls.

KADIÁLI. **Kadia'li** was formerly a separate tribute-paying *tálukah* of the Bábariávád district but is now under Junágad. The Grásiás are Bábriás of the Dhánka tribe. Kadiáli is about thirteen miles north-east of Jáfarábád and three miles north of Bherái bandar. The population according to the census of 1872 was 621 and according to that of 1881 was 468 souls.

KÁGVADAR. **Ka'gvadar** was formerly a separate tribute-paying *tálukah* of the Bábariávád district, but is now under Junágad. The Grásiás are Bábriás of the Varu sub-tribe. Kágvadar is about nine miles north of Jáfarábád. The population according to the census of 1872 was 312 and according to that of 1881 was 535 souls.

KÁHNPUR-ISHVARIA. **Ka'hnpur-Ishvaria** is a separate tribute-paying *tálukah* under the Lodhika *thánah* consisting of two villages Káhnpur and Ishvaria. Káhnpur is seven miles south-west of Átkot and thirteen miles

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south-east of Sardhár. Ishvaria is three miles west of Káhnpur. Both villages are a long distance from Lodhika, Káhnpur being about thirty-two and Ishvaria twenty-nine miles from thence to the south-east. The *tálukdárs* are Vála Káthis who hold a share in Dadva under Gondal. The population according to the census of 1872 was 509 and according to that of 1881 was 593 souls.

KÁLÁVAD.

Ka'la'vad, about twenty-eight miles south-east of Navánagar, is the chief town of the *mahál* of that name. According to the 1872 census it had a population of 2604, but this total sank to 2316 in 1881 owing to the famine of 1878-79. Kálávad is famous in local legend as being the place where a Vála Rajput of the Dhánk family married the daughter of a Káthi, and thus formed the present tribe of Vála-Káthis. It was famous so far back as 1780 for very fine *dangari* or coarse cotton cloth called locally *pánkoru*. This, before the introduction of English calico, was worn even by Rájás and great chiefs. But this manufacture has now entirely disappeared. There is an ancient temple here sacred to the goddess of small-pox, Sitla Máta, of some little local fame. Kálávad is a walled town.

KAMADHIA.

Kamadhia is a separate tribute-paying *tálukah* under the Bábra *thánah*, from which it is about twenty-five miles distant to the west. It is about a quarter of a mile from the eastern bank of the Bhádar river and eleven miles south-east of Gondal. It is only nine miles to the north-east of the Sultánpur railway station. This *tálukah* consists of but one village, and formerly belonged to the Sánthali *parganah*, but was bestowed by the Jám of Navánagar on Mir Sarfaráz Ali, an influential noble of the Baroda court, in A.D. 1817. The population according to the census of 1872 was 817 and according to that of 1881 772 souls.

KAMÁLPUR.

Kama'lpur is a separate tribute-paying *tálukah* of but one village under the Bhoika *thánah* from which it is about twelve miles distant to the eastward. The *tálukdárs* are Jhála Rajputs and Bháyád of Limbdi. It is about seventeen miles distant from the Limbdi railway station. The population according to the census of 1872 was 698 and according to that of 1881 558 souls.

KANDORNA.

Kandorna is the chief town of the *mahál* of the same name; it is about ten miles north of the town of Dhoráji, and has a population according to the 1872 census of 2211, but this number fell to 2067 in 1881 consequent on the famine of 1878-79. Kandorna has a strong fort, and a large grove of mango trees lies near the town. The *parganah* of Kandorna has generally rich soil, and there are many Kanbis resident there. Kandorna belongs to the state of Navánagar.

KANDORNA RÁNÁKA.

Kandorna Ra'na'ka. This town is situated on the west bank of the river Minsár about eighteen or nineteen miles to the east of Porbandar, and about seven miles west of Kutiána. In 1872 the population amounted to 2073 souls, but fell in 1881 to 1987 persons consequent on the famine of 1878-79. Early in the present century some Makránis who were on bad terms with Porbandar, namely Murád Khán and Fakir Muhammad, handed over the fort and town of Kandorna to Jám Jasáji of Navánagar in consideration of being paid a *lákh* of Jámis and being taken into Navánagar service. As

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the Jám refused to restore Kandorna to the Rána though pressed to do so by the British and Gáekwár authorities, Colonel Walker marched against the place and speedily conquered the town, expelling the Makránis and Navánagar troops. He then restored Kandorna to the Rána on the 5th December 1807, and it has ever since remained in his hands. On this occasion a *nazaránah* of Rs. 20,000 was levied from the Rána. There is a good traveller's bungalow and *dharmshála* at Kandorna which is situated on the high road from Porbandar to Dhoráji and Jetpur.

KANER.

Kaner is a separate tribute-paying *tálukah* under the Lákhápádar *thánah*, from which it is distant about three miles to the north-west. The *tálukah* consists of but the one village of Kaner. The *tálukdárs* are Káthis of the Vála tribe. The population according to the census of 1872 was 225, and according to that of 1881 was 248 souls.

KÁNKASIÁLI.

Ka'nkasia'li is a separate tribute-paying *tálukah* of one village under the Lodhika *thánah*, from which it is distant about ten miles to the north-east. It is eight miles south of Rájkot. The *tálukdárs* are Jádejás and Bháyád of Kothária. The population according to the census of 1872 was 233 and according to that of 1881 was 236 souls. The Rájkot-Gondal highroad passes through the Kánkasiáli limits.

KANJARDA.

Kanjarda is a separate tribute-paying *tálukah* under the Chok *thánah* from which it lies about five miles to the north as the crow flies, but is about ten miles by road owing to the hills. It lies at the foot of the Bhádvo hill which is 1472 feet high. Close to it are the Shatrunjaya and Lonch hills, 1977 and 1426 feet high respectively. It is about eight miles to the south-west of Pálitána. The *tálukah* consists of but the one village of Kanjarda. The *tálukdár* is a Sarvaiya Rajput. The population according to the census of 1872 was 253 and according to that of 1881 was 297 souls.

KÁNTELA.

Ka'ntela. This village is situated about half a mile from the sea and about seven miles north-west of Porbandar. The population was 302 persons in 1872, but rose in 1881 to 373 souls; but the village is in a very poor and depressed condition. To the north of the village is the Revati Kund or reservoir, and the temple of the Revateshvar Mahádev said to have been founded by Rája Revat. There is a very interesting inscription here dated *Samvat* 1320 equivalent to A. D. 1264, relating how Sámatsingh who was the viceroy of Saurashtra and afterwards minister of Arjundev Vághela, repaired the Revati Kund or reservoir. Áchárya Valabhji derives the name Kántela from *kánt* husband and *vela* sea-wave, as there is a passage in the inscription alluding to the husband of Revati (Baldev) and her sporting with him by the sea-shore. The passage is as follows:

'Here in the seat of her glory, did
Revati sport with her husband
In the woods on the sea-shore.'[1]

[1] It must be borne in mind that Visávára is about six miles only from Kántela, and that Visávára is called Mul-Dwárka as well as the Mul-Dwárka near Kodinár.

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outh-east of Sardhár. Ishvaria is three miles west of Káhnpur. Both villages are a long distance from Lodhika, Káhnpur being about thirty-two and Ishvaria twenty-nine miles from thence to the south-east. The *tálukdárs* are Vála Káthis who hold a share in Jadva under Gondal. The population according to the census of 1872 was 509 and according to that of 1881 was 593 souls.

KÁLÁVAD.

Ka'la'vad, about twenty-eight miles south-east of Navánagar, is the chief town of the *mahál* of that name. According to the 1872 census it had a population of 2604, but this total sank to 2316 in 1881 owing to the famine of 1878-79. Kálávad is famous in local legend as being the place where a Vála Rajput of the Dhánk family married the daughter of a Káthi, and thus formed the present tribe of Vála-Káthis. It was famous so far back as 1780 for very fine *dangari* or coarse cotton cloth called locally *pánkoru*. This, before the introduction of English calico, was worn even by Rájás and great chiefs. But this manufacture has now entirely disappeared. There is an ancient temple here sacred to the goddess of small-pox, Sitla Máta, of some little local fame. Kálávad is a walled town.

KAMADHIA.

Kamadhia is a separate tribute-paying *tálukah* under the Bábra *thánah*, from which it is about twenty-five miles distant to the west. It is about a quarter of a mile from the eastern bank of the Bhádar river and eleven miles south-east of Gondal. It is only nine miles to the north-east of the Sultánpur railway station. This *tálukah* consists of but one village, and formerly belonged to the Sánthali *parganah*, but was bestowed by the Jám of Navánagar on Mir Sarfaráz Ali, an influential noble of the Baroda court, in A.D. 1817. The population according to the census of 1872 was 817 and according to that of 1881 772 souls.

KAMÁLPUR.

Kama'lpur is a separate tribute-paying *tálukah* of but one village under the Bhoika *thánah* from which it is about twelve miles distant to the eastward. The *tálukdárs* are Jhála Rajputs and Bháyád of Limbdi. It is about seventeen miles distant from the Limbdi railway station. The population according to the census of 1872 was 698 and according to that of 1881 558 souls.

KANDORNA.

Kandorna is the chief town of the *mahál* of the same name; it is about ten miles north of the town of Dhoráji, and has a population according to the 1872 census of 2211, but this number fell to 2067 in 1881 consequent on the famine of 1878-79. Kandorna has a strong fort, and a large grove of mango trees lies near the town. The *parganah* of Kandorna has generally rich soil, and there are many Kanbis resident there. Kandorna belongs to the state of Navánagar.

KANDORNA RÁNÁKA.

Kandorna Ra'na'ka. This town is situated on the west bank of the river Minsár about eighteen or nineteen miles to the east of Porbandar, and about seven miles west of Kutiána. In 1872 the population amounted to 2073 souls, but fell in 1881 to 1987 persons consequent on the famine of 1878-79. Early in the present century some Makránis who were on bad terms with Porbandar, namely Murád Khán and Fakir Muhammad, handed over the fort and town of Kandorna to Jám Jasáji of Navánagar in consideration of being paid a *lákh* of Jámis and being taken into Navánagar service. As

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KARMAD.

Karmad is a separate tribute-paying *tálukah* under the Bhoika *thánah* from which it is eleven miles distant to the south-west. It is six miles to the north-east and six miles to the south-east of the Ránpur and Chuda railway stations respectively. The *tálukah* consists of the village of Karmad alone. The *tálukdárs* are Jhála Rajputs and Bháyád of Chuda. The population according to the census of A.D. 1872 was 615 and according to that of 1881 648 souls.

KÁROL.

Ka'rol is a separate tribute-paying *tálukah* under the Bhoika *thánah*, from which it lies eight miles to the westward. It is distant four miles south-west of the Limbdi, and five miles to the east of the Chuda railway stations. The *tálkudárs* are Jhála Rajputs and Bháyád of Limbdi. The population according to the census of 1872 was 1075 and according to 1881 1084 souls.

KARJÁLA.

Karja'la is situated on the eastern bank of the Shel river about seven miles north-west of Kundla under Bhávnagar. The Grásiás are Khumáns. Karjála appears to have been an ancient settlement, as large bricks are dug up here similar to those found in the ruins of Valabhi, &c. The first Grásiás of whom there is any authentic detail are the Vájás, and the village is said to have belonged to Merji Vája. Merji was betrothed to a Chudásama damsel of Dhári, and the bridal party was on its way to Karjála when the Bábriás attacked the village and drove off the cattle. At this time Merji Vája was on the point of being married to his bride. He had put on the *vágho* or wedding garment, the *varmál* or nuptial necklace, and on his right wrist was a *mindhal* berry[1] attached by a coloured string; she also was attired in her bridal array. When he heard the news of the attack of the Bábriás, he at once rode off at the head of a chosen body of men and overtook the Bábriás a few miles from Karjála and about one and a half to two miles from Kundla, near a tree still standing called the Suryavad. Here he attacked his enemies, but as it was a desperate encounter whence he could scarcely hope to return alive, he tore off the *varmál* or marriage necklace, and after fighting bravely was slain. When his bride reached Karjála, the news arrived of his death, and she at once became a *sati*, but before mounting the funeral pile she uttered the following verses:

I have not walked the four turns in the nuptial-hall,[2]
She said, the marriage necklace is broken, Oh Lord
of Karjála.

I have not donned the bridal raiment and walked thus
attired on the banks of the Shel;
For this I grieve much, said she, Oh Lord of Karjála.

The band mounted in pursuit, but you did not return;
Where hast thou certainly fallen on the battle-field,
Oh Lord of Karjála.

Oh Vája, the ship has been wrecked when it had
almost reached the shore;
But thou hast left me in mid-ocean; Oh Lord of Karjála.

[1] Randia Dumetorum.

[2] The sacred fire is in the centre of the *chori* or nuptial-hall and has to be four times encompassed by both bride and bridegroom after they have worshipped the sacred element.

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Having said this she mounted the pile and passed with her lord through the flames. After this Merji, it is said, became a *bhut* or ghost, and gave much annoyance, until finally his soul was appeased by the spear-head which had slain him being taken to Gaya where *shrádh*[1] also was performed for his soul's benefit. The monument of the *sati* is still standing on the banks of the Shel river, and bears the date *Samvat* 1470 (A.D. 1414). The population of Karjála according to the census of A.D. 1872 was 540 and according to that of 1881 442 souls. KARJÁLA.

Ka'tar was formerly a separate tribute-paying *tálukah* of the Bábariávád district, but is now under the jurisdiction of Junágad. It is about ten miles north of Jáfarábád. The Grásiás are Bábriás of the Váru sub-tribe. The population according to the census of 1872 was 915 and according to that of 1881 800 souls. KÁTAR.

Ka'throta is a separate tribute-paying *tálukah* under the Lákhápádar *thánah*, from which it lies about fifteen miles to the westward. The *tálukah* consists of the one village of Káthrota. Káthrota is ten miles south of Bagasra and twelve miles to the south-east of Mánikváda. The *tálukdárs* are Káthis of the Vála tribe. The population according to the census of 1872 was 244 and according to that of 1881 59 souls. KÁTHROTA.

Ka'toria is a separate tribute-paying *tálukah* of the Gohilvád district, and is subordinate to the Songad *thánah* from which it lies about two miles to the northward. It is situated on the west bank of the Utávali river. It is about six miles from the Sihor railway station, and only one and a quarter from that of Songad. The soil of Kátoria is very fertile and particularly favourable to the growth of the mango tree, of which there are several orchards both here and at Songad, further to the south on the same stream. The *tálukah* consists of but one village and the *tálukdárs* are Gohils of the Váchání and Devání branches, and Bháyád of Bhávnagar. The population according to the census of 1872 was 394 and according to that of 1881 309 souls. KÁTORIA.

Kesria is a separate tribute-paying *tálukah* under the Wadhwán station *thánah*, from which it lies about eighteen miles to the north-east. It is about three and a half miles north of the Lakhtar railway station. The *tálukah* consists of but the one village of Kesria. The *tálukdárs* are Jhála Rajputs, and Bháyád of Lakhtar. The population according to the census of A. D. 1872 was 186 and according to that of 1881 231 souls. KESRIA.

Kesod, called in the Persian histories Kesoj, is situated on the bank of an affluent of the Sábi river called the Tilori. It is about fifteen miles south of Vanthali and twenty-five miles south-west of Junágad. It is a thriving town with a population of 3169 according to the census of 1872, but fell to 2589 after the famine of 1878-79. The population consists chiefly of Lohánás. Kesod is a walled town with an inner citadel. Kesod was originally a Ráizádah KESOD.

[1] Shrádh are the ceremonies annually performed for the spiritual welfare of the dead.

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holding, and Dagoji Ráizádah figured prominently in the local wa of the eighteenth century; but in A.D. 1784-86 he became troublesome by ravaging the *parganah* of Bántva that the talukdar of that estate, Bábis Edal Khán and Mukhtiyár Khán, sought the aid of the Junágad Diván Raghunáthji, who sent his brothers Deb and Ranchodji to suppress his outrages. They thoroughly humbled Dagoji and forced him to pay a fine, as well as restore the plunder Bántva. Eventually, being unable to defray the demands of his soldiery, he sold Kesod in A.D. 1788 for a *lákh* of Jámsháhi ko The Ráizádahs still hold *grás* in the Kesod *parganah*.

HADARPUR. **Khadarpur, Mithi Virdi.** These are two small villag situated about two miles from each other; Mithi Virdi lying on t sea-shore and Khadarpur inland. Mithi Virdi is famous for wells of sweet water excavated in the face of the rock lying on the sea-shor These wells are every day twice overflowed by the salt sea, b nevertheless the water remains sweet. Besides these wells there are several minor springs of the same nature. Hence the name of the village, which means sweet well. The population of Mithi Virdi by the census of 1872 was 200 souls. Khadarpur had by the same census 781 souls, and in 1881 the population increased to 87 Khadarpur is twenty miles from Bhávnagar.

HADKHAD. **Khadkhad** is a village under Jetpur, and is near the Khákhra station on the Bhávnagar-Gondal railway. It is eighteen miles east-south-east of Jetpur. The population according to the census of 1872 was 640 and according to that of 1881 was 476 souls.

ÁKHRECHI. **Kha'khrechi** is the principal town of the Mália state and lies about ten miles to the east of Mália and about nineteen miles to the north-north-east of Morbi, and appears to have been a town of some antiquity. Mulvadar within its limits is said formerly to have been a port. In these days Khákhrechi was very flourishing, but when the Ran was no longer navigable up to Mulvadar, it was deserted by traders, and Kanbis came hither and cultivated the lands. When early in the eighteenth century A.D. Thákor Káyáji received Machhukántha and certain lands in Vágad, Mália and Khákhrechi fell on his death to the share of his son Morji, who it is said invited the Miánás over from Vágad to guard the Mália pass over the Ran, and himself resided at Khákhrechi. Feuds seem to have existed from an early period between the chiefs of Morbi and Mália and during the latter part of the eighteenth century A.D., the Morbi chieftain Vághji I. called in to his aid and subsidized the army of Fatehsingh Gáekwár, paying for its assistance Rs. 1,50,000. During these hostilities the town of Khákhrechi was plundered by the Morbi and Gáekwár troops. Khákhrechi is not a walled town but is fairly populous, and has a fine tank to the south of the village. It is about four miles south of the shore of the Ran. There is a school at Khákhrechi. The population according to the census of 1872 was 2378 and according to that of 1881 was 2441 souls.

HAMBHÁLA. **Khambha'la** is a separate tribute-paying *tálukah* of the Gohilvád district and is situated in Káthiáwár proper. It contains four villages, namely Khambhála, Vánkia, Shekha, and Hirásar. The *talukdárs*

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are Káthis of the Khachar tribe. Khambhála is situated on the southern bank of the Ghelo river, and lies ten miles to the north-north-east of Bábra, to which *thánah* it is subordinate. The nearest railway station is Dhasa which is seventeen miles distant to the south-east. It is also about eighteen miles to the north of Láthi railway station. The country is hilly. The population according to the census of A.D. 1872 was 1015 and according to that of 1881 890 souls.

KHAMBHÁLIYA.

Khambhaliya. After Navánagar, Khambháliya is the town of most importance in the Jám's dominions. It is situated in north latitude 22° 12′ and east longitude 69° 44′ at a distance of about ten miles from its port of Saláya which is situated at a distance of one mile from the Gulf of Cutch, on a creek of the same name. Owing to the isolated position of Saláya, its trade is but small. There is a *nyáyádhish* or native judge, and a *vahivatdár* or revenue collector permanently stationed here. There is a boys' school, a girls' school, and dispensary here. Khambháliya was the residence of the Jám during the time Navánagar was made a *khálsah sarkár*, and indeed until the death of the Emperor Aurangzeb. Khambháliya is an ancient town, and was formerly a possession of the Vádhels, from whom it was conquered by Jám Rával. It contains several old temples. The ironsmiths of Khambháliya are renowned for their skill, and there are gunsmiths there capable of making breech-loading fire-arms. A tax is levied at Khambháliya on all pilgrims proceeding to Dwárka at the following rates:

On a two-wheeled cart or carriage—26 *koris* and 10 *annas*.
„ a four-wheeled cart or carriage—125 *koris*,
„ palanquin—250 to 500 *koris*,
„ elephants—each 525 *koris*,
„ camel ridden by one man—7 *koris* and 9 *annas*,
„ camel ridden by two men—10 *koris* and 11 *annas*,
„ horsemen—each 5 *koris* and 5 *annas*,
„ each bullock bearing load—2 *koris* and 9 *annas*.
„ each buffalo—2 *koris* and 9 *annas*,
„ each footman—1 *kori* and thirteen *annas*;

and should they travel by other routes there are collectors of this tax stationed at Gurgadh, Gánga, Gándhvi, and Lámba. There is a celebrated shrine at Pindtárak, a sea-port under Khambháliya, where are ancient temples; a fee is levied also from pilgrims proceeding hither. The wonderful thing at Pindtárak is a *kund* or reservoir in which if a ball of rice be thrown, it does not sink but floats. Hence the name Pindtárak from *pind* a ball of rice, and *tárak* causing to float. It is also said that old temples, or the remains of them now covered by the sea, are visible at extremely low tides. The population of Khambháliya according to the census of 1872 was 9067 souls, but decreased in 1881 to 8576 persons owing to the famine of 1878-79. There are two small rivers close to the city walls, one of which is called the Ghi and the other the Teli. The Teli joins the Ghi close to the town, and the Ghi falls into the Saláya creek.

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Kha'mbhda. This village is situated about eight miles south of Dhrángadra on the highroad between this town and Sitha, from which latter place it is about six miles distant. It owes its fame to the shrine of the Khámbhdio Nág or snake, which is just outside the northern gate of the village. No gate is made to Khámbhda, as the Khámbhda snake is supposed to guard the village. Snakes are frequently seen lying at night in the village entrance and are never meddled with. No snake may be killed or even annoyed in the village. This village appears to have been founded at about the same time as Sitha by Ráj Jálakdevji at the close of the twelfth or early in the thirteenth century. The history of the Khámbhda Nág is that there were seven brothers Rajputs of the Chávada clan who resided in the Bhál district with their only sister who was called Láchhubái. Their village was attacked by marauders and the cattle driven off. The brothers mounted in pursuit to recover the cattle and all fell fighting in different spots. On their death they all became snakes and are worshipped as such to this day. Their sister Láchhubái is said to have miraculously become a *sati* in all seven places at once with each of her brothers. And when any of these seven Nágs is addressed, he is called brother of Láchhubái. These snakes are worshipped by Nágmagás of the Vádi or snake-catching tribe. The first brother's shrine is near Shiáni and he is called the Shiánio Nág. The second's is near Devadholera and his temple is close to that of Shiv, and he is known as the Devdholerio Nág. The third is at Talsána, and is known as the Talsánio; the fourth is at Távi, and he is called the Távio; the fifth is that at Khámbhda, and he is known as the Khámbhdio; the sixth is at Bechara and he is called the Bucherio; the seventh is at Dhaváná and he is called Dhavánio Nág. Since the establishment of the Khámbhdia Nág the undermentioned castes cannot reside in the village, namely, 1 Sonis (goldsmiths); 2 Bhávsárs (dyers); 3 Mochis (leather-workers); 4 Chamárs (tanners); and (5) Khátkis (butchers); and it is said that if any of these castes come to the village they are so annoyed by the snakes that they are obliged to leave. No cases are known however of people being killed by snakes in Khámbhda. The population consisted in 1881 of 841 inhabitants, of whom 436 were males and 405 females. There are 157 dwelling-houses for human habitation, and fifty-six others used as storehouses. The principal tribes are Bráhmans, Vániás, Rájputs, Kolis, and Dheds. It is like Sitha famous for its earthen vessels, many of which are exported to distant villages, especially those for making curds, and others for making clarified butter called *ghitávanis*. A coarse cotton cloth is made at Khámbhda in sufficient quantity for local wants only. The principal trade is in cotton, but grain is also sold to some extent. The temple of Shiv here bears a date of *Samvat* 1520 (A.D. 1464), and some old *pályás* or funeral monuments are as old as *Samvat* 1512 (A.D. 1456).

HAMBHLÁV.

Khambhla'v is a separate tribut
Bhoika *thánah* from which it lies four m
It is about 600 yards to the south of t
The *tálukah* consists of two villages: K

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which latter village lies about six miles to the south-east of Khambhláv. The nearest railway station is Limbdi which is seven miles to the west of Khambhláv. The population according to the census of 1872 was 1343 and according to that of 1881 1449 souls. The *tálukdárs* are Jhála Rajputs and Bháyáds of the Limbdi house.

KHÁNDIA.

Kha'ndia is a separate tribute-paying *tálukah* of but the one village of Khándia. It is situated in Jhálávád, and is subject to the Bhoika *thánah* from which it lies distant about four miles to the south-west. It is eight miles south-east of the Limbdi and twelve miles to the north-east of the Ránpur railway station. The *tálukdárs* are Jhála Rajputs and Bháyáds of Limbdi. The population according to the census of 1872 was 966 and according to that of 1881 781 souls.

KHARKADI.

Kharkadi is a village of the Gogha sub-division of the Ahmadabad district. It is situated about ten miles south-east of Sihor and four miles north-west of Mohota Khokhra. Kharakdi is specially famous for a shrine of Bálan Sháh which contains an inscription dated in the month of Ramazán Sur San 666 *i.e.* A.D. 1266, that is to say during the reign of the Emperor Gheiásud-din-Balbun of Delhi, and of the Rája Arjun Dev Vághela of Anhilváda, and about thirty years or so before the conquest of Gujarát by the Muhammadans during the reign of Alá-ud-din Khilji. The legend states that Bálan Sháh was the son of Abu Muhammad Zakariya son of Muhammad Ghos son of Abu Bakr the Kuraishi of Multán, and having a difference with his father he left the Panjáb and came to Gogha accompanied by a servant named Shekh Umar. He afterwards came on to Kharakdi, then a small village, and alighted at the house of a Muhammadan oil-presser. There he cured the mother of the oil-presser of blindness and performed other miracles. After living there for many years in the odour of sanctity and performing many miracles, he died in Sur San 666 in the month of Ramazán at the age of one hundred years. After his death his shrine was worshipped by the villagers, and his servant Shekh Umar and the oil-presser remained in charge of it. His brother Ibráhim Sháh and his nephew Sachinda are said to have come in search of him, but the earth opened and swallowed Ibráhim first and afterwards his nephew. Afterwards Shekh Umar, jealous of the share in the profits taken by the oil-presser, murdered him and remained in sole charge. He probably murdered both the brother and nephew. Afterwards, when Mokhera Gohil was ruling at Khokhra, he is said to have besought the then tenant of the shrine to intercede for him that he might have a son. It is said that he told Mokhera in reply, that if he should offer a cow in sacrifice he would obtain his desire. Mokhera professed himself willing to do so, and when he brought it the hermit said that as he had committed the sin of asking a Hindu to offer up a cow, he must die, but that he had only done it to try Mokhera's faith. He then told Mokhera to release the cow, and slay a buffalo which would come from the east with a white flag tied to its horns. Mokhera did so, and obtained two sons named Dungarji and Samarsinghji, but the earth opened and swallowed up the hermit. It seems probable this is a delicate way of saying that Mokheráji put the hermit

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to death. Afterwards another descendant of Shekh Umar assumed charge of the shrine and enjoyed the entire village. Many years afterwards, the Váchání Gohils of Khokhra Mohota acquired a half share of the village of Kharkádi and the village is now enjoyed jointly by them and by Shekh Umar's descendants. The inscription in the shrine of Bálan Sháh is as follows:

بسم الله الرحمن الرّحيم ٥ لا اله الا الله محمد رسول الله ٥
لا إنّ اولياءَ الله ٥ شيخ سيد وديان ازصدق دل سيدي ذات
شد آزاد شد ازحق شد واصل ابن شيخ الكبير قطب العالم المنير
بهاؤ الحق ؤالشرح والدين ابو الين مسماي ابو محمد ذكريا
بن محمد غوث بن ابي بكره القريشي تولد في ليلتہ الجمعتہ في
شهر رمضان ليلتہ القدر سنہ ست وستين وخمسمئہ وكان مدة
حياته في الدنيا مئتة سنة ثم ارتحل من دارالفناء الي مقام
البقاء بين الظهر والعصر في السابع من صفر سنہ ست وستين
وستّمئہ الشيخ ونام مادر مخدوم صاحب فاطمہ بنت عيسے بن
شيخ الاسلام والمسلمين غوث الثقلين شيخ محي الدين عبد القادر
الحسني وكناتي آن گيلاني ميخوانند

'In the name of God the Compassionate the Merciful. There is no God but God, Muhammad is the Apostle of God. In truth the saints are of God. Shekh Syad Vadián of true heart was by caste a Syad. He was a freeman and true man. And by origin he was son of the great Shekh Kutb-ul-Álam the glorious, Baha-ul-Hak-wa-us-Sharah-wa-ud-din Abul In named Abu Muhammad Zakriya son of Muhammad Ghos son of Abu Bakr the Kuraishi. He was born on the night of Friday the 27th of the month of Ramazán on the night of power[1] (Lailat-ul-Kadar) Sur San 566. And the length of his life in this world was 100 years. And he departed from this perishing home to the eternal mansion between the afternoon and evening of the 7th of the month of Safar, Sur San 666. Such was the Shekh. And the name of his mother was Makhdum Sáhib Fátimah the daughter of Isa, the son of the Shekh-ul-Islám, the intercessor in both worlds Shekh Mahya-ud-din Abd-ul-Kádar Al Hasani and they say his tribe was Giláni.'

There is another tablet in the mausoleum which bears an inscription to the effect that the shrine was repaired in A.H. 1245.

[1] On this night the Kurán is supposed to have descended from h

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KHAREDI.

Kharedi is an important township under Virpur, from which it lies about twenty miles to the north-west. Kharedi was originally the chief seat of the Virpur chiefdom, but now occupies second place. It is about thirty miles south-west of Rájkot. In former times, Kharedi was a place of some little importance and gave a name to a sub-tribe of Audich Bráhmans who are called Kharediás. In the Muhammadan times it was the seat of a *thánah* which gradually became a hereditary holding; and thus rose the family of the Kharedia Sipáhis, a branch of whom afterwards for a time ruled at Mahuva in Válák. These Sipáhis who were the hereditary *thánahdárs* were driven out by the Káthis, and these were in their turn expelled by Bhároji son of Bhánji the founder of the house of Virpur Kharedi, who established himself there and subsequently extended his rule over Virpur, &c. It seems probable that at this was done with Muhammadan aid, and that at first Bhároji occupied a comparatively subordinate position at Kharedi. But on the fall of the Moghal power in the eighteenth century A.D. the Virpur chieftains consolidated their rule over their present holding. The generations from Bhároji to the present occupant of the *gádi* are as follows: 1 Bhánji; 2 Bharoji; 3 Hardholji; 4 Sáhibji; 5 Mokoji; 6 Muluji; 7 Jethiji; 8 Mokoji also called Bávoji; 9 Suroji; 10 Muluji; 11 Sultánji; 12 Suroji. The present chief Suroji is about thirty-five years of age. The population of Kharedi was 1738 souls according to the census of 1872 and 1360 according to that of 1881.

KHÁRVA.

Kharva is a village of the Wadhwán state. It is distant five miles south of Wadhwán city and eight miles south-east of Wadhwán camp. The population according to the census of 1872 was 1562 and according to that of 1881 1316 souls.

KHERÁLI.

Kheráli is a separate tribute-paying *tálukah* under the Wadhwán station *thánah*. It is a *tálukah* of two villages, Kheráli and Vádla. Kheráli is two and a half miles to the south of Wadhwán station while Vádla is eight miles to the east of that station. The nearest railway station is that of Wadhwán camp from which it is two and a half miles distant. The population according to the census of 1872 was 1190 and according to that of 1881 1155 souls.

KHERDI.

Kherdi is a village of the Rájkot state, and lies about eight miles to the east of that town. It is famous as being the residence of the renowned Loma Khumán of Kherdi who sheltered Sultán Muzaffar of Gujarát when in hiding from the troops of the Emperor Akbar's viceroy of that province. The Mirát-i-Sikandri speaks of Kherdi as being a village of the Sardhár *parganah*, but it is now placed under Kuádva. After the death of Loma Khumán by treachery at Navánagar, his descendants appear to have lost their hold on Kherdi, from which they were driven by the Jám, and they remained for some time at Jasdan. But in about A.D. 1660-65 Vika Khachar conquered Jasdan from Jasa Khumán, the grandson of Loma Khumán's brother Bhoka, and they then retired to Loliána. The population of Kherdi according to the census of 1872 was 1023 and according to that of 1881 was 1348 souls.

Khijdia, usually called Khijdia Dosáji, is a separate tribute-paying

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KHIJDIA. *tálukah* of the Gohilvád district. It is subordinate to the Songad *thánah*, from which it is distant about eighteen miles to the north-west. The nearest railway station is Dhola junction which lies about five miles to the east-south-east of Khijdia. The *tálukah* consists of but the one village of Khijdia. The *tálukdárs* are Gohil Rajputs and Bháyád of Láthi. The population according to the census of 1872 was 489 and according to that of 1881 995 souls.

KHIJDIA. **Khijdia** is a separate tribute-paying *tálukah* of the Gohilvád district, and subordinate to the Bábra *thánah* from which it is distant about nine miles to the west-north-west. The nearest railway station is that of Chital which lies about eleven miles to the east-south-east of Khijdia. The *tálukah* consists of but one village, and the village is divided into two shares, one belonging to a Syad and one to a Vála Káthi. The population according to the census of 1872 was 449 and according to that of 1881 265 souls. This Khijdia is usually called Khijadia Syadno.

KHIJDIA. **Khijdia,** usually called Khijdia Nágáno, is a separate tribute-paying *tálukah* under the Lákhápádar *thánah* from which it is distant about sixteen miles to the north-west. The nearest railway station is that of Kunkáváv which is about fourteen miles to the north-west of Khijdia. The *tálukah* consists of the one village of Khijdia. The *tálukdárs* are Vála Káthis. The population according to the census of 1872 was 255 and according to that of 1881 85 souls.

KHOKHRI. **Khokhri** is a village of the Gondal state lying about nine miles south of Gondal and about six miles to the north-west of Sultánpur village, but nine miles north-west of Sultánpur railway station. It is the head-quarters of a *mahál* or revenue sub-division and the sub-divisional authorities reside in the village. The Gondali river joins the Bhádar river about four miles south-west of Khokhri. The soil is of excellent quality, and the revenue of this sub-division is good. A made-road is being constructed to connect Gondal with the railway station of Vándi. This road will pass through Khokhri which will thus be placed in communication with the railway. The population according to the census of 1872 was 2665 and according to that of 1881 2389 souls.

KHODU. **Khodu** is a village belonging to Wadhwán, from which it lies distant about fifteen miles to the north-west. It is the head-quarters of a *mahál* or revenue sub-division, and the sub-divisional authorities reside there. It is twelve miles distant to the north-west from Wadhwán camp railway station. There is a quarry of excellent stone at Khodu and the better sort of buildings both in the camp and city are constructed of this stone. Khodu is the first stage on the road from Wadhwán to Morbi. It is thirteen miles south of Dhrángadra. When Sultánji and Rájoji conquered the Vánkáner *parganah*, Sultánji as the elder retained the chiefdom, and granted Rájoji the village of Ráti Devli in *grás*. Dissatisfied with this Rájoji left the village and conquered Khodu and ruled there. After the death of Prathiráj father of Rájoji, Wadhwán had been annexed to the Ahmadabad kingdom and was farmed out to an Áhir *patel*. This *patel* being unable to pay the *jama*, Rájoji became

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KHODU.

responsible for it, and moved his residence from Khodu to Wadhwán which has remained in his family ever since. There is a very old *sati* monument at Khodu which records that in *Samvat* 1141 (A.D. 1085), *Shaka* 1006, the mother of one Joshi Viha became a *sati* on the second of the dark half of *Shrávan* best among the months. The rest of the inscription is illegible. There are two other interesting inscriptions here, one of *Samvat* 1544 equivalent to A.D. 1488 which runs as follows :

In *Samvat* 1544 *Shrávan Sud* 8th, Thursday, Rán Shri Surdásdev, son of Rán Shri Vágh the famous lord of Jhálávár died. To commemorate his death on this spot, his mother Purándi has erected this temple. The mason who built it is named Bhota. The astrologer ..... Dosa .....

It is supposed that this Surdásdev was Sultánji or Sartánji son of Vághji of Kuva. There is another inscription of interest in a well in the village of Velávadar about four miles west of Khodu. This is dated *Samvat* 1594 (A.D. 1538), *Shake* 1459 on the fifth of the light half of the month of *Vaishákh* in the reign of Pádsháh Shri Bahádur Sháh, Rána Shri Mánsinghji being the local chieftain. This is Mánsinghji of Halvad and the Bahádur Sháh is Bahádur Sháh of Gujarát. There is a vernacular school at Khodu. The population according to the 1872 census was 1633 and according to 1881 1599 souls.

KHORÁSA.

Khora'sa. This village lies about five and a half miles to the south-east of Bhanduri and twelve miles to the north-west of Pátan Somnáth. In 1872 the population was 778 but increased to 1066 in 1881 owing to immigration from the neighbouring villages. A very interesting inscription in the temple of the Nágnáth Mahádev at Chorvár is said to have been brought thither from Khorása. This inscription which is dated A.D. 1389 *Samvat* 1445 affords much historical information. It has been erroneously translated by Colonel Tod (Tod's Western India). This inscription makes special mention of repairs made by one Mal to the temple of the Sun at Khorása. Mal is described to have been a Kshatri of the Rohela tribe of the Makvána race also called Málo or Málde and to have been appointed as local governor of Khorása by Yuvráj Shivráj. This Shivráj is probably the same as Shivgan Vája of the Phulka and Bhua Timbi lekhs. The inscription at Chorvár gives the genealogy of this Mal or Málde and of his wife Vimládevi. His ancestor Lunig came to Saurashtra from Márwár. Lunig's son Bhimsingh received in *grás* the villages of Panchála, Kálej, &c. Bhimsingh's son Lavanya Pál died at Kálej leaving three sons (1) Lakshma Singh, (2) Lakhan Pál, and (3) Laksh (Lakho ?). Of these Lakshma Singh was slain in battle at Junágad leaving a son Rájsingh who was the father of Málde. Rájsingh, who was a brave and gallant man, was killed in battle at Bet Shankhodhar. The wife of Málde was Vimládevi of the Parmár race. Málde had three brothers namely (1) Matráj (Matra), (2) Munj (Munjo ?), and (3) Mohan, who was slain while endeavouring to recover cows driven from Khorása by robbers. Matráj married a wife named Námalde by whom he had four sons, 1 Limbo, 2 Harráj, 3 Vághela, 4 Mulráj. Málde himself had six sons, 1 Dudo, 2 Lákho, 3 Depo,

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KHORÁSA.

4 Rámo, 5 Sángo, 6 Lunsi, and 1 daughter named Hánsi. Málde's mother Rantádevi's great-grandfather was Vághela Kshemráj of Karkarpuri in Márwár. His son was Sombhram; his son was Vir (Viro) who came to Saurashtra and took service with Ra Khengár IV. of Junágad and took part in the battle between that Chief and Sultán Muhammad Tughlak. On this occasion Viro[1] sent away Ra Khengár on the shoulders of his brother's son Bhimdev, and himself gave his life in his defence. Rantádevi, mother of Málde was the daughter of this Viro. The river Kálipát, an affluent of the river Megal, flows to the south of the village. There are two tanks at Khorása one of which is called Jámbválu. There is a Government vernacular school at Khorása.

KHUNTÁVÁDA.

Khunta'va'da is situated in the Bhávnagar state about twelve or thirteen miles north-west of Mahuva and about twenty-eight miles south-east of Kundla. It is the seat of a subordinate revenue and police officer. There is a vernacular school here. There is a Buddhist cave about a mile from here in the hill called Chitrádhár. The cave is locally called Aghori Báva's cave. There are the remains of a good fort here, though now in a ruined condition, and it appears to have been a *thánah* under the Muhammadan rule. There is a well in the fort called Pánch Bibi no Kuvo. The population consists chiefly of Bráhmans, Vániás, Bharváds, Kolis, Ghánchis, Khatris, &c. The *darbári* offices here are good and well built. There are good temples of the Jains and Vaishnavas as well as of the followers of Svámi-Náráyan. There are several good merchants here, and Khuntáváda is quite a local trade centre. The village is situated on the southern bank of the river Málan. About a half mile to the east of the village three streams unite, *viz.* the Málan, the Rojhki, and the Lilio. This spot is called the Triveni and a temple of Bileshvar Mahádev stands here. A fair is held on this spot on the last day of the dark half of the month of *Shrávan*. Good mangoes and cocoanuts grow here. It is said that when Chámprájvála ruled at Bhádrod, this part of the country was waste. He had two sons Hemgal and Gángáit. They quarrelled with their father and came hither and built a hamlet on the site of the present village. At this time Prince Fateh Khán, who had formerly been governor of Mángrol, being displeased with his father, had gone into outlawry and came hither with his five wives and much treasure. He made friends with these two brothers, while they on the other hand were each desirous to kill him without the knowledge of the other, and obtain possession of his treasure. But the brothers quarrelled on the subject till their differences grew so bitter that Hemgalji at last told the prince of the evil designs of Gángáit. The prince poisoned Gángáit and built a strong fort. The village is said to have derived its name from the betrayal of Gángáit by Hemgal, and is hence called Khuntáváda or the place of betrayal. Afterwards Ahmad Sháh sent a force against the prince and besieged the place. The prince made a stubborn resistance, but finally fled to the Shiál Island. On

[1] This probably alludes to Ra Khengár's escape to the fortress of Girnár.

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this his five wives threw themselves into the fort well, ever since called Pánch Bibino Kuvo. The prince escaped to the Shiál Island and is said to have cast his treasure into the creek there. He was however pursued by the Sultán's army and taken prisoner and carried away to Ahmadabad where he shortly died in confinement. Hemgalji now occupied the village and his descendants remained here for some generations. The last of them was Vála Khengárji, who entertained many Vanára Áhirs in his service. Khengárji practised much oppression on these Áhirs and they uniting together seized and bound him and cast him into the bonfire lit on the occasion of the *Holi* or Spring Festival, and burned him to death. The Áhirs now became masters of the village, and commenced to ravage the country. The Muhammadans however conquered them and placed a *thánah* at Khuntáváda, which became under them the seat of a *parganah*. After the dissolution of the Moghal power, this village was plundered and burned by the Khumáns of Kundla, and lay waste until about 1785-86 when Thákor Vakhatsinghji after the conquest of Mahuva caused it to be repopulated. It has ever since been under the Bhávnagar state, and is now in an exceedingly flourishing condition. The population of Khuntáváda according to the census of 1872 was 2444 and according to that of 1881 1945 souls.

KOILI.

Koili. This is a village belonging to the Vanthali *mahál* of the Junágad state and is about four and half miles distant from Vanthali to the north-east. It is principally famous for the Tarnetar monastery within its village lands. The population of Koili consisted in 1872 of 1300 souls, but this number fell to 1194 in 1881 owing to the ravages of the famine of 1878-79. Koili is said to derive its name from the *koil* or Indian cuckoo which abounds in the groves here. The village was granted in A.D. 1728 (*Samvat* 1784) to Máhant Tulsigarji by the then *foujdár* of Junágad, and the successive Máhants or abbots have ever since been famous for purity of life, learning and general benevolence. Their hospitality is specially famous, and in times of famine they have frequently supported large numbers of starving folk so much so that there are several bardic verses in praise of different abbots and specially of Kripálgar who dispensed much charity in the famine of A.D. 1813 *Samvat* 1869. In A.D. 1831 *Samvat* 1887, when Nawáb Bahádur Khán was on the *gádi* of Junágad and when Dámodargar was abbot of Tarnetar, the Nawáb visited Tarnetar. The abbot received him right royally, and the Nawáb was so pleased that he granted to the monastery the two villages of Bodku and Rangpur and also bestowed on the abbot himself an elephant, a palanquin, and a torch as a personal honour. The abbots of Tarnetar have always been fond of horse-breeding and to this day there are a good stock of horses and mares at the monastery. The name Tarnetar is a corruption of the Sanskrit *trinetra*, three-eyed, an epithet of Shiva to whom the temple is sacred. This temple was repaired by the Gáckwár's Diván Vithalráv Deváji in A.D. 1811, *Samvat* 1867, and there is an inscription to this effect in the temple. But its original foundation is attributed to an ascetic named Bhagvánáth who lived solely on milk and came to this

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spot from Anjár in Cutch in A.D. 1265 *Samvat* 1321, during the reign of Ra Noghan of Junágad. There is a large fair here on the eighth of the light half of the month of *Áso* or October which lasts for two days and is attended by over 1000 people. There is an image of Ganesh in the temple enclosure in the great toe of the right foot of which there grows a small banian tree, which is said to have always the same number of leaves namely seven and to be always of the same size. It is called the Akshaya vad or 'imperishable banian.'

ODINÁR.

Kodinár[1] is a walled town, pleasantly situated on the south bank of the Singávada river about three miles from the sea. It first obtained importance in the hands of the Kasbátis (or old Muhammadan garrison) who were very powerful and warlike after the decay of the Moghal power. The Kasbátis also held Sutrápáda and Mángrol higher up the coast. In modern time the tribe has degenerated, and, at Kodinár, has been succeeded in power by two families of Syads called Bukhári and Kádri who established themselves about three hundred years ago receiving grants of villages and lands from the Bádsháh of Delhi.[2] At the time of the cessions of Kodinár to the Gáekwár by the Nawáb of Junágad in 1813, Vithalráv Deváji took these possessions from the Syads and in return gave them new grants under new *parwánahs*. He gave to the Bukhári Syads five villages, and to the Kádri Syads three villages, *viz.* Kaj, Chháchar, Malsarán, Nána and Mota Ichvar, *viz.* Nánávada, Chediváo, and Jatrákhadi. The *parwánahs* of Vithalráv are dated 1814. The Syads, although deprived of their ancient possessions, have continued their old style of living and expenditure; consequently at the present day they are reduced to poverty, and their lands are hopelessly mortgaged to moneylenders. The manner in which the *parganah* came into the hands of the Gáekwár has already been described. The inhabitants of Kodinár are principally Syads, Mehmans, Vániás, Lohánás and Bráhmans, Bháts, Fakirs, Musalmáns, Rajputs, Dhobis, Dheds, and Bhangis. The traders are the Mehmans, Vániás, Lohánás, and Bráhmans. The only caste which seems to be peculiar is that of the Káradiás,[3] a low caste of Rajputs who form the bulk of the cultivating class. They themselves trace their descent from a ruling power in Nagar Thatha which was expelled by the king of Delhi, but there is no confirmation of this. Their caste is to be found in Alna, Pátan, Mángrol, part of Porbandar, and at Dánta in Gujarát. They may eat with other Rajputs, but they cannot intermarry with them.[4] They are a lazy set of people and make bad cultivators.

[1] Major F. H. Jackson.

[2] Some of the *parwánahs* granting land to the Syads are of the reign of Akbar; others are of the last century.

[3] Kárdia is a term applied to Rajputs not owning landed estate or *grás*. A Kárdia may consequently be of any tribe. The Kárdiás here mentioned by Major Jackson say that they came originally from Sind. But they are not the only Kárdiás. There are numbers of them throughout the province of almost every tribe of Rajput. J. W. Watson.

[4] Káradiás do not intermarry with Grásia Rajputs, but they inter[illegible]th all other Rajputs who, like themselves, do not own *grás*, [illegible] a Káradia's daughter.

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The Dhobi caste is rather strong in Kodinár. They divide themselves into three Rajput tribes, the Chohán, Gohel, and Vághela. The first came from Dudhána under Kodinár, the second from Gogha, and the third from Amreli. They possess nearly 200 donkeys with which they perform the office of carriers for the grain-merchants. An average donkey load is four *mans*, and for carrying this six *kos* the hire is 4 *annas* British money. The distance of the town from the *bandar* has probably given cause for the existence of these donkeys, as it has for numerous camels which are employed in bringing goods from the *bandar* and stones from the quarries of which there are several between the town and the sea-coast.

Kodinár is situated in the middle of the fertile strip of land called Nágher, which extends from Mángrol to Bábariávád and bears evidence of a civilization older than that of most parts of Káthiáwár. The land is very reproductive, but it is at present badly cultivated. The land taxes vary in different parts of the *parganah* and are rather complex. Their irregularity is increased by the existence of three currencies, *viz.* the British rupee, the Baroda rupee, and the Spanish dollar or rial, which latter has crept into use from the neighbouring Portuguese settlement of Div. The cash land taxes have, for a long time, been fixed in dollars, but as there has not been a sufficiency of this coinage to permit of all payments being made in it, the rayats have had to pay in rupees, in the equivalent of dollars at the market rate. This being oppressive, Rája Sir T. Mádhavráo on his visit to Amreli in November 1878 fixed the value of the dollar for transaction between the Sarkár and the rayat at Rs. 2-5-0 of British currency. The rials are much sought after by Vániás. They form about three-fourths of the total coinage floating in the *parganah*. It is contemplated by the present administration to have a revenue survey made of the Kodinár *parganah*, and to introduce a uniform land settlement. Another cause of bad cultivation is that, in the place of the plodding Kanbi, the land is tilled in this *máhál* by the Káradiás, Musalmáns, Kolis and Dheds, who have small holdings and work indifferently. The cattle of this part of the country are smaller than in Káthiáwár, as, also, are the carts and agricultural instruments. The use of the Persian wheel is universal, affording the cultivators an opportunity of going to sleep in the cage in which the driver of the bullocks sits. There are 1016 wells for irrigation and thirty-four for drinking in this *mahál*. There are three harbours under Kodinár, *viz.* that close to Mul-Dwárka called Kodinár harbour, Phátal-Bara, and Velan. The latter is the best, as the two former are merely roadsteads. Trade is carried on with Bombay, Karáchi, Porbandar, and Mángrol. There are only two vessels belonging to merchants of Kodinár one of ninety and one of forty *khandis*. The principal articles of export are cotton, grain, and *ghi*; and of import wheat, *juvár*, clothes, spices, and dry goods. There are no facilities for traders at the *bandars* as yet. Cotton bales are carried to within a quarter of a mile of the beach, and from there are rolled over some deep sand to the water's edge. Coolies carry them through

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r XIII. Id Places. INÁR.

the surf to boats, which convey them to the *phattimárs* lying off the shore. During the monsoon, all boats are withdrawn to Div, Jáfarábád, and other places. The present administration has sanctioned the erection of a custom-house and a *dharmshála* at the *bandar*, and a road from the *bandar* to the town has been made by relief work. There are no buildings in the town deserving of any special notice. The *kacheri* and its accompaniments of lock-up and police lines were built by Vithalráv. There is a vernacular school and a dispensary. The post office is connected with the line which runs *viâ* Verával Pátan to Junágad and from there branches off to Rájkot and to Mánikváda, Amreli, &c.

TA.

Kota. This village belongs to the Khambháliya *mahál* and lies about four miles to the south-east of Khambháliya. The population according to the census of 1972 was ninety-three persons, but this had increased by the census of 1881 to 115. About a mile to the south-east of this village are the ruins of a town called Kundanpur which belonged to the Chávadas. The last Chávada ruler's name is said to have been Vikamshi, and the place was conquered by the Jethvás from him in *Samvat* 1370 (A.D. 1314). In the battle Vikamshi was slain, and his *páliyo* or funeral monument[1] stands to this day facing to the south (*i.e.* towards Gumli) and bearing the date above-named.

ÁRIA.

Kotha'ria is a separate tribute-paying *tálukah* of the Hálár district. The *tálukah* consists of six villages, *viz.* Kothária, Vávdi, Khorána, Nágalpur, Piplia, and Vágudad. The *talukdar* is a Jádeja Rajput and a Bháyád of Rájkot. Kothária is five miles south-east of Rájkot and twenty miles north of Gondal. It lies on the western bank of the Khokhardar river which falls into the Áji about two miles south of Rájkot. There is a great liquor distillery at Khorána. The *talukdar's* name is Jádeja Jethiji, and he has sixth class jurisdiction. There is a vernacular school at Kothária. The population of the village of Kothária according to the census of 1872 was 899 and according to that of 1881 842 souls. There is a small fort at Kothária.

SÁNGÁNI.

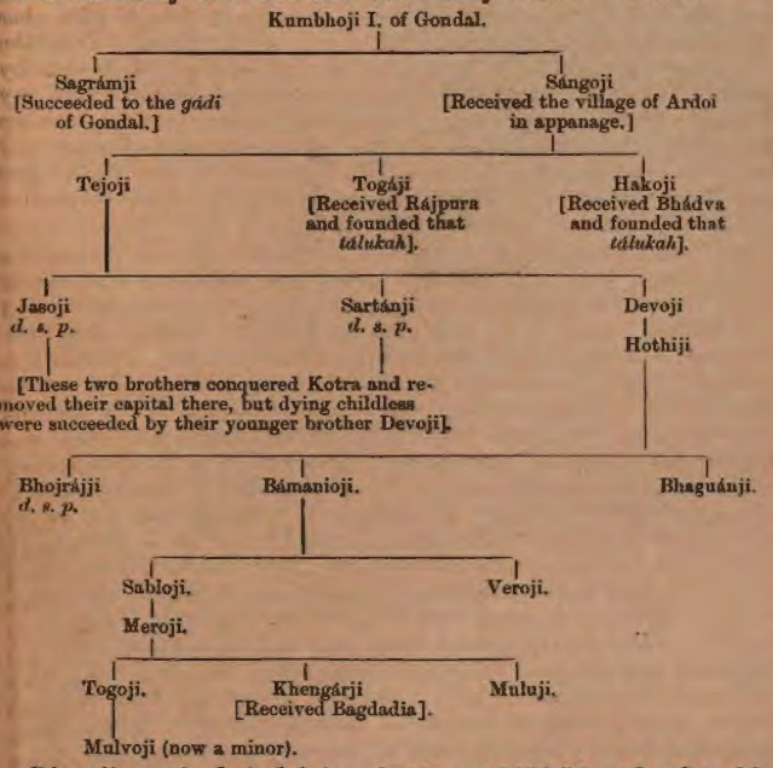
Kotra Sa'nga'ni is the chief town of the separate tribute-paying state of the same name. It is situated at the confluence of the two streams from the east and north respectively, which join to form the Gondli river. It is nineteen miles south-south-east of Rájkot and eight miles north-east of Gondal. The *tálukah* consists of seventeen villages and enjoys jurisdiction of the fourth class. This jurisdiction is at present exercised on behalf of the chief (a minor) by a *kárbhári*

[1] All funeral monuments face to the east, but Vikamshi's appears erected facing south towards his enemy's capital of Gumli.

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approved by the Agency. The founder of this *tálukah* was Sángoji son of Kumbhoji I. of Gondal. The family-tree is as under:



Sángoji received Ardoi in about A.D. 1654-55, and after him the town and *tálukah* was named Sángáni. He was killed fighting with the Káthis at Raiya, three miles west of Rájkot, in 1699, and in concert with Ranmalji of Rájkot conquered Sardhár. He was succeeded by his son Tejoji, who died after a prosperous rule in A.D. 1727. This was the time when disorder was spreading rapidly in Soráth. The great Emperor Aurangzeb, whose name alone had sufficed to compel obedience, had been now dead for fourteen years and the imperial hold on the distant provinces was slackening. The viceroys of Gujarát had enough to occupy their attention on the continent without interfering in the affairs of the peninsula, which was practically deprived of other aid and control than could be afforded by the *foujdár* of Junágad, and he found that it was all he could do to retain the home districts. The *thánahdárs* if holding important charges like Mángrol and Una, &c., erected them into states, while the smaller posts had to hold their own as they best could. The larger and smaller chiefs seized on the villages they held on farm, while the Káthis swept over the land like a pestilence. In this time of anarchy, the Káthis seized on Kotra (previously an imperial *thánah*) and Khumán Vaijo Jogio made of it his eyrie, whence

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he periodically issued forth to ravage the country. Vaijo had made himself very obnoxious to the Gondal chieftain, as well as to the Sángánis of Ardoi, and Jasáji and Sartánji of Ardoi, who were warriors of some prowess, resolved to conquer the place. This they did after a gallant fight in A.D. 1750 and established themselves therein. At this time Kumbhoji II. of Gondal was a youth, but was sent by his father to arrange the Gondal-Kotra frontier. It was agreed by both parties to entrust the definition to an impartial *patel* who walked along the frontier with Kumbhoji on the right hand and Jasoji on the left. Jasáji carried his naked spear across his saddle-bow and now and then admonished the *patel* with the point, so as to make him swerve away from the Kotra and encroach on the Gondal land. The *patel*, afraid of so doughty a warrior, kept edging away from him until by the time the definition was finished, a considerable amount of land was gained by Kotra. Kumbhoji observed what took place, and though he dared not then remonstrate, resolved to be avenged. An opportunity soon occurred. A bard was singing before Jasáji of the deeds of Sheshmálji of Sáela. Jasáji observed contemptuously 'what could Sasla[1] (a hare) do.' This was reported to Kumbhoji who invited Sheshmálji to Gondal on the occasion of some festival, and told him of the insulting words of Jasáji. Sheshmálji vowed revenge if Kumbhoji would promise not to aid Kotra, and this Kumbhoji was only too glad to do. Now, at this time such of the Khumáns who had survived the expulsion from Kotra were in feud with the Sángánis, and had called to their aid the Káthis of Ánandpur and Bhimora with a view of reconquering their former holding. Sheshmálji joined them, and in 1755 a great battle was fought at the village of Rájpipla, eight miles east of Kotra. The Sángánis were defeated and Jasáji and Sartánji left on the field. Their memorial-stones stand at Rájpipla to this day. Devoji escaped to Kotra wounded, but the enemy's losses had been severe also and they judged it prudent to retire. Devoji now succeeded to the *gádi* but died the same year of his wound and was succeeded by his son Hothiji who reigned till 1812. Hothiji was, it may be said, the first chief of Kotra, and his long rule, together with the fact of his being alive at the time of Colonel Walker's permanent settlement, has caused Kotra to be also called Hothiji-ná-Kotra or Hothiji's Kotra. Bhojrájji in 1812 succeeded his father, and ruled till 1825, when he died childless, and was succeeded by his brother Bámanioji. He died in 1838 and was succeeded by his son Sabloji and he in 1840 by his son Meroji. Meroji lived till 1862 when he died leaving his son Togáji a minor. This young chief was much addicted to wine and opium, so much so that during his lifetime Government were obliged to reduce his jurisdiction from the fourth to the fifth class, and that failing to produce a salutary effect, to appoint a manager for his estate. He died in 1879 leaving a son named Mulvoji, the present chief, also a minor. There are good public offices in Kotra and a school and post office. The population of Kotra according to the census of 1872 was 2510 and according

[1] Sásla or Sasla short for Sheshmálji.

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to that of 1881 2317 souls. The fourth class jurisdiction was restored in August 1877 to the present manager.

KOTRA NA'YA'JI.

Kotra Na'ya'ji is a separate tribute-paying *tálukah* of the Hálár district, situated on the north-west bank of the river Demai. It is about fifteen miles north of Rájkot. The *tálukah* consists of but one village. The *tálukdárs* are Jádejás and Bháyád of Dhrol. The population according to the census of 1872 was 1038 and according to that of 1881 1256 souls.

KOTRA PITHA.

Kotra Pitha is a separate tribute-paying *tálukah* of the Gohilvád district under the Bábra *tálukah*, on the highroad from Rájkot to Bhávnagar. The *tálukah* consists of thirteen villages including the chief town. The *tálukdárs* are Káthis of the Vála tribe. It is about ten miles north-west of Bábra. The nearest railway station is Chital which lies sixteen miles to the southward. The population according to the census of 1872 was 2111 and according to that of 1881 2318 souls. Formerly the Navánagar State had a share in the *tálukah* including Kotra, but Colonel Keatinge eliminated the Navánagar share, granting that state in compensation the two villages of Jangvar and Gundálu. On the appeal of Navánagar, the Secretary of State sent back the case for further enquiry and 3000 additional *vighás* were granted to Navánagar by an amicable agreement. Kotra Pitha is a picturesque town and is built on the summit of a small hill.

KOTRI.

Kotri, formerly a separate tribute-paying *tálukah* in the Bábariávád district, but is now under Junágad. It is a flourishing village and lies twelve miles north of Jáfarábád. It is now under the jurisdiction of Junágad. The population according to the census of 1872 was 1364 and according to that of 1881 1329 souls. The Grásiás are Bábriás of the Varu and Dhánkra tribes.

KOVAIYA.

Kovaiya, formerly a separate tribute-paying *tálukah* in the Bábariávad district, but now under Junágad, lies eight miles north-east of Jáfarábád. Kovaiya is two miles north of the Indian Ocean. The Grásias are Bábriás of the Lakhanotra tribe. The population according to the census of 1872 was 499 and according to that of 1881 434 souls.

KRÁNKACH.

Kra'nkach, with a population of 1405 in 1881, is said to derive its name from the *kránkachio* creeper, which is very thorny. The river Shetrunji flows about a mile and a half to the south of Kránkach. About half a mile from Kránkach the Gágdio, a very brackish salt stream, joins the river Shetrunji, which, though its water is sweet up to the point of junction with the Gágdio, is henceforward brackish. There is therefore a saying in the country which is constantly quoted to show the evil effect of bad company.

The Gágdio has joined the Shetrunji.[1]

There is a very sacred shrine of the Khodiár Máta here, where several miracles are said to occur. Thus the lamps in front of the mother are said to light themselves, and in the monsoon of A.D. 1845 it is said to have rained *ghi* on the shrine of the Máta, which *ghi*

[1] The Gujarati runs : *Shetrunjima Gágdiyo bhalyo.*

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was picked up by several villagers now living. Near Kránkach is a hill called the Bávalo Dungar, in which there is a cave which used to be the residence of several Aghori Bávás. There is an old *váv* or well with steps close to the village, in which are two small shrines, one sacred to Shiva, and the other to his vehicle Nandi, the sacred bull.

BA.

Kuba is a separate tribute-paying *tálukah* of the Sorath district. It is situated about eight miles south-west of Mánikváda civil station and fifteen miles south-west of Bagasra. The *tálukdárs* are Nágars by caste, and are the *majmudárs* of the Gáekwár. The village was originally obtained in A.D. 1834-35 from Nawáb Bahádur Khán II. of Junágad by Majmudár Vrajdás Rangildás in exchange for the rights purchased by the said Vrajdás in the Visávadár *parganah*. The present *tálukdárs* were, 1 Jádavrái, 2 Trikamrái, and 3 Manirái, all sons of Vithalji Buch, husband of the only daughter of Vrajdás, he having died without male issue. Of these Trikamrái is dead leaving however a son named Trambaklál. Of the other two Jádavrái by consent of the others exercises jurisdiction of the sixth class. There is a Káthi Mulgrásia in Kuba of the Harsurka branch of the Vála tribe, named Rána Nája. The population of Kuba according to the census of 1872 was 492 and according to that of 1881 375 souls.

DA.

Kuda is a small village on the southern shore of the Ran of Cutch, on the east bank of the small river called Godra. It belongs to the first class state of Dhrángadra, and is famous for its salt-works where *vadágra* salt is manufactured of equal quality to that of Khárághoda. It is about thirteen miles north-west of Dhrángadra and fifteen miles north-east of Halvad. The population according to the census of 1872 was 819 and according to that of 1881 1165 souls.

DLA.

Kundla, with a population of 10,700 in 1881, is one of the flourishing towns in Bhávnagar. The Kundla soil is very fertile, and excellent cotton is grown here. Large crops are raised, too, by irrigation in the cold weather. Several wealthy bankers and merchants reside at Kundla, which is also the head-quarters of the chief revenue officer of the *parganah*. Kundla is famous for its manufacture of native saddles, horse cloths, saddle cloths, &c. It has a traveller's bungalow, a dispensary, a post office, and two schools. There are also fair smiths and ironmongers. About three miles north-east of Kundla there is a very fine banian tree called the Suryavad. A horse fair was held at Kundla on the occasion of the visit of His Excellency Sir Phillip Wodehouse in 1875. A yearly fair is held in the dry bed of the Návli river every year on the 15th of the dark half of *Shrávan* or August. The Kundlo river is said to be called Návli owing to its resemblance to the shape of a boat with its sloping banks. Návli means a small boat.

NDLI.

Kundli is a village of the Dhandhuka sub-division of Ahmadabad, but is mentioned here as being the property of the Kháchar Káthis of Pálvád. It is about seven miles north of Botád and six miles south-west of Ránpur and is a station on the Bhávnagar-Wadhwán railway. The population according to the census of 1872 was 606 and according to that of 1881 497 souls.

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Kundlia'la was formerly a separate tribute-paying *tálukah* of the Bábariávád district, but is now under Junágad. It is situated about eight miles to the north of Bherái *bandar* and about seventeen miles to the west of Mahuva. The Grásiás are Bábriás of the Kotila tribe. The population according to the census of 1872 was 308 and according to that of 1881 368 souls. KUNDLIÁLA.

Kunka'va'v Mohoti is a large village of the Jetpur-Bilkha *tálukah* about ten miles north of Bagasra. In the separation of interests among the Jetpur Káthis this village has fallen to the share of Vála Ála Bhima. It is a station on the Bhávnagar-Dhoráji line. Coming westward by rail from Bhávnagar it is the nearest station for Mánikváda from which place it is fifteen or sixteen miles distant. The population according to the census of 1872 was 2315 and according to that of 1881 1937 souls. KUNKÁVÁV MOHOTI.

Kutia'na is situated on the bank of the river Bhádar about twenty-five miles east of Porbandar. It is a fortified town, and has an inner citadel, and is the head-quarters of a *mahál* or revenue division. A *vahivatdár* or revenue official, and a first class magistrate reside here. The soil around Kutiána is very fertile, and large crops are raised by irrigation. The population by the census of 1872 was 9912 souls, but this number decreased to 8177 in 1881, consequent on the famine of 1878-79. The name Kutiána is said to be derived from a Chárun female named Kunti who used to graze her flocks there, and eventually founded a *nes* or hamlet on the spot where the town now stands. This gradually grew into a village and was called after Kunti, Kuntiána, now corrupted into Kutiána. Old Kutiána or Sákuka-no-timbo is about a mile to the west of the modern town, and there are the remains of the foundations of the fort; it fell waste in about A.D. 1200, and shortly afterwards the present town was founded. There is an old well at old Kutiána which contains the image of a Kshetrapál or local deity, and newly married couples go there to this day to make offerings and pay their adorations. This spot is said to have been the ancient Kundinpur, the residence of king Bhishmak the father of Rukmini the head wife of Krishna. She had heard of the fame of Krishna and wished to marry him, and he also was desirous of marrying her, but her brother Rukhmi or Rukhmaiyo interfered and persuaded Bhishmak to marry her to Shishupál the Rája of Chedidesh. On hearing that this was settled Rukmini wrote a letter to Krishna at Dwárka entreating him to interfere and carry her off as else she would be married to Shishupál and that if he would not rescue her she would die. She said also in her letter, that it was not fit that the jackal should take the prey of the lion, and told him that he would find her at the temple of Ambika without the city the day before her nuptials with Shishupál. This note she despatched to Dwárka by a trusty Bráhman. Krishna on reading it, at once set out and reached Kundinpur in one night; and next morning carried off Rukmini on the morning of the wedding day. A great battle ensued with Shishupál and his men, but Krishna was victorious; but Rukmini's brother Rukhmaiyo who had taken an oath to slay Krishna and rescue his sister, or else never to re-enter the town, still pursued him. A battle was fought, but Rukhmaiyo was defeated and KUTIÁNA.

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II. captured, and released only after his moustache had been shaven off with swords. Krishna then carried off Rukhmini to Mádhavpur and there married her according to the Rákshas Viva ceremony. Rukhmaiyo, unable to re-enter Kundinpur, established the village called Bhojkat about three miles south of Kutiána. This village is now known as Katvána. Kutiána has always been famous for its bards and poets, and the following celebrated bards and poets flourished there: (1) Bhát Ráo Lákhan, (2) Sorathia Sárasvat Vaikunth, (3) Kshatri Hardás Bhagat, (4) Bhát Thákurdás, and (5) Bhát Bhupatsingh. Kutiána was called Muzafarábád by the Muhammadans, because it is said that Sultán Muzafar Halim of Gujarát, who when yet a prince was viceroy of Sorath, was very fond of the place, and made it very populous and built the fort. In old Persian deeds, &c. this town is styled Muzafarábád, otherwise called Kutiána. There is an exceedingly interesting Persian inscription in the Jáma mosque here, dated Sur San 940 equivalent to A.D. 1539 during the reign of Sultán Mahmud III. of Gujarát. This inscription declares the founder of the mosque to be one Ibráhim Nizám Jharmi or Nizámi in the reign of the greatest of Sultáns Mahmud Sháh son of Latif Sháh brother of Bahádur Sháh son of Muzaffar Sháh son of Mahmud Sháh son of Áhmad Sháh son of Muhammad Sháh son of Muzaffar Sháh. The tomb of Niámat Khán Lodhi is shown at the shrine of Pir Miskin Sháh. It bears a short Persian inscription saying that Niámat Khán Lodhi drank the fatal draught of the cupbearer of death in the month of Rajab A.H. 1160 equivalent to A.D. 1747. A fair is held at this Pir's shrine on the Muhammadan festival of the Shabibarát; the fair lasts six or three days. A fair lasting for two days is also held at the temple of the Nágnáth Mahádev on the 7th and 8th of the dark half of the month of *Shrávan*. Excellent clothes for both men and women are made here; they are locally called *káchás, lunghis, dhotars, mirkhánis, gajiánis*, and *alayachás*. Dyers also drive a flourishing trade here. Under Muhammadan rule it grew into a town, and the local governor, one Kálidás, surrounded it with a fort. When the Moghal power no longer prevailed in the province, Kutiána fell into the hands of the local Muhammadan garrison, who finally elected Niámat Khán Lodhi as their chief. Afterwards in A.D. 1750 they handed over the fort to Rána Sultánji of Porbandar, but being dissatisfied with his rule, they again rebelled, and in A.D. 1759 betrayed the fort and town to one Háshim Khán an adopted son of Nawáb Bahádur Khán. Diván Amarji, the celebrated Diván of Junágad, conquered Kutiána from this person in A.D. 1770. Afterwards, when the Nawáb was inimical to the family of the Diván, his brother Govindji took shelter in Kutiána, and withstood the attacks of the Nawáb Hamid Khán for one month, after which peace was concluded. Subsequent to this the ex-minister Kalián Hirji seized on Kutiána, but was expelled by the Diván Ranchodji (son of the great Diván Amarji) who expelled him in A.D. 1802 on behalf of the Nawáb of Junágad, in whose hands it remains. Small boats can sail from Kutiána to Navi immediately after the rainy season.

Kuva, once the capital, is now a flourishing village, with a population of 1448 souls according to the census of 1872, but this

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number decreased to 1404 in 1881 consequent on the famine of 1878-79. There are the ruins of the old palace, &c., and one or two large wells built of cut-stone. Kuva is famous for excellent honey. It was founded in *Samvat* 1398 (A.D. 1342) by Raj Udayasinghji.

KUVÁDVA.

Kuva'dva, commonly called Kuárva, is a populous village of the Rájkot state and is the head-quarters of a *mahál* or revenue sub-division of a *parganah*. It is about ten miles north-east of Rájkot and is situated on the highroad to Wadhwán civil station from which it is fifty-six miles distant. There is a good *dharmshála* at Kuárva and the village is nine miles distant from the Bámanbor traveller's bungalow. Kuárva is famous for its limestone which is an excellent building stone. There is a good market for *ghi* at this place, as it is near the extensive grazing grounds of the Thánga and Mándav ranges of hills. There is a letter-box and a school-house at Kuárva. The population according to the census of 1872 was 1939 and according to that of 1881 2113 souls.

LÁKHÁPÁDAR.

La'kha'pa'dar is a separate tribute-paying *tálukah* belonging to the Vála Káthis, and is the site of an Agency *thánah*. It is a *tálukah* of but the one village of Lákhápádar, and is situated about twenty miles south of Amreli and nine miles west-south-west of Kundla, on the southern bank of a small tributary of the Shetrunji river. The *tálukdár* exercises seventh class jurisdiction in Lákhápádar, the residuary jurisdiction being exercised by the Agency. The population according to the census of 1872 was 493 and according to that of 1881 413 souls. There are both a post office and school at Lákhápádar. The water of Lákhápádar is reputed to be very unwholesome.

LAKHTAR.

Lakhtar, situated about thirteen miles north-east of Wadhwán and twenty miles north of Limbdi, is a state consisting of forty-one villages. The chief, who is a Jhála Rajput by name Karansinghji, exercises jurisdiction of the third class. Lakhtar is a station on the Ahmadabad-Wadhwán branch of the B. B. and C. I. Railway, but the station is one mile distant from the town. The state of Lakhtar is usually called Thán-Lakhtar as it comprises the small lordship of Thán in the Mándav hills. There is a *dharmshála* at the railway station and a made-road connecting the station with the town. The Lakhtar tank is good and has been deepened during the recent famine years. Abhyesinghji, son of Ráj Sáhib Chandrasinghji of Halvad, received Lakhtar in appanage, and founded the house of Lakhtar. There is a post office and school and dispensary at Lakhtar. The population according to the census of 1872 was 3780 and according to that of 1881 4127 souls. It is said that while the Lakhtar *tálukah* alone was granted to Abhyesinghji, or Abhyerájji as he was called, from the Dhrángadra *gádi*, he while yet a *kunvar* at Halvad, conquered Thán and the surrounding country and villages from the Bábriás. This part of the country was in those days covered with dense forests, and abounded in lions and other wild beasts. Abhyerájji conquered it and held it in addition to Lakhtar. This conquest of Thán is said to have been made in about A.D. 1604-15. Abhyerájji was succeeded by his son Vajerájji, who was a devoted worshipper

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KHTAR. of Ranchodji, one of the many manifestations of Krishna. Hence Lakhtar is still sometimes called Ranchodpuri. The images of Ranchodji brought by Vajerájji from his maternal uncle at Dungarpur are still in the Lakhtar Darbár. Wajerájji was succeeded by his son Sheshmalji and he by his son Gopálsinghji. Gopálsinghji was succeeded by his son Karansinghji who accompanied Ráj Pratápsinghji of Halvad and Salábat Muhammad Khán Bábi in their expedition against Jám Hardholji of Navánagar, who had usurped the *gádi* of that state. They dethroned Hardholji and reinstated the rightful heir Jám Raisinghji. Karansinghji was succeeded by his son Abhyerájji II. who was for some time in outlawry against the authority of the Sorath *foujdár*. He was succeeded by his son Raidharji and he by his son Chandrasinghji. Chandrasinghji was succeeded by his son Prathirájji who was the ruling chief at the time of Colonel Walker's settlement. He died in A.D. 1835 and was succeeded by his son Vajerájji II. who died in A.D. 1846, and was succeeded by his son Karansinghji, on the 15th June 1846 when he was but five months old. This chief is still on the *gádi*.

LPUR. **La'lpur** is the chief town of the *mahál* of the same name; it is about twenty-four miles south of Navánagar, and according to the 1872 census had a population of 2177, but this number fell to 2062 in 1881 consequent on the famine of 1878-79.

ÁLIÁD. **La'lia'd** is a separate tribute-paying *tálukah* of the Jhálávád district, and is subordinate to the Bhoika *thánah*, from which it lies eleven miles to the eastward. It is about three miles north-east of Chuda railway station. The *tálukah* consists of but one village. The *tálukdárs* are Jhála Rajputs and Bháyád of Limbdí. The population according to the census of 1872 was 714 and according to that of 1881 783 souls.

LÁTH. **La'th**, a village of the Gondal state about one mile south of the river Bhádar, is distant about twenty miles west-south-west of Dhoráji, eleven miles south-west of Upleta, and about one and a half miles south-east of Ganod, had a population of 993 souls according to the census of 1872, and according to that of 1881 839 souls. Láth was originally a Chudásama holding and the head of a *chorási* or group of eighty-four villages. It gave its name to the Láthia Chudásamás and is usually associated in common parlance with Bhimora as Láth-Bhimora. Both these were Chudásama villages in common with the entire Chorási, but both have fallen under Gondal with the Upleta *mahál*.

LÁTHI. **La'thi**. This town is the capital and chief town of the state of the same name which consists in all of eight villages under the Káthiáwár agency.[1] The chief whose name is Bápubha is a minor. The state jurisdiction is of the fourth class, and is exercised by Kárbhári Mániklál Ládha Mehta on behalf of the minor. The founder of the Láthi house was Sárangji one of the sons of Gohil

[1] Láthi also holds the villages of Válukad, Nesvad, Lákhanka, Junápádal in the Gogha sub-division of the Ahmadabad district.

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Sejakji the common ancestor of the Bhávnagar, Pálitána, and Láthi houses. Sárangji's sister married the Chudásama chieftain of Junágad, and Sárangji accompanied her thither. The Ráo bestowed on him and his uterine brother Sháhji the Arthila *chorisi* near Kundla. Sárangji gave Sháhji the Mándvi Tapa, and himself made his head-quarters at Arthila. His descendants ruled here for four generations after him, when Ra Mandlik of Junágad conquered and sacked Arthila and slew Dudoji the then ruling chieftain. After this, this branch of the Gohils withdrew to Láthi which they hold to this day. In comparatively modern times the Láthi chieftain bestowed a daughter in marriage on Dámáji Gáekwár giving with her as a dowry the *tálukah* of Chabhária, now called after Dámáji, Dámnagar. The reason of this was that the Láthi chieftain was unable to pay his tribute, and was besides much harassed by the chiefs of Bhávnagar and Pálitána, as well as by a factious Bháyád and the predatory Káthis. After this alliance, the Gáekwár protected Láthi, and it was forgiven the payment of all tribute except a horse, which is presented yearly by this state to the Gáekwár. But the Dámnagar *parganah* was severed from the state for ever; and the Láthi Bháyád became some separate tribute-paying states, while others fell under Bhávnagar or Pálitána. Láthi is a station on the Bhávnagar-Gondal Railway, the station being about a mile south of the town, and according to the census of 1872 had a population of 4802 and according to that of 1881 4384 souls. It is situated thirteen miles north-east of Amreli, nine miles south-east of Bábra, and about fifty-five miles west of Bhávnagar. There is a post office, telegraph office, and school here, as well as a dispensary.

LÁTHI.

Lilia Mohota with a population of 1867 in 1881 is one of the chief markets of the Lilia sub-division of Bhávnagar. There are wealthy rayats and cultivators here. The trade, however, is principally dependent on Kundla and Amreli.

LILIA MOHOTA.

Limbda is situated on the Bhávnagar and Rájkot highroad, and is close to the Jália station on the Bhávnágar-Gondal railway. The station is situated about one and a half miles to the west of Limbda. The population of Limbda according to the census of 1872 was 1327 and according to that of 1881 1206 souls. Limbda is a separate tribute-paying *tálukah* of the Gohilvád district, and is subordinate to the Songad *thánah*. The *tálukah* consists of three villages, and the *tálukdárs* are Gohil Rajputs and Bháyád of Láthi. The villages are Limbda, Ingorála, and Kámpaldi. Limbda is eighteen miles west-north-west of Songad, eighteen miles east-north-east of Láthi, and thirty-seven miles west of Bhávnagar.

LIMBDA.

Limbdi is the capital of the state of the same name enjoying second class jurisdiction and consisting of thirty-nine villages under the Káthiáwár Agency. Certain other villages of the Barvála *parganah* are under the Dhandhuka sub-division of the district of Ahmadabad. The town is situated on the north bank of the Bhogávo river, which is called after it the Limbdi-Bhogávo in contradistinction to the Wadhwán river of the same name. Limbdi lies about fourteen miles south-east of Wadhwán city, eighteen miles

LIMBDI.

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north-east of Ránpur, and ninety miles north-west of Bhávnagar. It is a station on the Bhávnagar-Wadhwán railway. There is a telegraph office, post office, and dispensary here, as well as other public buildings. The population according to the census of 1872 was 13,224 and according to that of 1881 12,874 souls. The Limbdi house is sprung from Harpáldev, the common ancestor of the Dhrángadra and Limbdi houses. Harpáldev had three sons, the eldest of whom was Sodhoji the founder of the house of Dhrángadra, who succeeded him on the *gádi*; the second son was Mánguji the founder of the house of Limbdi, who received the Chorásis of Jámbu and Kundni in appanage, and ruled there; the third son was Shekhráji who received Sachána and Chor Vadodra. Mánguji was succeeded by his son Madhupál or Munjpál, who married a daughter of the Chudásama Ráo of Junágad, by whom he had a son called Dhaval commonly called Dhamal. Dhamal married the daughter of Vája Paláji of Verával Pátan who gave Dhámal with his daughter seven villages in dowry. He ruled in Jámbu till *Samvat* 1250 (A.D. 1194) when the Muhammadans under Sultán Kutb-ud-din Eibak of Delhi invaded his country and drove him forth. He now retired to his father-in-law's court, and there by his aid conquered forty-one other villages on the sea-coast. He founded also a new village called after him Dhámlej which he made his capital. After the Muhammadans had retired, he went back to Jámbu; but as it was waste, he returned to Dhámlej leaving a garrison at Jámbu and Kundni. His descendants may still be found on the sea-coast and are called Dhámlejia Jhálás. He was succeeded by his son Káluji who removed from Dhámlej to Kundni and made the latter town his capital. His son was Dhanráj whose son was Lákho. He was succeeded by his son Bhojrájji I. and he by his son Karansinghji. Karansinghji was succeeded by his son A'skaranji and Áskaranji by his son Sághoji. All these chiefs ruled at Kundni, now and then visiting Jámbu. Sághoji's son Sheshmálji however, made Jámbu his residence, and his son Sárangji resided at Jasdan, then the chief town of a Chovisi near Kundni. At this time the Jhálás of this house appear to have constantly changed their residence, and to have alternately made their capital at Kundni and Jámbu according as occasion served. Thus Lákhoji son of Sárangji ruled at Jámbu and Kundni, residing alternately at each as convenient. Vajerájji his son did in like manner, but though Jámbu was the most ancient possession, Kundni (probably from its secure position) was the favourite residence. Nágji I. succeeded Vajerájji, and he appears to have added the Chorási of Shiáni to the possessions of his house. The bards say of him the following couplet[1]:

The Jhála of Kundni is renowned,
The Lord of Jámbu is famous,
His *gádi* consists of four Chorásis,
Nágájan, lord of men.

He is said to have had some warfare with Sultán Áhmad of Gujarát. After his death, his son Udebhánji succeeded him who

[1] The Gujaráti runs: *Kundanić Jhálo kahya, Jope Jámbuvand; Chár Chorási Chákale, Nágájána Narand.*

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rebuilt the fort of Jámbu. Udebhánji was succeeded by Khetoji I.; Khetoji by his son Bhojrájji II., and Bhojrájji II. by his son Nágji II., and he by his son Khetoji II. who ruled at Kundni and was a famous and daring warrior. His greatest exploit was carrying off the bride of Godha Vághela of Sardhár. She was the daughter of the Sarvaiya Ráo of Bhadli and was travelling to her husband's house at Sardhár with the marriage procession. On the way the procession halted near the tank of Kundni, where Khetoji happened to be exercising his horse. As they drew near, Khetoji's turban accidentally fell off and his long hair streamed down his back on to his horse. The bride admired his horsemanship, as well as his manly face, and asked the Sardhár slave girl, who was with her in the chariot, who the horseman was. Regarding this the bards say[1]:

The Vághela's marriage procession came and alighted at the tank,
There the handsome Jhála chieftain Khetshi was exercising his horse;
The turban fell from Khetshi's head, and his hair fell down loose,
The lady's mind became enamoured of him, as the snake clingeth to the sandal-tree.

The slave girl replied, 'How should I know; what I have to do with him?' The bride however again asked her, when she replied angrily, 'Do you wish to run away to him that you ask about him so?' On her saying this the bride became very angry with her, and at last learnt from her that the man was Khetoji Makváno. She then sent him a message, begging him to take her and swearing that if he refused her request she would commit suicide and thus he would be answerable for her death, and that if he were a Kshatri he would never refuse her offer. On receiving this message Khetoji went into the town and sent his minister to request the marriage party to stay there for the night. They willingly agreed and came to the palace. Here the bride was taken to the apartments of Khetoji's women, but the rest of the party were allotted a separate lodging. After she had partaken of food the bride said to Khetoji, 'As you are so brave, you will not fear to keep me.' The following verses are said by the bards regarding her message to Khetoji[2]:

The lady sent her slave girl,
Listen Makvána Kheto,
Know you that I will wed a Jhála husband,
Or else I will immediately give up my life?

Khetoji was much perplexed how to act, and summoned his relations and ministers, and told them what had happend. After much consideration they replied, that as she had come of her own accord, they thought it would not be right to refuse to protect her, especially as if she were to commit suicide they would by refusing her protection be morally guilty of her death. At the worst there could be but a battle, and of that they did not fear the result. Then the bride was told that Khetoji would keep her. So

[1] The Gujaráti runs: *Vágheláni ján ávi sarovar utari; Tyán Chhogálo jhal Khetshi ghodo khelave; Khetshi shirmoliyo khaso jánike chhuta kesh; man bánu mohirahyun jyam chandanane lapeṭá shesha.*

[2] The Gujaráti is: *Báiye vadáran mokali, sun Kheta Makaván; Varun hun Jhála ear jánaje, Nike palamán chhándu prána.*

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when on the morrow the company were ready to proceed, the bride delayed to join them. After waiting some time the Sardhár Vadáran said that it was no use delaying further as it was clear that she intended to live with Khetoji. When the men of the party heard this they were greatly angered, and prepared to fight, but being but few in number were all slain, and the slave girl alone escaped alive to Sardhár and told Godha Vághela what had happened, and that the bride had ran away to Makvána Khetoji and that the escort had been slain. Godha Vághela vowed revenge and obtaining the aid of Ráo of Bhadli he marched upon Kundni. Khetoji met them in battle and repulsed the Sarvaiyás, but was slain fighting with the Vághelás. He is said (like Mokhera Gohil) to have fought, after losing his head, until his body reached the wall of Kundni. His defeat of the Sarvaiyás is commemorated in the following lines[1]:

In the battle-field of Kundni
Khetoji, the lord of men, was playing,
Bhadli was defeated
The city of the Sarvaiyás.

After the death of Khetoji Godha Vághela conquered Kundni and afterwards subdued Jasdan, while the Sultán of Ahmadabad Mahmud Begada seized on both Jámbu and Shiáni. Khetoji is said to have died in A.D. 1486. He was succeeded by his son Sághoji who wandered about at the head of 500 horse, seeking a chance to revenge himself on Godha Vághela, but without success, and finally he took shelter in his Bháyád's village of Jhobála about ten miles from Limbdi. When Godha Vághela heard of his retreat he marched on Jhobála at the head of 2000 horse. Sághoji, not daring to resist so large a force, retired with his horsemen. As he passed by the village of Vejisial, a shepherd of Sardhár saw him thus retreating and said to a Kundni shepherd named Viso who was by at the time, 'See your chief is running away from my chief and his horsemen.' Viso replied, 'My chief would never fly, it must be your chief who is flying.' When however Sághoji drew near he recognized him and begged him to halt there. Sághoji said that he was being pursued by a large force of Vághelás and that it would be absurd for him to make a stand against them. Viso however said that there were 8000 Bharváds or shepherds in the village who had come to celebrate marriages, and that they would all willingly assist him. On his insisting much that Sághoji would be victorious, that chief remained. Shortly after Godha Vághela arrived with his 2000 horsemen. The Bharváds however, who were well armed with bows and arrows as well as swords and shields, attacked them desperately and threw their ranks into confusion. Seeing this Sághoji charged them at the head of his 500 men and pierced Godha Vághela to the heart with a lance thrust. After the death of Godha the Vághelás fled, and Sághoji took possession of Viso's village of Dhanvána. He now planned with Viso the recovery of Jámbu from the Sultán's *thánahdár* and

[1] The Gujaráti is: *Kundanié Kankána, Khele Khet narand; Bhadliyen Bhangán, shahr Sarvaiya tane.*

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commenced lulling that officer into security by constantly inviting him and his men to entertainments and feasting them liberally. Finally the *thánahdár* and his men were assassinated at one of these feasts while Viso went to Ahmadabad and by bribing the Sultán's ministers obtained a *farmán* for Jámbu and Shiáni in his name and that of Sághoji, on condition of their paying the stipulated annual *jama*. Sághoji accordingly returned to Jámbu, from which the Sultán's garrison was withdrawn. After a long and successful rule Sághoji died and was succeeded by his son Sodhoji who was succeeded by his son Áskaranji, who was succeeded by his son Aderájji, who was succeeded by his son Verisálji, all of whom reigned at Jámbu. Áskaranji II., son of this Verisálji, removed his capital from Jámbu to Shiáni. Askaranji was succeeded by his son Aderájji II. This chief was once encamped with 150 horsemen near the tank of his village of Ghághretia. It so happened that Chandrasinghji of Wadhwán, who was returning to Wadhwán after the conquest of Metli, passed near Gághretia, and seeing the trees by the tank desired to camp there. He sent therefore a Chárun to request Aderájji to move his camp. When the Chárun had delivered the message Aderájji replied, 'You go another way, I shall not move from my father's land.' The Chárun returned and told Chandrasinghji that Aderájji refused to move. The Chárun then endeavoured to persuade Chandrasinghji to go some other way, but he would not consent and rode straight towards the camp. Just as Aderájji was preparing for battle 200 cartmen of Jámbu came and paid their respects to him and asked him why he was so perturbed. He replied, 'Chandrasinghji of Wadhwán is coming at the head of 300 horse to fight with me.' The Vohorás of Jámbu said, 'We have 200 carts and in each cart are two musketeers.' On this the Thákor instructed them to draw up their carts in two lines so that Chandrasinghji must pass between them, and directed them not to fire until all the horsemen should be between their lines. They accordingly drew up their carts as he had directed, and just then Chandrasinghji's drums gave notice of his approach. When he and all his men had passed in between the lines of carts, the cartmen began to fire. Many of the Wadhwán men were killed and the rest fled to Kerála whither Aderájji pursued them. Chandrasinghji and a few horsemen escaped to Wadhwán. The bards commemorate this battle as follows:

The sky was shaken and the Nág[1] moved,
The brave and warlike Ado and Chándo were enraged;
The two kings were strong armed like Yam,
They two were very powerful and of immeasurable strength,
Perfect in all stratagems and as death to their enemies,
The illustrious Jhálás were of such strength as is rarely met.
These two strong-handed ones advanced and attacked each other,
As they advanced the two Mals[2] became furious;
The son of Rásangh much resembled Rávan
But Ado stood firm like Rám.

When these lines were repeated before Chandrasinghji he ordered

[1] The Sheah *nág* who supports the earth on his head.
[2] Mal means an athlete, a wrestler.

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III. Places.

the Chárans to leave his territories. They replied that they were not to blame as they had warned him not to fight, but he had persisted in doing so and thus had suffered defeat. Chandrasinghji however would not relent, and the Chárans betook themselves to Aderájji and requested him to provide for them, and he gave them the village of Mithápur. As however the vicintiy of Mithápur was covered with dense jungle in which robbers took shelter and wild beasts abounded, the Chárans came back to Aderájji and asked for a village in sight of his palace. He gave them therefore the village of Jhámdi about four miles from Limbdi. Aderájji was succeeded by his son Verisálji, who was succeeded by his son Harbhamji I. who removed the capital to Limbdi. Some say that Limbdi was acquired from the Chudásamás, while others say it was populated by the Jhálás. Harbhamji was continually at warfare with the Káthis especially those of Páliád. His younger brother Amarsingh was killed fighting with these Káthis when Harbhamji was absent on a pilgrimage to Ambáji. When Harbhamji heard what had happened he promptly returned and had a battle with the Káthis, and defeating them avenged his brother's death. He died in A.D. 1786 and was succeeded by his son Harisingh. It was during the rule of this chieftain that Colonel Walker's perpetual settlement of tribute claims was concluded. He died in A.D. 1825 and was succeeded by his son Bhojrájji who died in A.D. 1837 and was succeeded by his son Harbhamji II. who after a brief reign died on the 8th January 1856 and was succeeded by his brother Fatehsingh who died in January 1862 leaving a son, a minor, by name Jasvantsinghji, the present chief. Jasvantsinghji was educated at the Rájkumár College at Rájkot. Government assumed the management of Limbdi in 1867 as the mother of Jasvantsinghi did not conduct affairs satisfactorily. Jasvantsinghji afterwards visited England in company with Mr. Macnaghten, the Principal of the Rájkumár College. He was placed in charge of his state in 1876 and since that date has managed it in a very creditable manner.

A.

Lodhva. This village lies about seven and a half miles to the east-south-east of Sutrápáda. The population according to the census of 1872 was 1473 souls, but this number diminished to 1405 in 1881 after the famine of 1878-79. The population consists chiefly of Áhirs with a fair sprinkling of other castes. Áhir Bháno Bhagván of the Bholo tribe attained distinction in former times as having fought gallantly with Káthi Jodha Dhánáni when in outlawry. There are many bardic verses about this, but it is a singular fact that these Áhirs claim their descent from the Jethvás and are described in this poem as so descended. Thus in the following lines this Áhir is called the lord of Barda and also as Jethva. This shows that the Jethvas' origin probably is from the Mer clan and that they are merely the Ráj Shákha of that tribe. The lines are as follows :

The enemies were felled by volleys of musketry, certain strong men opposed them;
The Lord of Barda uttered warlike shouts, Bhán Bhagván now opposed them at closed quarters;
Of the opposing army some were slain and some fled; the stern Jethva dispersed their force,

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Some of the Dhánánis quitted the field never again to harass Lodhva.
The Káthiáni says, wherefore, Káthis, are you going to Lodhva to lose your honour?
Doubtless another Bhán Jethva has arisen, or another hero named Vijo has been found in the house of the Bhola,
The Jethva uproots every one in the battle; the Jethva deals many sword cuts.
The wives of the enemy say, he disperses the troops of our army,
The stern Jethva is aroused at Lodhva, at Lodhva such a demon has appeared; now no enemy will again trouble Lodhva; for at Lodhva Pitho has seized their horses.

LODHVA.

There are some good salt-works at Lodhwa, and one or two beautiful groves of mangoes and other trees.

LODHIKA.

Lodhika is a separate tribute-paying estate divided into two shares, each shareholder having sixth class jurisdiction. It is situated fifteen miles south-west of Rájkot and fifteen miles north-west of Gondal. It is the head-quarters of an Agency *thánah*. The entire estate consists of twelve villages. The population of Lodhika according to the census of 1872 was 955 and according to that of 1881 1810 souls. The *tálukdárs* are Jádeja Rajputs and Bháyád of Rájkot.

LOLIYÁNA.

Loliya'na, about thirty four miles north-west of Bhávnagar, lies on the southern bank of the Ghelo river. It used to be considered in Mulkgiri times under the Muhammadans that Sorath commenced at Loliyána. Loliyána was an early conquest of the Muhammadans, who kept a strong *thánah* here, and the Loliyána *thánahdár* was an important person in the local politics of the seventeenth and eighteenth centuries. The population according to the census of 1872 was 387 souls. The Loliyána minaret is 188 feet high, and visible for some distance.

LUNGHIA.

Lunghia is a separate tribute-paying state under the Lákhápádar *thánah* from which it is distant about eighteen miles to the west-north-west. It is about eight miles south-east of Mánikvára and six miles south of Bagasra. The *tálukdárs* are Káthis of the Vála tribe. The population according to the census of 1872 was 1089 and according to that of 1881 851 souls.

MÁDHAVPUR.

Ma'dhavpur is a comparatively modern acquisition of the Porbandar state, and was purchased in the eighteenth century A.D. by the Rána from the Desáyas of Mángrol. It is an exceedingly ancient town and contains an old temple of Krishna, who is worshipped here under the name of Mádhav Rái. It is here that Krishna, after carrying off Rukmini, married that lady, and after him the town is named Mádhavapur. The population of Mádhavapur and Mul-Mádhavapur according to the census of 1872 was 2792 persons, but in 1881 it had decreased to 2667 after the famine of 1878-79. The temple of Mádhav Rái is situated within the fort, the old one having become ruined, a new one was built and the image of Mádhav Rái installed therein. There is a still older temple of Mádhav Rái at Mul-Mádhavpur which is attributed to Rája Anang Pál Tuar. In the rainy season the floods caused by the Bhádar and Ojhat rivers reach as far as Mul-Mádhavapur. Mádhavapur is a mere roadstead and not a regular port, and trade seems decreasing yearly. In 1881-82 the exports were Rs. 11,634 and the imports Rs. 11,116, but these fell to Rs. 5800 and Rs. 9112 in 1882-83.

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Ma'ha'devpura. This village is now waste, but its land is cultivated from Trápaj. The village is built in a commanding position, and is surrounded by a fort. Dr. Bühler (Indian Antiquary, vol. VI. p. 10) identifies it with Máheshvaradásenaka of the copper-plate of Dharasena I. This identification appears correct, and it seems probable that the village of Devli, which is some six or seven miles south of Trápaj, may correspond to Devabhadri-pallika mentioned in the same grant. The waste site of Máhádevpura lies about three miles to the south-east of Trápaj.

Mahuva. The ancient name of this town, which is situated in north latitude 21° 6′ and east longitude 71° 49′ on the shore of the Arabian Sea, was Moherak. It is about fifty-five miles south-west of Bhávnagar, and lies on the west bank of the river Málan. It had a population of 13,704 in 1881. Near to this town on the sea-shore is the small village of Katpur, called by the Muhammadans Kutbpur. The Hindus declare that Katpur was originally called Kundanpur, and was the residence of Rája Bhishmak, the father of Rukmani. She was betrothed to Shishupál, the Rája of Chedi Desh, but being enamoured of Krishna, she requested him to carry her off. He consented and carried her off, but was pursued by her brother Rukhmáiyo, who overtook him near Bhádrod. Here a battle was fought, in which Rukhmáiyo was defeated, and Krishna carried Rukmani off to Mádhavpur, where he married her. Afterwards Katpur was called Kanakávati Nagri after Kanaksen Chávada, who is said to have settled here. One Bhávad Sháh, a Jain by faith, is said to have been granted the town of Mahuva in *inám* by king Vikram. He had a son named Jávad Sháh, who was even more renowned than his father (Rás Mála, New Edition, pp. 7-8). This Jávad Sháh is said to have been a contemporary of Kanaksen Chávada of Kankávati. Many years after this Mahuva was conquered by Bhoj Vála of Talája, regarding which conquest the following couplet is current[1]:

Mahuva and the river Málan,
Third the Vasi Talav.
By thy shouting at them
They have been ruined, oh Bhojla.

Later on the Sudáváv inscription seems to show that Mahuva and its vicinity was subject to the Vájás. This inscription is dated *Samvat* 1737 (A.D. 1381). It was built by Jalu Devi, wife of Váman, minister of the Vája king Sud. After him she named it the Suda Váv.

After this, but in what year is not clear, Mahuva became subject to the Sultáns of Gujarát. Madhumávti is the sanscritized name of this town subsequent to A.D. 1400. The inscription in the Lakshmi-Náráyan temple at Mahuva distinctly mentions the names of Mahuva as follows: In the Satya Yug, Dharmáranya; in the Dvápár Yug, Satyamandir; in the Treta Yug, Vedbhuvan; and in the Kali Yug, Moherak. The inscription in the Lakshmi

[1] The Gujaráti runs: *Mahuva ne Málan nadi, Triju Vási talav, Te uparnakhi trád, Bhángi nákhiya te Bhojala.*

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Náráyan temple at Mahuva dated *Samvat* 1500 (A.D. 1444), noticed above, speaks of Mahuva as Madhumávti. Mahuva was a port of some trade under both the Gujarát Sultáns and the Moghal Emperors. At the collapse, however, of the Moghal power in the eighteenth century, in about A.D. 1740, the Mahuva *thánahdár*, a Kharedia Sipáhi by caste, became independent. Eleven years later, namely, in A.D. 1751, Mahuva was conquered from the Kharedia by Viso Khasia and Misri Khasia, and in A.D. 1784 they were expelled by Thákor Vakhatsinghji of Bhávnagar, since which time the town has remained a Bhávnagar possession. There is an old mosque at Mahuva on the north side of the town outside the Bhádrod gate. In this is an inscription in Arabic dated Sur San 826 in the reign of Sultán Ahmad of Gujarát, stating that this mosque was built by Malik Asár-ul-malik bin Malik Jauhor. There are also some Jain temples of *Samvat* 1500 (A.D. 1444). On the sea-shore between Katpur and Nikol is an ancient temple of Bhaváni Máta, almost covered by the drifting sand. Four fairs, attended by about 5000 people, are held here during the year, namely on *Chaitra shud* 15th or April, *Shrávan shud* 15th, and *Shrávan Vad* 30th or August, and *A'shvin shud* 15th or October. The soil of Mahuva is very fruitful, and mangoes are grown here equal, if not superior, to Bombay mangoes. There are two gardens at Mahuva where the betel-vine is cultivated. The branching palmyra, or Rávan Tád, grows here. The Darbár has a large plantation of cocoanuts and other trees here, covering a space of about 1500 acres, which is watered by irrigation channels. There are 170,000 cocoanut trees alone, and altogether about 340,000 trees in all. There is a cotton steam press here belonging to the Bhávnagar Mills and Press Company Limited. Many of the Mahuva merchants are both wealthy and enterprising. There is a Darbári bungalow here, a dispensary and a *dharmshála*. There is a Anglo-vernacular school here, and also a girls' school. The principal export trade of Mahuva is cotton to Bombay. The principal import is timber, imported from Daman, Bassein, and Malabár. Grain is imported from Bombay and Karáchi, and there is a miscellaneous trade with Muscat, Aden, &c. There are some good turners in Mahuva, who manufacture cots or *dholias*, cradles or *pálnás*, and many kinds of wooden toys. One or two of these men also work in ivory, and make little boxes, chessmen, &c. &c. *Surma* or Sulphuret of Antimony is prepared at Mahuva and exported to the neighbouring towns. There is a light-house on a bluff commanding the Mahuva harbour and the Katpur bay. The light is catoptric of the fourth order, and is situated ninty-nine feet above highwater.

MAHUVA.

Mahuva is a separate tribute-paying estate situated in the Hálár division and subordinate to the Lodhika *thánah* from which it lies about twelve miles to the north-east. It is only three miles south-west of Rájkot. The *tálukdárs* are Jádejás, and Bháyád of Sháhpur. The population of Mahuva according to the census of 1872 was 246, and according to that of 1881 236 souls.

MAJEVADI.

Majevadi is a walled town with an inner citadel, and is situated on the north bank of the river Uben. It was here that

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according to one legend Ránik Devdi lived in the potter's house before her marriage with Ra Khengár. The population consists chiefly of Khojás and Kanbis. It was formerly the head-quarters of a *mahál*, but is now subordinate to Vadál. The population was 1971 souls according to the census of 1872 and increased in 1881 to 2162. In A.D. 1798 Ahmin Sáhib, son of Jamádár Hamid, an officer of the Gáekwár, cannonaded the fort until a heavy tribute was agreed upon, on receiving which he retired.

MÁLIA.

Mália (Hátti), situated on the bank of the river Megal, is the head-quarters of a *mahál* or revenue sub-division, and a *vahivatdár* or revenue collector, and a first class magistrate reside here. Mália is about eighteen or twenty miles north of Verával and about thirty to thirty-two south of Junágad. The population was 2417 souls according to the census of 1872, and 2555 according to that of 1881. Mália is particularly famous as being the head-quarters of a curious tribe called Háttis, who intermarry with the Avartia Káthis, as well as their own peculiar Avartia Háttis, and also sometimes with Áhirs. As they are considered Shákháyat Káthis they do not intermarry with the other Shákháyat tribes of Vála, Khumán, and Khácher. Nevertheless they do not trace their origin from Verávalji, the reputed ancestor of the other Shákháyat tribes, but claim descent from Khumánsingh of Udayapur, the reputed ancestor of the Jogia Khumáns. Hattisingh, the reputed ancestor of the Háttis, was brother to Jogáji the founder of the Jogia Khumán tribe. They and two other brothers are said to have left Mewár and come to Soráth and the following generations are given by the bards:



The descent from Khumánsingh and the generations previous to the four brothers last named, are probably imaginary, but these four brothers are no doubt the ancestors of the present Háttis, who probably really entered this province with the Jagatsingh who conquered Vanthali from Ra Mandlik, in about A.D. 1270. We know from the Vanthali inscription that Jagatsingh's race held

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MÁLIA (HÁTTI).

Vanthali for five generations and that then it reverted to the Ráos of Junágad. The Háttis were more fortunate and multiplied largely and from Mália and Kesod spread over a large tract of country as far as or further than Kálej on the west and Kántrása on the east, Mália on the north and Mandor to the south. Eleven generations after Sharman of Mália was Mándan Hátti who had two sons Sharman and Kálo. Sharman retained Mália, Vadála, Jándi, Galodar, Bhanduri, and Ghunghuti; while Kálo went to Láthodra. Thirteen generations after this Sharman, was Pálo, who had seven sons of whom the eldest was Bhoj. Bhoj's descendants are the present Grásiás of Mália. Bhoj Hátti retained Mália to the exclusion of his brethren, who went to war with him, but were unable to oust him, and he retained the *tálukah*, making after much fighting the concession of some *grás* to his brethren. As Bhoj's line was alone and the six brethren joined together to war with him his line are called Pátla (scanty) Háttis while the offspring of his brethren are known as Jáda (numerous) Hattis. At the present day, however, the Pátla Háttis outnumber the Jáda Háttis, and hold more *grás*. Bhoj built a tower in Mália known as the Bhojkotha and his son Devo is said to have built the Mália fort. Bhoj's great-grandson was a famous warrior called Pithayat regarding whose exploits there are many bardic verses. He had a famous fend with the Ráizádahs of Chorvár, and when Kunvar Bájiji and his uncle Sangji invaded the Mália territory in about A.D. 1789 they were defeated and slain by the Háttis. But the Nawáb of Junágad shortly afterwards conquered Chorvár and in 1795-96 reduced Mália when Pithayat Hátti surrendered the fort of Mália, four villages and a half share of the town of Mália was retained by him, the rest of the *tálukah* being annexed by Junágad. Dhanej is said to have been granted to Sájan Dhakel, an Avartia Hátti by one of the Chudásama Ráos of Junágad for assistance given to him on the occasion of the siege and catpure of Bet and Dwárka. Some of this man's descendants still hold land in Dhanej. The Háttis are called by the bards Mevádás as though they came from Mevád (Mewár). There are about 500 or 600 houses of Háttis in the Junágad territory some of which are in the Mángrol villages.

MÁLIA (MIÁNA).

Malia (Miána). Mália is situated on the west bank of the Machhu river about four miles south of the Ran. It is about twenty-two miles north-west of Morbi, twelve miles north-east of Vaváníá *bandar*, and twenty-three miles by the road across the Ran to Vándhia, Cutch. A large proportion of the population of Mália are Miánás[1] a wild and turbulent tribe who appear to have accompanied Thákor Modji into the peninsula from Cutch. They are a brave, daring, hospitable, and faithful race, but little amenable to discipline. The Mália pass across the Ran is the shortest of all, but is the last to open and the first to be closed. Mália is a separate tribute-paying

[1] The derivation of the name Miána is probably from the Sanskrit *min* a fish. The Miánas, other than these Mália Miánas, abound on the coast of the Gulf of Cutch, and follow the occupation of fishermen for the most part. In ancient times the Miánás are said to have joined the Vághers in piracy and plunder. They were well known both on the shores of Cutch and Saurashtra. The Cutch Miánás or Minás spread from Vágad to northern Gujarát, and thence to Sirohi and Márwár, where numbers of them are still to be found.

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II. aces. state, exercising jurisdiction of the fourth class. The chief is a Jádeja Rajput named Modji. The founder of the Mália state was Modji I., a son of Thákor Káyáji of Vágad and Machhukántha. Dosáji of Mália was taken prisoner and brought to Morbi by Thákor Jiáji of Morbi in A.D. 1803-4. In A.D. 1806-7 Bábáji Ápáji tried to conquer Mália for Morbi, from whom he received for his services (though unsuccessful) the village of Hadála. But he failed to reduce Mália, and the Miánás continued their predatory excursions to such an extent that the British Government was obliged in A.D. 1810 to send a force against Mália, which took the fort and levelled it to the ground, leaving only the foundations. This force carried off the fort gate and built it into the great gate of Morbi which is called the Navánagar Gate. Many of the stones of the fort of Mália were brought to Náháni Barál under Morbi, and the fort of that village was built therewith. After this humiliation the Miánás remained quiet and have given no serious trouble up to the present day. The present chief is the great-grandson of Dosáji as under:

Dosáji.
|
Satoji.
|

Mulvoji [Died in his father's lifetime].	Kaliánsingh. [Received Khirai and certain land in Khákhrechi].	Jálamsingh [Received Vardusar].
Modji (the present chieftain).		

The population of Mália according to the census of 1872 was 4119 and according to that of 1881 4082 souls.

AR. **Ma'na'vadar** is the capital of Khazanfar Khán of Bántva who possesses third class jurisdiction. The chief is a Bábi by tribe and of the same family as the Nawáb of Junágad. Mánávadar is about four miles east of Bántva and twenty-two miles a little to the south-west from Junágad, and about thirteen miles west of Vanthali. The estate consists of twenty-four sole villages besides seven villages joint with Bántva and Gidar. The population of Mánávadar according to the census of 1872 was 2557, and according to that of 1881 2482 souls. The soil of the Mánávadar estate is very rich and fertile. The present chief is Ghazanfar Khán, grandson of Kamálud-din-Khán the late *tálukdár*. He was educated at the Rájkumár College at Rájkot and is about twenty-two years of age.

Ma'na'va'v is a separate tribute-paying *tálukah* consisting of the one village of Mánáváv. It is subordinate to the Lákhápádar *thánah*, from which it is distant about seven miles to the north-west. It is about twelve miles south-west of Kundla, and twenty miles south of Amreli. The *tálukdárs* are Vála Káthis. The population according to the census of 1872 was 665 and according to that of 1881 528 souls.

Ma'ndva is a village under the Bhávnagar state lying about five miles to the east of Dhasa, forty miles to the west of Bhávnagar, and thirteen miles north-east of Láthi. It is on the high road from Bhávnagar to Rájkot and about three miles to the west of the Jála

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station on the Bhávnagar-Gondal railway. The population according to the census of 1872 was 118, and according to that of 1881 1007 souls.

Ma'ndva is a village of the Trápaj sub-division under Bhávnagar, and is situated about twenty-six miles south of that town and about two miles to the west of the sea shore. It is said to have been called Mándavgad in ancient times. When Sidhráj Jayasingh visited Sihor and built the Brahma Kund at that place, La Gohil is reputed to have been one of his followers. From Sihor, Sidhráj visited the sea-coast and came amongst other places to Mándva. On a certain day the waves were very violent and the sea much agitated. At this time Sidhráj had gone down to the sea-shore attended by several horsemen. The horsemen said among themselves, 'He would be a brave man who would ride a hundred yards into the sea on a day like this.' One of the horsemen said in fun, 'There is no race so loyal and gallant as the Gohil ; one of them might do it, but no one else would dare to do so.' Another replied, 'The Gohil race is brave indeed, but their bravery shows itself chiefly in boastings in the market-place; there is no Rajput who would throw away his life for such a trifle as this.' On hearing this La Gohil placed his hand on his moustache, and bade them all farewell and urged his horse into the ocean. On seeing this all applauded his bravery. Just then a larger wave than ordinary overwhelmed La Gohil and his gallant steed and they were drowned at which all the bystanders were much grieved. They then returned to the village and Sidhráj performed the funeral ceremonies of La Gohil. Just then Rávo Ádho, La Gohil's Chárun, to whom he had promised this horse, arrived, and asked for the animal which had been promised him. His men replied, 'The horse has been drowned with its master, but La Gohil ere he went on his last ride told us to give you any other of his horses you might prefer. Choose therefore whichever of his horses you like best.' The Chárun replied, 'I will take no other horse than that which La Gohil promised me.' So saying he went to the sea-shore and fasted and adjured La Gohil to fulfil his promise. After three days' fast La Gohil appeared to him in a dream and besought him to let him rest in peace, but the Chárun was immoveable. In the morning La Gohil's silver opium-box fell in the Chárun's lap, but the Chárun hurled it back in the sea. Next day La Gohil issued from the sea in person and endeavoured to persuade the Chárun to depart; but when he would not consent, he produced the horse and offered it to him. The Chárun however said that he could not accept it thus as people would laugh at him and say that he had been unable to fast and had procured a horse from elsewhere. He therefore adjured La Gohil to come to the village *chora* and give it him there in the sight of all men. La Gohil consented on condition that the Chárun should go in front and he promised that he would follow him, but begged the Chárun not to look round as then he would be unable to proceed further. The Chárun proceeded until close to the village, when feeling doubtful whether La Gohil were following him, he looked round and La Gohil at once stood still and there in sight of all men gave the Chárun the horse. He then became invisible.

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Sidhráj caused a small shrine to be erected to Mahádev at the spot where La Gohil plunged into the sea, but now the Mahádev alone remains, the temple having long since fallen into ruins. Sweet water issues from springs in several places below high-water mark in the same way as, though on a smaller scale than, at Mithi Virdi. There used to be a large tank called the Sar, about a mile east of the village, but it has burst its banks and its bed is now cultivated but it is still known as the Sar. There is a ruined fort at Mándva. Formerly Grásias lived here, but now the village is inhabited by Bharváds and Kolis. The population of Mándva according to the census of 1872 was 256, and according to that of 1881 239 souls.

MÁNDVI. **Ma'ndvi** is the name of the chief town of a *mahál* or revenue sub-division under the Pálitána State. It lies eighteen miles north-west of the town of Pálitána, and is about twelve miles north of Gáriadhár. It is about twelve miles south of Jália railway station. There is a vernacular school at Mándvi. This town was the first settlement of the Gohils of the Pálitána house in the thirteenth century A.D. From hence they advanced to Gariadhár, and later on acquired Pálitána. Mándvi is specially mentioned in the Mirat-i-Áhmadi as having a small fort, and being the seat of a *foujdár*, and as being the chief town of a *mahál* of twenty-five villages. The population according to the census of 1872 was 869 and according to that of 1881 1024 souls.

MÁCHARDA. **Ma'charda** is a small village under Navánagar lying on the outskirts of the Dalása hills. It is about forty miles south-west of Rájkot, and thirty-five miles south-east of Navánagar, and fourteen miles north-east of Drápha. On the 29th December 1867 a small force under Major Reynolds, of the 17th Native Infantry, consisting of men of the 17th Native Infantry and some cavalry under Captain Harris overtook the Vágher outlaws led by Devo Mánik near this village. Colonel Anderson, Political Agent of Káthiáwár, was also present on this occasion. The outlaws retreated to the summit of the Tobar hill, a small hill in the lands of Mácharda, and there stood at bay. Captains Hebbert and LaTouche, who were Assistant Political Agents in Káthiáwár, led the 17th in concert with Major Reynolds to the attack, and carried the hill; but Captain Hebbert was mortally wounded on the hill top and died the same night. Captain LaTouche was shot by an outlaw while leading the pursuit of the few who escaped. Major Reynolds had a severe scalp wound. Most of the outlaws were killed including Devo Mánik, their leader, and this gallant affair broke up the gang who were all killed or captured in the next few years. Captains Hebbert and LaTouche lie buried in a small enclosure near Mácharda village, and a pillar is erected in memory of this fight on the summit of the Tobar hill. A tablet in Rájkot Church commemorates these two gallant officers. The population of Mácharda according to the census of 1872 was 367 and according to that of 1881 340 souls.

MÁNGROL. **Ma'ngrol.** This city, the ancient Mangalpur Pátan, is supposed by some to be the Monoglossum of Ptolemy. It is situated on the shore of the Arabian Sea in about 70° 10′ east longitude and 21° 7′ north latitude. It was called by the Muhammadans Mangalur or

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Mangalor, and this by a provincialism has been corrupted to Mángrol. As however there was another Mangalur in the Konkan, this Mangalur was called by seamen, by way of distinction, Sorathi Mangalur while that was called Malabári Mangalur or Konkani Mangalur. This distinction accounts for the Surati Mangalor of Barbosa and other old travellers. The first ruling race here of whom we have any records is the Gohil, mentioned in an inscription of great interest dated *Samvat* 1202 (A.D. 1146), *i.e.* during the reign of Kunvarpál of Anhilváda Pátan. This, after reciting the supreme power of Sidhráj Jayasingh and his succession by Kunvárpál, relates that Sahár of the Gohil race ruled there, and that his son Sahjig obscured the glory of the Chaulukyas and that his sons were powerful protectors of the country of Saurâshtra; of these sons Muluk was the elder and Somráj the younger. Somráj in memory of his father erected the temple of Sahjigeshvar at Mángrol, and placed a pinnacle on the temple of Somnáth at Pátan. His elder brother Muluk who is styled Náyak of Saurâshtra, set apart certain levies for the maintenance of the temple of Mángrol, from Vámansthali, Chorvád, Láthodra, Valeja, and Talásbhávya, and gave also an irrigated field at Visanvel and certain rights on salt at Mángrol. I am totally unable to give any further particulars about these Gohils beyond the fact that the Mandlik Kávya speaks of them as being Surya Vamshi, and they were probably cadets of the kings of Valabhi; Colonel Tod indeed speaks of the Gohils of Div, but quotes no authority. Sahjig possibly founded the Shri Singh era, as he appears to have successfully asserted his independence against the Chaulukyas. This era is mentioned in the inscription, which was inscribed in the year 32 of the Shri Singh era, so the era may date either from Sahár's or Sahjig's accession. Subsequently we hear of Bhán Jethva's rule here, and that he gave in marriage here 1800 virgins in order to be permitted to take back a favourite wife whom he had divorced, and he built a grand nuptial-hall at Mángrol for this occasion. This was subsequently cast down by Shams-ud-din Anvar Khán, locally called Shams Khán, the viceroy of Sultán Firoz Tughlak, and built up into the Jáma mosque by Izuddin bin Áram Sháh, the local governor in the reign of the same Sultán (A.H. 775 - A.D. 1373). The inscription in the Sodhi Váv shows that this well was built in *Samvat* 1375 equivalent to A.D. 1319, in the reign of Rául Shri Mahipáldev, but it is difficult to say whether this Mahipál was a Gohil or a Chudásama. A Chudásama of this name was no doubt reigning at this time, but it is quite possible that the name Mahipál may have been borne by a Gohil, and the title Rául is a Gohil and not a Chudásama title. From the Kodinár inscription of *Samvat* 1328 (A.D. 1272) one Gandshri Virbhadra is said to have given to Nágar Nána a seventh share in Mángrol. Probably he was a descendant of Bhán Brihaspati who was stationed at Pátan by Kumárpál of Anhilváda. After Bhán Jethva it is difficult to say who ruled at Mángrol, but possibly the Chávadás or Vájás of Pátan either governed it direct or else through some local vassal, probably a Vághela and connection of the Dholka Vághelás, Ranchodji says distinctly Vághelas, and I incline to think that the Rája Jayapal, who is described in the ballad of the

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fall of Pátan as having married the sister of the Chávada Rája Kunvarpál of Pátan, may have been a Vághela. The ballad indeed says distinctly that he was a Vágher, but *r* and *l* are interchangeable, and the ballad is written in the Persian character. Mángrol doubtless came under the Muhammadan yoke from the commencement of the fourteenth century, together with the rest of Nágher, and the frequent inscriptions show that rule to have been, at least from the time of the Emperor Firoz Tughlak, continuous. There is another inscription in the Rauli mosque of the reign of this emperor, *viz.* A.H. 780, and yet another in the Rahmat mosque of A.H. 784. There is yet another even more interesting as being dated A.H. 797 and bearing the name of Shah-in-Shah Nusrat Jahán Bádsháh, whose chief *vazir* or viceroy is said to be Muzáfar Zufar Khán. This inscription is bilingual, and the Sanskrit version says distinctly that it was inscribed in *Samvat* 1452 and in the reign of Pádsháh Shri Nasrat and it states that his viceroy Jáfar Khán was ruling in Gujarát on his behalf, and that Rái Multani Vaisha's son Málik Yakub was a pearl merchant there, that Malik Musa was Kotvál of Mángrol, and that doors faced with iron were at this time fitted into the gateway. This is the Nusrat Sháh of Mr. Thomas, *see* his Prinsep, vol. II. p. 311. Another interesting inscription is dated A. H. 800 at the time of Timur's invasion. This mentions that Khán Ázam Zufar Khán Wajih was ruling with entire power in Gujarát, that his viceroy in Soráth was Malik Badar Banjhal, and his deputy in Mángrol, Malik Shekh bin Táj, and that he built a fort round the town. There is yet another without date in the reign of Násir-ud-duny-wa-ud-din Ábulfateh Áhmad Sháh, during the viceroyalty of Prince Fateh Khán, and afterwards another showing that in A.H. 1047 (A.D. 1637) in the reign of the Emperor Sháh Jahán, Jamál Khán Lohání who held Mángrol in *jágir*, built at that place a *serái*. There is one more worthy of notice as it shows that Mángrol fell into the hands of the Peshwa, and that his lieutenant was expelled after holding the town twelve years by Shaháb-ud-din and Shekh Fakhar-ud-din in A.H. 1162 (A.D. 1748). Fakhar-ud-din was an ancestor of the present Shekhs of Mángrol. From this date Mángrol was held by the Shekhs. In A.D. 1764 in the time of Shekh Mián, son of Fakhar-ud-din, Diván Amarji attacked Mángrol on behalf of Nawáb Mahábat Khán I. of Junágad, and compelled him to yield to that chieftain a half share in his *parganah*. Since this date Mángrol has owned more or less the authority of Junágad, which has been confirmed by the British Government. Mángrol used to be a port of some consequence, but owing to various causes does now but little trade. Barbosa speaks of its exporting horses, wheat, rice, cotton, cloths, vegetables, &c. Now its trade is principally confined to local wants. It is famous for the inlaid ivory and carved sandalwood boxes (also made at Surat) which are usually known as Bombay work. They are exported to Bombay and sold there. Near Mángrol is the shrine of Syad Sikandar, a Tirmizi Syad, who accompanied Shams Khán's army, and who was a companion of Sikandar Khán who was left there as *thánahdár* by him (Tarikh-i-Soráth). A memorandum drawn up by Syad Áhmad and sent me by Mr. Campbell, says that Syad

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Sikandar commanded a force sent with him under Iz-ud-din, and that at this time a Hindu named Kunvarpál governed Mángrol. The Rája not accepting Islám, was slain in battle, and Syad Sikandar took possession of the country, but appointed Iz-ud-din as the governor thereof, and himself retired to Devalpur. The date given for the capture of Mángrol is A.H. 770 (A.D. 1368). This date is probably correct. The memorandum says that Iz-ud-din after allotting this village to the Syad returned to Delhi, but the inscription of A.H. 775 shows that he was still then local governor. Probably Syad Sikandar merely accompanied Shams Khán's expedition, and was left here with Iz-ud-din who was directed to allot him maintenance. But as a local saint, Syad Sikandar in later times got the credit of the conquest. This would appear also from an inscription of A.H. 1162. There are numerous relics at the shrine, amongst which are a rosary and handkerchief said to have belonged to the Virgin Mary. There is an amusing story told about a cup in the possession of the Syad's descendants, which he is said to have wrested from an angel. The population of Mángrol according to the census of 1872 was 15,341 souls but in 1882 sank to 12,123 after the famine of 1878-79. The ironsmiths of Mángrol are famous for their skill. Mángrol is also famous for its musk melons. The celebrated Diván Amarji of Junágad was born at this town. The shrine of Kámnáth Mahádev is situated about five miles to the east of Mángrol and many vows are made to the god. On the 15th of the light half of the month of *Kártik* or November and the last day of the dark half of the month of *Shrávan* or August a fair is held here. There is a well lying to the north of the town of Mángrol at a distance of about two hundred yards; the land surrounding this well forms a tract of about five or six miles in circumference and is called Lábur Kua after this well. Excellent cotton is grown in this land and is called Lábur Kua cotton, and finds a ready sale in the Bombay market. There is a Government vernacular school as well as a girls' school at Mángrol. There is a post office in Mángrol and the Saurashtra post also comes to Mángrol *viâ* Sil. New plantations of betel vines have lately been started at Mángrol.

MÁNIKVÁDA.

Ma'nikva'da is the head-quarters of the Sorath district, and the Assistant Political Agent in charge of the district as well as the Deputy Assistant reside here. Mánikváda is a small village the Mulgrásiás of which are Vála Káthis, under the Vála Káthis of Jetpur. It was formerly shared between them and Junágad, but Government have permanently taken a lease of the Junágad share for a fixed annual payment of Rs. 2200. It is situated about eight miles to the west of Bagasra, twenty-two miles to the south-west of Jetpur, and twenty-eight miles to the east of Junágad. It is about sixteen miles from Kunkáváv railway station. There is a dispensary, school, post office, traveller's bungalow, library, and *dharmshála* at Mánikváda, and the usual official buildings. Mánikváda is connected with Junágad by a made road passing through Bilkha, and with Jetpur by a made road passing through Dhári, Gundáli, and Devki Gálol. There is also a good road between Mánikváda and the flourishing town of Bágasra. The population according to the census of 1872 was 730 and according to that of 1881 877 souls.

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MÁNSA.

Ma'nsa is a village of the Bábariávád district, and formerly was a separate jurisdiction, but is now under Junágad. The Grásias are Bábriás of the Varu tribe. Mánsa is about fifteen miles to the north-west of Jáfarábád and about twenty miles north-west of Una. The population according to the census of 1872 was 386 and according to that of 1881 520 souls.

MÁTRA TIMBA.

Ma'tra Timba is a separate tribute-paying *tálukah* in the Jhálávád district. It consists of the one village of Mátra Timba. The *tálukdárs* are Kháchar Káthis and subordinate to the Pályád *thánah*. It is situated about ten miles west of Pályád, seventeen west-north-west of the Botád railway station, and about thirty-five miles south-south-west of Wadhwán. The population according to the census of 1872 was 529 and according to that of 1881 433 souls.

MÁYÁPÁDAR.

Ma'ya'pa'dar is a village under Jetpur from which it is about thirty miles distant to the east-south-east. It is about eighteen miles north-east of Bagasra, and about ten miles north-west of Amreli. The population according to the census of 1872 was 497 and according to that of 1881 579 souls.

MENDARDA.

Mendarda is a principal town of the Jetpur *tálukah* and is situated on the outskirts of the Gir forest. It is about fifteen miles south of Junágad, fourteen miles south-west of Bilkha, and thirty-five miles south-south-west of Jetpur. A considerable trade in *ghi* is carried on here. A portion of the Gir forest reaching almost to the Vánsádhol hill belongs to Mendarda. It is mentioned as a *parganah* in the Mirat-i-Áhmadi. The population according to the census of 1872 was 4294 and according to that of 1881 7013 souls.

MENGNI.

Mengni called also **Mergadh**, is a separat tribute-paying *tálukah* in the Hálár district. It consists of eight villages, and the chief by name Jádeja Mádhavsinghji exercises jurisdiction of the fifth class. The chief is a cadet of Gondal. Mengni is situated about fifteen miles south of Rájkot, and fifteen miles north-north-west of Gondal. The soil is very fertile and water is very near the surface. The population according to the census of 1872 was 1293 and according to that of 1881 1329 souls.

MESRIA.

Mesria was originally a separate tribute-paying state of three villages, Mesria, Gundákra, and Thikariali, and belonged to Jámádár Ghulám Husain Bacha of Baroda. The holding was acquired by his father Jámádár Bacha. In A.D. 1872, disgusted at having to pay the *thánah* contribution and other agency calls, coupled with the fact that the management of the estate was difficult as he resided at Baroda, and as moreover he had no son, he sold this entire estate to Majmudár Hariparsád Kaliánrái, who in his turn sold the holding to Vánkáner, reserving Gundákra for his own enjoyment. Mesria is situated about five miles north-west of Chotila and about thirty miles east-north-east of Rájkot. The population according to the census of 1872 was 680 and according to that of 1881 922 souls.

MEVÁSA.

Meva'sa is a separate tribute-paying *tálukah* of six villages in the Jhálávád district, and subordinate to the Chotila *thánah*. The *tálukdárs* are Kháchar Káthis. Though Mevása is administratively in the Jhálávad district, it is nevertheless situated in the geographical

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division of the country known as the Panchál. It is ten miles south-east of Ánandpur and about thirty-six miles south-west of Wadhwán. The population according to the census of 1872 was 647 and according to that of 1881 293 souls.

MIÁNI.

Mia'ni, a sea-port, situated on the estuary of the Vartu river, is a town of great antiquity. Its situation is singularly picturesque, though owing to a large sand-bar thrown up at the mouth of the creek it is now a harbour of but little trade. Careful engineering and sand-dredging might, however, do much for Miáni, and it is to be hoped that the Rána will some day consult capable civil engineers as to possible improvements. The population of Miáni by the census of 1872 was 639 souls. It is about eighteen miles to the north-west of Porbandar. The exports and imports in 1881-82 were Rs. 200 and Rs. 312 respectively. Nothing was exported from this port in 1882-83; the imports rose to Rs. 1753. An ancient name of Miáni from an inscription found in this town dated *Samvat* 1260 (A.D. 1204) was Manipur, and it may possibly have been the celebrated Minnagar. The population of Miáni according to the census of 1881 was 627 souls.

MONPUR.

Monpur. This village is situated about twenty miles north of Mahuva. The population had reached to 944 in 1872, but sunk to 765 in 1881 owing to the famine of 1878-79. The village is held by the Khasiás, tribe of Mers, or Kolis, who claim their descent from Visoji, son of Ránoji and grandson of Sejakji Gohil, the founder of the Gohil principalities of Bhávnagar, Pálitána, and Láthi. Visoji settled at Khas, and married the daughter of Dhandh Mer, the Rája of Dhandhuka, and his descendants were called Khasiás after the name of the village. The Khasiás remained for many generations at Khas, and point to fifteen generations from Visoji, when Aranji II. emigrated to the neighbourhood of Mitiyála early in the eighteenth century. It seems that the Khasiás were driven from their ancient seat by the Kháchar Káthis, and they appear since to have prosecuted their feud with all the Káthi tribes.

MOHOTA KHOKHRA.

Mohota Khokhra is situated about twelve miles south-east of Sihor, and about fifteen miles south of Bhávnagar on the western side of the Khokhra hills at the foot of which lies the village. It appears in former times, after the conquest of Gujarat by A'lagh Khán, to have been the site of a small *thánah* subordinate to the great one at Pálitána. The name of the Palitana *thánahdár* was Ráhib Khán bin Sáhib Khán, but this officer was assassinated by his *kámdár* or minister to whom the extraordinary name of Mem Gadhuka is given. This person is said to have usurped the *thánahdári* of Pálitána and to have given Khokhra to his brother-in-law Ghori Piru. This man strengthened the *thánah* by a fort called after him Gadh Ghoriya. Mokheráji Gohil conquered Khokhra from him and for some time resided in the neighbouring hill, whence he was wont to issue forth and ravage the country. Piru's tomb is at Mohota Khokhra on a hillock close to the village. It is said that when Mokheráji went to Piram he left his sister at Khokhra to take care of his property, and was wont to light a beacon fire on Piram every night to assure his sister of his safety; but one night

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MOHOTA KHOKHRA.

the beacon was blown out ere his sister's man had climbed the hill to look towards Piram. When the man returned and reported that no light could be seen, his sister made sure of his death and killed herself. Mokheráji, on hearing of this, returned to Khokhra and performed the funeral ceremonies of his sister, and taking all his property with him to Piram he remained there, and thence conquered Gogha. Afterwards in the time of Thákor Visoji of Sihor, Viroji his brother had a son named Váchoji, who did the chief good service. On this account he received the two villages of Khokhra and Kanád. One of his descendants named Monáji wrote over half of Khokhra in A.D. 1811 to the British Government, and the village is now included in the Gogha sub-division of the Ahmadabad district.

MONVEL.

Monvel is a holding of the Vála Káthis consisting of two villages, Monvel and Ráoni. It is situated about ten miles east of Visáváda and nine miles south-east of Mánikváda civil station. It is subordinate to the Lákhápádar *thánah*. The population according to the census of 1872 was 1060 and according to that of 1881 1928 souls.

MORBI.

Morbi is situated on the west bank of the river Machhu, about thirty-five miles north of Rájkot and is the capital of the state of the same name. The chief is a Jádeja Rajput and claims to be of the senior branch of the entire Jádeja clan, including the houses of Cutch and Navánagar. He exercises jurisdiction of the second class. The *tálukah* is divided into three *maháls* or revenue sub-divisions, *viz.* Morbi, Tankára and Vavánia. This is exclusive of Adhoi which is situated in Cutch on the opposite shore of the Ran. There are in all about 125 villages in the Morbi *tálukah*, and the annual revenue amounts to about seven *lákhs* of rupees (£70,000). Old Morbi, said to have been founded by Mor Jethva, is situated on the eastern bank of the river, about one mile from the present town. It was called Mordvajpuri and afterwards Bhimnor. The present town is said to derive its name from the Morbo hill where Sanghji Jethva defeated a Vághela Rána and in commemoration of his conquest founded the present town on the opposite bank of the river to Mordvajpuri. Afterwards when Mordvajpuri became waste in the wars of the end of the fifteenth and beginning of the sixteenth centuries, Morbi gradually became populous, and most of the wealthy inhabitants removed their dwellings to the present city so as to have the river between them and a foreign invader. During the rule of the Ahmadabad Sultáns Morbi was a *jágir* of Fateh Khán Baloch, but afterwards it fell under the Ghori *jágirdárs* of Junágad. After the conquest of Gujarát and the peninsula by the Moghals, Morbi was granted in *jágir* to the Ráo of Cutch as a reward for the surrender of the fugitive Sultán Muzafar. But it was afterwards resumed and during the reign of the Emperor Aurangzeb was a crown *parganah*. After the death of this Emperor early in the eighteenth century it fell into the hands of a cadet of Cutch called Ráoji. Ráoji is said to have usurped the chieftainship of Cutch from his elder brother Noghanji whom he compelled to resign the *gádi* and accept in

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seu of it the Abdása district in Vágad. Ravoji was however slain by his brethren, who then placed Prágji on the throne of Cutch, and compelled Ravoji's widow to flee to Morbi with her infant son Káyoji. Káyoji, when he attained years of discretion, crossed over to Kantári and subdued the Vágad country and before his death obtained by force or fraud the *zamindári* of Morbi. At his death he bestowed Morbi on his two sons Tejmálji and Aliáji. He granted his Vágad possessions to his other sons. Tejmálji died in A.D. 1729 before his father's death and accordingly Aliáji became the sole possessor of the Morbi chiefdom as well as of Adhoi and twenty-four villages subordinate to Adhoi and Kantária. The other six sons of Kayáji received *grás* as follows:

1. Bhimji received Gungan in Machhu Kántha and Náransari and other villages in Vágad.
2. Lákhoji received Nágrávás in Machu Kántha and Pátia and other villages in Vágad.
3. Ráisinghji received Kánjarda in Machhu Kántha and Kumbháría &c., in Vágad.
4. Morji received Mália, &c., in Machhu Kántha and Vándhia &c., in Vágad.
5. Ranmalji received Kumbháría in Machhu Kántha and Laliána, &c., in Vágad.
6. Rámsinghji received Jinghi in Vágad.

Káyoji, who died in A.D. 1734, had a feud with the chieftain of Halvad, and the bards have recorded the following verse regarding him, *viz.*:

The walls breached by Káya
Have not been repaired by Halvad.

He was succeeded by his son Aliyaji who chiefly resided at Adhoi in Vágad. He opened the port of Vaváníа in the Gulf of Cutch. In A.D. 1720, when returning from a pilgrimage to Dwárka, he was treacherously murdered at Pardhari by the Grásia of that town whose name was Háloji but is generally known by the name of Kákábhái. He was succeeded by his son Ravoji. Ravoji on succeeding to the *gádi* attacked Pardhari and laid it waste in revenge of his father's murder, and claimed compensation from the Navánagar Darbár for this unprovoked outrage, and finally received seven villages as blood-money. Of these Navánagar has at different times retaken six and at the present day but the one village of Ghunáda remains in the possession of Morbi. Ravoji much enlarged and beautified Morbi and surrounded it by a wall. He was at feud with Mália and spent large sums in warfare with the chieftain of that state, but obtained no decided advantage. In his time, *viz.* in A.D. 1758, Kunvar Lakhpatji of Cutch on account of a difference with his father came to Morbi for three months and was hospitably entertained by Ravoji. On his death in 1764 he was succeeded by his son Pachánji. Pachánji, who was famous for his beauty, prosecuted the war with Mália and subsidized Junágad troops to assist him therein. But he was not more successful than his father, and died in 1772, and was succeeded by his son Vághji. Vághji

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in addition to the warfare with Mália had a feud with Kunvir Bápáji of Dhrángadra and subsidized Bábi Sher Zamán Khán of Bántva to fight on his behalf against this chieftain; nothing however was effected of importance. He next subsidized the army of Fatehsing Ráo Gáekwár to fight against Mália, and after spending large sums this army laid waste the Mália town of Khákhrechi. When in 1777 the army of Nawáb Hámid Khán of Junágad entered Vágad, Adhoi alone was exempted from tribute. Vághji died in A.D. 1785 and was succeeded by his son Hamirji. Hamirji followed his father's policy of subsidizing foreign troops to fight his battles, and on account of a feud with the Jhálás because a merchant of Morbi had been plundered near Thán, he subsidized the Junágad army and marched against them and awarded compensation to his merchant from the plunder of the Wadhwán villages of Vastadi, Korda, and Samadhiála. He died in A.D. 1790 and was succeeded by his brother Jiáji.

Thákor Jiáji succeeded his brother in A.D. 1790 and like his predecessors ceased not to endeavour to reduce Mália. Early in his reign Jamádár Fateh Muhammad, the powerful minister of Cutch, crossed the Ran and laid siege to Navánagar. Jádeja Junoji of Nágrávás surrounded his village with a wall and commenced plundering the surrounding villages, and actually levied contributions on one occasion from the *bazár* of Dhrol. Jiáji subsidized the Peshwa's army and marched against him in 1795 and demolished the wall he had built. Junoji then fled into Vágad but the Thákor kept a garrison at Nágrávás till 1808. In 1800 Mehta Bhánji Rámji came from Cutch with an army and seized on the port of Vaváníа, but the Thákor retook it in 1801 and expelled the Cutch troops and placed a garrison of his own men therein. Then he subsidized the Junágad forces and made an expedition into Vágad which was so successful that the Cutchees and others in the Nawáb's army were obliged to persuade that chieftain to withdraw his forces, as they feared he might subdue the entire country. The army returned *viâ* Mália, and though they failed to take the place, the Mália chieftain Dosáji fell into their hands, and was brought a prisoner to Morbi. But the Miánás in revenge laid waste the Morbi territory and to such straits was Jiáji reduced that when Bábáji Apáji entered the province to collect the Gáekwár's tribute, Jiáji agreed to give him the village of Hadála if he would agree to conquer Mália. He agreed and marched against Mália, but failed to take the place, although he compelled Morbi to hand Hadála over to him, and his descendants enjoy that village to this day. The Miánás, emboldened by the unsuccessful attempts to take their stronghold, made daily more daring incursions into Morbi territory, and amply avenged the futile attempts made by Morbi to coerce them to submission. Finally Morbi, in despair of reducing them by any other means, implored Colonel Walker to march against them with the British forces. He did so, and soon levelled the fort to the ground and reduced the Miánás to submission. The Morbi Darbár built the fort of Nahání Barál with the stones of the Mália town defences, and the city gate was carried away to Morbi and built there into the inner gateway of the Morbi fort.

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In A.D. 1807 Jádeja Sheshmálji of Jinghi was in charge of Adhoi. He rebelled and took possession of the town, but his rebellion was speedily put down by the Morbi officials on that side of the Ran. Afterwards in 1816 the Navánagar Darbár contrived to dispossess the Khaváses of Jodia and Bálambha, and these persons were entirely without protection. Thákor Jiáji gave them the village of Kánpur where they resided unmolested until they were reinstated in the Ámbran district, and although the Jám at one time compelled the Khaváses to quit Ámbran, they were reinstated through the influence and assistance of Thákor Jiáji. About this time the northern districts of Káthiáwár were much harassed by predatory incursions from Cutch and Vágad, and finally in 1819 the British Government were obliged to conquer Bhuj and compel the Ráo to give compensation to the Káthiáwár chiefs whose territories had been ravaged. On this occasion Rs. 10,700 were awarded to Morbi as compensation, and the village of Ámbardi which had been usurped by Jamádár Fateh Muhammad, was restored to the state. At the same time the tribute of all the Vágadi villages was fixed, excepting Adhoi which was considered as Gáekwádi territory, as were also the Bháyádi villages of Bálashar and Mánáli. Thákor Jiáji died in A.D. 1829 after an eventful rule. He contrived to humble Mália through his alliance with the British, and by entering into the permanent settlement of 1807-8 secured himself from all reprisals. He was succeeded by his son Prathiráj. Thákor Prathiráj passed an uneventful reign; he was principally occupied in freeing his *tálukah* from debt. He granted the villages of Sávdi, &c., to his brother Mokáji in *kapál grás*. Dying in 1846 he was succeeded by his son Ravoji.

Thákor Ravoji succeeded his father in 1846. In his time the management of the Adhoi *parganah* was placed under the Cutch Agency. This Thákor was an accomplished and able chief and was the first to establish courts of justice. He fostered trade and commerce and took considerable interest in agriculture and replenished his treasury. On his death in 1870, as his eldest son Vághji was yet a minor, the British Government assumed the management of the estate, and appointed Ráo Bahádur Shambhuparsád Lakshmilál and Jhunjha Sakhidás joint administrators of the estate on behalf of the minor. This administration was carried on for nine years, during which period the young chief was educated at the Rájkumár College at Rájkot and afterwards in 1877-78 he made a tour in India under the charge of Captain Humfrey. After his return he was associated for a year as Joint Administrator with Ráo Bahádur Shambhuparsád, and on the 1st January 1879 he was placed in sole charge of the *tálukah*. Morbi possesses a fine jail and there is a dispensary, school-house, and the usual public buildings. A made road connects Morbi with the port of Vaváníá and the town of Tankára. Two ports belong to this state, namely, Vaváníá and Jinghi, but owing to certain rights of and disputes with Cutch at Vaváníá, but little trade flows to this port. Jinghi is too far up the gulf to attract much trade, and but small vessels can repair thither. A few gold embroiderers reside in Morbi. The population according to the census of 1872 was 12,872 and according to that of 1881 15,315

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souls. Morbi is the premier of the second class states in the peninsula There is a good *dharmshála* at Morbi.

MORPUR.

Morpur (classically **Modpur**) is a very picturesquely situated fort on a small hill near and to the east of the Barda range, and is the chief town of the *mahál* of the same name. Near this is the fine lake called the Ránásar under the Ghodálanki hill and another lake called Tálála. There are some very pretty views of the hills near Morpur, especially of the large hills Dántálo and Abpura ; the neighbourhood of Morpur was in former years (even so late as twenty-five years ago) famous as a cover for lions, and several were shot in the Ghodálanki hill. But lions left these hills when cannon were fired against the Vághers in 1860 by the force under Colonel Honner. Morpur[1] was the place where an Arab shot an English officer without provocation, and accordingly by one of the articles of a treaty concluded by the Jám in A.D. 1812 with the English Government he agreed to dismantle it. This however has never been done. The population of Morpur according to the census of 1872 was 702 souls, but this number sank to 548 in 1881 after the famine of 1878-79.

MORCHOPNA.

Morchopna is a separate tribute-paying state subordinate to the Chok *thánah*. The *tálukdárs* are Kámlia Áhirs. The *tálukah* consists of but one village. Morchopna is about three miles south-east of Chok, and ten miles south-south-west of Pálitána. The population according to the census of 1872 was 311 and according to that of 1881 310 souls.

MUL-DWÁRKA.

Mul-Dwa'rka, the little mound which rises on the sea shores between the mouths of the rivers Somat and Singávra, three miles from Kodinár, is surmounted by the ruins of a temple which popular Hindu belief declares to be the original[2] Dwárka or Dwára or portal of the Divinity where Krishna resided, and from whence he transferred himself to Dwárka in Okhámandal. The Hindus say that Mul-Dwárka has been covered by the sea and the present temple shows only a part of the original precincts. The Mirat-i-Ahmadi says, 'You can go there (to Mul-Dwárka) on foot from the bank of the Sarasvati river which leaves one bank of it.' Sarasvati is a mistake for either the Somat or the Singávra. At the present day, a back-water comes round from the Somat and places a piece of ground a mile long and half a mile broad between it and the sea. An old *math* stands on the edge of this break-water which is, probably, a relic of the old establishment. Between it and the mound of Mul-Dwárka are certain sacred spots, *viz.* the Gopi Taláv, Suraj Kund, and the Gnán Vav or well of wisdom all of which have their counterparts at modern Dwárka. To complete the situation, the mouth of the Singávra river is called the Gomti. It may be concluded that the old shrines and their attendant buildings lay between the Somat and Singávra, the sea and the back-water.

[1] The records point to Gop as the place where the officer was shot ; but as the common report universally attributes the commission of this outrage to Morpur, I here mention it. Possibly two officers were shot, *viz.* one at Gop and one at Morpur.

[2] *Mul* signifying root or origin. In the Prabhás Purán it is stated that Mul-Dwárka used, in the Satya Yug, to be called Náráyan-grah because Vishnu used to rest here.

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The roadstead called the Kodinár harbour is between the mound of Mul-Dwárka and the mouth of the Singávra. It is not capable of being improved at any reasonable cost, having regard to the limited trade of Kodinár. Velan is situated on a creek which runs up from the sea between Mul-Dwárka and Diu. The creek is passable for vessels of 202 *khándis*, and, at high tide, for larger vessels, but a reef of rock prevents the latter from entering at all times. It would be possible to make this into a very good harbour. When once inside, the boats can go up two or three miles. A mile from the mouth of the creek, on the north bank, stands an old bungalow formerly used by Captain Grant, of the Bombay Marine, who, previous to 1820, commanded the Gáikwár's fleet operating against pirates in these waters. Natural salt of a poor description is collected by the poor people on the banks of the creek near Velan.

At Ghántvar, on the bank of the Singávra, there is an old *math* or monastery, which used to be called Goshpad from a stone bearing the mark of a cow's foot. It is a desirable place at which to perform the funeral ceremonies (*shráddh*) of deceased relatives. A temple to Mahádev under the name of Rudreshvar is here, hence the place is sometimes called in the Purán, Rudra-gaya. The Chakravati Rája of India named Prathi Ráj was, in consequence of the sins of his father, Van Ráj, born in a low and sickly condition in Márudesh (Márwár). By order of Nárad Muni, Prathi Ráj visited all the sacred places of pilgrimage in India, but found his labours useless until he came to Rudra-gaya, where he performed *shráddh*, and recovered from his illness. Prathi Ráj lived in the Satyayug, *i. e.* about 4,320,000 years ago, so the Ghátvad shrine seems to be pretty old.

Muli is a separate tribute-paying estate in the Jhálávád district, possessing jurisdiction of the fourth class. The town of Muli is situated about thirteen miles south-west of Wadhwán civil station on the eastern bank of the river Bhogávo. The present chief is named Sartánsingji and is about forty-seven years of age. He is a Sodha Parmár by caste. The Parmárs entered the peninsula at the end of the fifteenth century A.D. probably about 1470-1475. Their leader was Laghdhirji. From an inscription in the Ratába well at Rámpura under Wadhwán it seems that this Laghdhirji was alive in A.D. 1482 and was a contemporary of Ráj Vághoji of Kuva, and Sultán Mahmud Begada of Gujarát. The Parmárs appear to have emigrated from Thar Párkar and to have first established themselves at Thán and Chotila. Afterwards they were permitted by Visaldev the Vághela Rája of Wadhwán to encamp on the bank of the Bhogáva river close to the spot where the present town of Muli stands. In those days there was a *nes* or hamlet on the spot where the modern town now is, belonging to a Rabáran named Muli. This woman used to supply the Parmárs with milk. Afterwards when they founded the present town on the site of her *nes*, they named it after her 'Muli.' At this time Sáela was held by Rajputs of the Chabád tribe. They heard that the Parmárs were very wealthy and daily were becoming more firmly established. They resolved therefore to pick a quarrel with them and plunder the hamlet and drive them out, and

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accordingly a large number of them mounted and rode in that direction. While they went along, one of them wounded a partridge which took refuge in the hamlet and accidentally fell into the lap of the mother of Laghdhirji. Delighted at the pretext, the Chabáds advanced and demanded the partridge, but Laghdhirji's mother refused to surrender a bird which had sought her protection. She however told her sons to offer the Chabáds sheep instead of the partridge, but they refused to accept them. And although they offered the Chabád leader Munjoji Parmár's sister in marriage on condition of their desisting from their demand, the Chabáds refused to come to terms. Swords were drawn and the Parmárs fought with such constancy that the Chabáds withdrew with a loss of 500 men slain. Of the Parmárs one hundred and forty fell. A local couplet says :[1]

> Five hundred Chabáds fell, of Sodhas one hundred and forty;
> For the sake of one partridge, they preserved undying fame.

At the time that this fight took place, Laghdhirji was at Wadhwán at Visaldev's court. His mother sent him a Rabári mounted on a swift camel to tell him what had happened and he begged Visaldev to pardon him if his men had been guilty of any breach of the peace. Visaldev pledged him his word that no harm should happen to him or his men. Hardly had he ceased speaking when a messenger brought the news of the affray between the Chabáds and Parmárs. Now the wife of Visaldev was a Chabád Rajputáni by birth and she besought her husband to slay Laghdhirji; but the Vághela refused to break his word and gave Laghdhirji permission to depart, and he at once returned to Muli. While the Parmárs still held Thán and Chotila, the Jats crossed over the Ran and took shelter with them. Some accounts represent the Jats as fleeing from a Sind ruler and other accounts say that they were driven out by Mahmud Begada during his invasion of Cutch. The latter account is the more probable. When the Muhammadan army reached Kandola fortress (near Thán) they were stoutly opposed by the Jats and Parmárs. After much fighting they were allowed an honourable capitulation and Háloji Parmár surrendered himself as a hostage in place of a Jat who had been demanded by the enemy. Laghdhirji also consented to pay a heavy fine. During the fight Jat Isáji lay on the slope of the Kandola hill with the blood flowing fast from a mortal wound in his side; a little below him lay Ásobhái Parmár uncle of Laghdhirji, also mortally wounded. Isáji made a little earthen dam to prevent his blood flowing on Ásobhái, and thus mixing with that of an unbeliever. Ásobhái perceiving this addressed Isáji thus :

> A'so says to Isa, dying do not make a dam;
> The Jats and Parmárs are now one; this cooking cook not again.[2]

On hearing this Isáji ceased to construct the dam and his blood flowed down and mingled with the Parmárs, and from this circum-

[1] The Gujaráti runs : *Padya Chabháda pánchaso, Sodha viso sát ; eka tetarde kárane, Al rákhi akhyát.*

[2] The Gujaráti runs : *Áso kahe Isán, Mar to páli mabandh ; Jat Parmár ek ta, E rándho phari marandh.*

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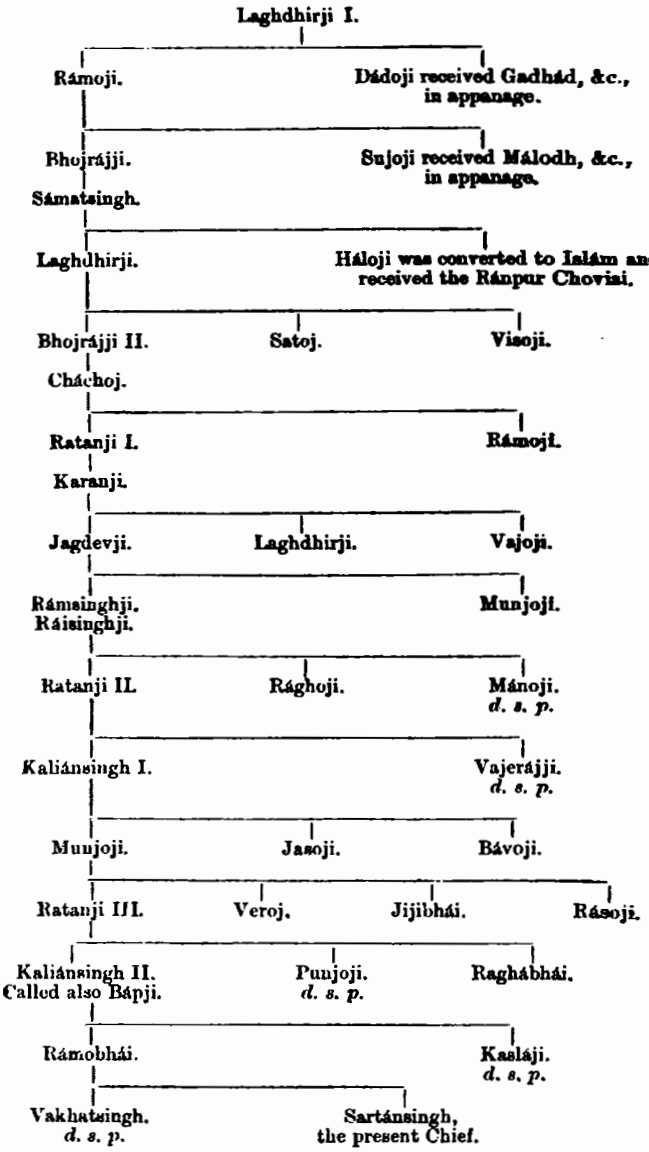
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stance and from the gallant aid given by the Parmárs to the Jats, their blood is said to be commingled to this day and the Jats entertain much respect and gratitude for the Parmárs. Háloji Parmár was converted to Islám and Sultán Mahmud Begadha granted to him the *parganáh* of Ránpur. At this time a younger brother of Háloji's also embraced the Muhammadan faith and received from the Sultán the Chovisi of Botád. One of his descendants Málik Muhammad by name left Botád in A.D. 1654 and resided at Dholka and his descendants were in after-times known as the Kasbátis of that town.

Laghdhirji Parmár met his end fighting with a Muhammadan raider named Bori Moghal who had carried off a Bráhman woman. In the conflict which took place both Laghdhirji and the Moghal were slain and the fair Bráhmani burned herself on Laghdhirji's funeral pile. Laghdhirji was succeeded by his son Bhojrájji and he by his son Cháchoji. Cháchoji was a man of some mark, but was assassinated by Bháchoji of Sejakpur while performing his devotions in the temple of the Jália Máhádev. His wife Jombái on hearing of his death became a *sati* and her monument is still standing near Muli. Cháchoji was succeeded by his son Ratanji who lived in the days of Aminkhán Ghori. This noble sent a force into Jhálávád to collect tribute, and as Muli was unable to satisfy the demand made, a *thánah* was posted there to attach the revenues. Ratanji at once went into outlawry and harassed the Muli lands, but was decoyed into the hands of the *thánahdár* and put to death. His death was revenged by one of his men named Nalia Jhála who slew the *thánahdár* though he lost his life in doing so. About this time the Káthis crossed over to Thán, and shortly after expelled the Parmárs from Chotila. Since this date the Káthis have held Chotila and the Parmárs' holding has been limited to Muli and its villages. When Colonel Walker's settlement was made with the Káthiáwár chiefs in 1807-8 Rámobhái was the chief of Muli. He had two sons Vakhatsingji and Sartansingji. Vakhatsingji succeeded his father, but dying childless was succeeded by his brother Sartánsingji the present chief. Muli is famous for saddle-cloths and leather water-bags which are locally manufactured. There is a celebrated temple and *dharmshála* here of the Swámi-Náráyan sect, of which religion it is one of the principal seats in the peninsula. There is also a traveller's bungalow and ordinary *dharmshála* here, and a school and dispensary. There is also a temple of the Sun, who, in memory of their holdings in the Mándav hills, is worshipped here under the name of Mándav Rái. Vakhatsinghji was the first chief of Muli to establish regular courts of justice. The town is situated on the Wadhwán-Rájkot highroad. The population according to the census of 1872 was 5112 and according to that of 1881 6339 souls. The following is a list of the chiefs of Muli from Laghdhirji to the present day:

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MULILA DERI.

Mulila Deri is a separate tribute-paying *tálukah* of the Hálár district under the Dhrápha *thánah*. It consists of six villages, Mulila, Deri, Machlivar, Mehvása, Sarápádar, and Sorta. All these villages are situated at some distance from each other and no two of them march together. Mulila is about six miles north-west of Kharedi and six miles south of Kálávad. Deri is three miles north-east of Kharedi and seven miles west-south-west of Lodhika. The

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lukdárs are Jádeja Rajputs and Bháyád of Navánagar. The population of Mulila and Deri according to the census of 1872 was 23 and 563 and according to that of 1881 900 and 530 souls respectively.

MUNJPUR.

Munjpur is a separate tribute-paying *tálukah* of the Jhálávád district under the Wadhwán station *thánah*. The *tálukah* consists of but the one village of Munjpur which is situated seven miles south-west of Wadhwán station and nine miles north-east of Sáela. The *tálukdárs* are Parmárs and Bháyád of Muli. The nearest railway station on the B. B. and C. I. Railway is Wadhwán station seven miles, and Wadhwán City Station on the B. G. Railway distant three miles. The population according to the census of 1872 was 618 and according to that of 1881 548 souls.

NÁGASRI.

Na'gasri. This village is situated about ten miles to the west of Bherái and four miles north of Jáfarábád. Nágasri was formerly called Nágpur Pátan, and occupied a site about 600 yards to the south-west of the present village on the opposite bank of the Raidi stream. There are several ruined wells with steps near here. Coins are found on this old site in the rainy season. The population of Nágasri according to the census of 1872 was 1668, and according to that of 1881 was 1865 souls. It is mentioned as a *bárah* or road-stead in the Mirát-i-Áhmadi, though in fact it does not correspond to the definition of a *bárah* as given in that work. Probably it was formerly connected with the Jáfarábád creek, and that town may have been the port, and Nágasri the inland market town (*kasbah*). Rukhad Varu, a Bábaria, flourished here about a century ago, and was renowned for his prowess. In bardic poetry he is styled Lord of Bárda and is said to have preserved the food and water of the Paraj or Káthis. There seems in truth to be very little difference between Káthis, Bábariás, Áhirs, Mers, and Maiyás, and in all probability the name Jethva is merely Jyeshta or Jyesth, *i.e.* chief, that is to say that they are the Rájkula of the Mers. The Ain-i-Akbari notices this similarity, and says that the Káthis are by caste Áhirs. This Rukhad's mother was named Dholi, and was so famous, that he is not known by his father's name but his mother's and is called by the bard 'son of Dholi.' It is a saying among Hindus, Whose mother can have eaten a *sher* (pound) of ginger? alluding to the custom of women being given ginger with other restoratives after their confinement. The saying means, Who is there strong enough to eat a pound of ginger? But with regard to Dholi, she is said to have eaten a pound of ginger when Rukhad was born, and hence it was not wonderful that the son of such a mother should be a mighty hero. There is a Government vernacular school and a branch post office at Nágasri. The inhabitants of Nágasri reverence Shámji Máhárái of Tulshisham as their tutelary god.

NÁGDHANIBA.

Na'gdhaniba. This village is about twelve miles south of Bhávnagar, and about nine or ten miles south-west of Gogha on the northern bank of the Máleshvari river close to its junction with the Bhadina stream. The ancient name of Nágdhaniba was Nágdhvani. The origin of this name is said to be derived from a huge cobra or *nág* of the race of the famous Bhujio Nág which gave its

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NÁDHANIBA.

name to the fort of Bhuj. This *nág* resided in a hillock called the Nágdhár close to the village. Certain stones have been erected there in its honour, and these are worshipped on the *Nág-panchmi*, that is to say on the fifth of the *dark* half of the month of *Shrávan*. Formerly the *nág* is reputed to have once every year appeared in person to his worshippers and to have bestowed much wealth on the Nágmagás. It is said that a certain snake-catcher resided in the temple of the Khodiár Mother south of the Nágdhár. This man had a very beautiful daughter well acquainted with magic and incantations. The snake-catcher, who himself was learned in magic, went one day to the Nágdhár and compelled the Nág by the force of his incantations to issue forth from his hole; however it at once bit the snake-catcher, who immediately died. But when his daughter heard of this, she was greatly angered, and proceeding to the Nágdhár she commanded the *nág* to come forth. So powerful were her charms that the *nág* came out in a submissive attitude. She then asked him wherefore he had slain her father. The *nág* replied that her father had woke him out of a sound sleep and hence he had bitten him in anger. Then the girl said, 'I will consume you to ashes by my magic in revenge for the death of my father.' So saying she commenced to use charms and incantations. The *nág* becoming helpless besought her for mercy and promised to restore her father to life and to bestow on them much wealth. She therefore ceased to torment him. He then restored her father to life at which she fell at his feet and adored him. The *nág* was so delighted at this that he uttered a great shout (*dhvani*) and said to her, 'You have pleased me much, for you are very wise and I promise you that you shall lead a very happy life and further be married to the chief of Mándva.' Afterwards she married this chief, and ever after this village was called Nágdhvaniba, since corrupted into Nágdhaniba. This village was looted by the Khumáns of Kundla under Jogidás Khumán in about A.D. 1826. The population of Nágdhaniba according to the census of 1872 was 294 and according to that of 1881 213 souls.

NÁGNES.

Na'gnes, situated on the northern bank of the river Suk Bhádar, is said to derive its name from a herdsman (Bharvád) named Nág who first founded a hamlet on the site of the present town. The village originally belonged to Vánkáner but was granted by that state to Wadhwán in compensation for the death of Karansingh who fell fighting for Vánkáner. Thákor Sabalsingh of Wadhwán made Nágnes his head-quarters and thence harassed Ránpur. Dámáji Gáikwár accordingly attacked Nágnes and after a short siege blew up the north-eastern tower by a mine. His troops then stormed the place and killed most of the garrison. Sabalsingh was taken prisoner and carried off to Baroda where he remained in captivity for three years. While Dámáji was still at Nágnes he heard of the birth of a son whom in commemoration of his victory he named Fatehsingh. The population of Nágnes according to the census of 1872 was 3016 and according to that of 1881 2767 souls. There is a small dyeing trade sufficient for local wants. There is a school at Nágnes and also a dispensary. Nágnes is four miles distant from the Ránpur station on the Bhávnagar-Gondal Railway.

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Nal Ba'vli is a small village under Limbdi, situated on the western shore of the Nal about eighteen miles to the north-east of Limbdi and about twenty miles east-north-east of Wadhwán civil station. It is famous for a temple of the Hingláj Máta said to have been founded by the Padháriás, a tribe of Mers, who appear to have immigrated here from Sind about five or six centuries back. These people founded this village, naming it Nal from its propinquity to this great sheet of water and Bávli from the *babhul* jungle which in those days covered that part of the country. The population of Nal-Bávli was 996 souls by the census of 1872, and 1047 by the census of 1881.

The **Nal** is the name of a brackish lake situated in the country between the Gulf of Cambay and the south-east corner of the Ran of Cutch. The land in the immediate vicinity of the Nal is called the Nalkántha but to the southward it is called the Bhál. The ancient name of this part of the country, including portions of Dholka and Dhandhuka, was Ardháshtam commonly called Adhátham. There seems little doubt that this land has, in comparatively modern times, been reclaimed from the sea and probably so recently as two thousand years ago this peninsula was an island. But the Gulf of Cambay has been steadily silting up, and deposit has been also accumulating in the south-east corner of the Ran, and though even a hundred years ago this province was practically an island during the rainy season, it has of late years especially, become more firmly connected than ever with the mainland. This has been accomplished by several different causes, one being the entire silting up of the south-east angle of the Ran, and the northern creeks, &c., of the Gulf of Cambay and the gradual rise of the intermediate country from constant cultivation. The consequence has been that the Nal has been left an isolated lake varying in extent according to the local rainfall but gradually contracting in extent. Its water is sweet during the rains, but as the soil is so impregnated with salt it soon becomes brackish. The Nal may be said in a season of ordinary rainfall to measure about fifteen to sixteen miles in length by eight to ten in width on 1st November. The edges of the Nal are covered by dense reeds, of which rude boats or rafts are made called *trápás*, which the boatmen pole about the Nal. The Nal on an average is from four to six feet deep, but in places is eight feet deep and more on the 1st of December. As the season advances, the Nal decreases both in size and depth until at the close of the hot weather it is only about six miles long by two to two and a half in breadth. Its water is then very salt and is only about two to four feet in depth. But its size varies greatly in different years according to the rainfall. During the cold weather the Nal is covered with numerous water-fowl, and the sedge and reeds afford shelter to a large quantity of snipe. The marshy land surrounding the Nal is covered with a sedge called *theg* Cyperus jemenicus. The bulbs of this are made into a coarse bread which is largely eaten by the poorer inhabitants. *Theg* grows also in the Ran and almost everywhere on the sea-coast, where it is used as food only in famine years. Here it is of a superior quality and is always used

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THE NAL.

as food by some of the poorer classes. An earth-nut called *Bid* Scirpus khysoor is found here which is used as food by the same class of people. A land-shell Ampullaria globosa also abounds on the shores of the Nal. Numerous fish are found in the Nal which are caught by the Lodha or Padhária tribe who inhabit the neighbourhood of this marsh. They not only live on the fish themselves, and sell them while fresh to the neighbouring fish-eating classes, but also salt them for export to more distant villages.

NAVÁNAGAR.

Nava'nagar State lies to the north-west of the peninsula of Káthiáwár and to the south of the Gulf of Cutch. It lies between 22° 58′ and 21° 44′ north latitude, and 69° 20′ and 71° 33′ 30″ east longitude. Its area is about 3395 square miles, with a population, according to the census of 1872, of 290,847 souls. It is bounded on the north by the Gulf and Ran of Cutch; on the west by the Okha Ran and the Arabian Sea; on the east by the States of Morbi, Rájkot, Dhrol, Gondal, and other small *tálukás* of the Hálár district of the peninsula; on the south by the Soráth and Barda divisions of the province. It is divided into seven principal *mahals* or *parganáhs*, Navánagar Panchkosi, Khambhália, Bhánvad, Lálpur, Kandorna, Jodia, and Átkot. The aspect of the country differs widely in the different *mahals*, those of Navánagar, Panchkosi, Khambhália, and Jodia, consisting for the most part of level country. Kandorna contains both hills and plain, but the latter predominates. Lálpur and Átkot are both hilly, while Bhánvad is exceedingly hilly, and in parts mountainous. The principal hill ranges are the Barda, the Álech, the Dalása, and the isolated hill of Gop; of these, Mount Venu, the highest summit of Barda, is 2057 feet and Mount Abpura 1938 feet, while Gop attains to 1191 feet. The Dalása and Álech range in Navánagar territory nowhere reach 1000 feet. The highest peak in the Dalása called Kotia is 789, and Chek in the Álech 745 feet. One of the hills of the Tháuga range sitated in the Bhádla sub-division of the Átkot Mahál, attains 1038 feet, and the Sálimil hill partly owned by Navánagar, Kariana, Khambala, and Itaria reaches a height of 985 feet. The Navánagar portion of this hill is situated in the Barvála sub-division of Átkot. The peak of the Phuleshvar hill in Navánagar territory near Sarodad, reaches 864 feet, though another peak of the same hill, in the adjoining territory of Mevása under Mulila, attains 889 feet. They are all volcanic, and consist of trap and basalts piercing through and elevating a coarse limestone. Syenite is found capping the higher summits of the Venu and Ábpura. Marble of different qualities is found in the Kandorna and Bhanvád *mahals*. The limestone is, in places, of good quality for building purposes, and is everywhere largely used. Though the Navánagar, Khambhália, Lálpur, Kandorna, Jodia, and Átkot *parganáhs* are but thinly wooded, they nevertheless are much better furnished in this respect than the Jhálávád or Machhu Kántha district of the province. The portion of the Barda range lying in the Bhánvad *mahál* is however clothed in excellent forest, though the trees nowhere attain any very great size. Iron used formerly to be worked at Khambhália, Ránpur, and Lálpur, but owing to the scarcity of fuel its production is no longer remunerative; copper

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is also found in the Khambhália *parganáh*, but does not at present pay. Hopes are entertained that silver may be found in the island of Ajád. The principal rivers are the Bhádar, the Beti, the Áji, the Vartu, the Kálubhár, and the Und; of these the Bhádar, Kálubhár, and Beti only flow for a small portion of their course in Navánagar territory. The Vartu for the most part has its north bank in Navánagar, and its south bank in Porbandar limits; the Áji flows into the Ran at Bálambha, and the Und unites itself with the Jodiya creek. A grand reservoir for the supply of the capital, as well as for purposes of irrigation, is under course of construction at Vijarakhi, a village about eight miles to the south of Navánagar. The area of this lake, it is calculated, will be about 600 acres in extent. There are numerous other fine tanks and lakes, such as the Ránásar and Tálála lakes near Modpur, the Kálubhár, Kacholiu, Bhujio, and Sákroja tanks in the Barda hills, and the Lákhota and Jivansar tanks at the capital; there are numerous other tanks and ponds, but none of them merit especial notice, and in most of them there is no water after April 1st. The State is well supplied with wells, and water is found at from three feet to eight feet below the surface, along the sea coast, and inland at depths varying from twelve feet to forty-five feet. About 1200 acres of rice are raised by irrigation at Rával from the Vartu river, and about 400 acres near Dhunváv from the Rupárel stream. A canal has also been dug from the Rangmati river, a distance of about three miles, so as to supply the Lákhota tank at the capital with water.

The soil is divided into numerous classes, but for practical purposes the two principal divisions are garden and dry-crop land. There is good rice land at Rával and Dhunváv and a few other places. Wheat of the variety called *kátha* is produced in several places without irrigation. The climate of the Navánagar district, especially of the north and west coast and the Barda hills, is both pleasant and healthy. The thermometric readings at Navánagar show a mean minimum of 60° in the month of January, and a maximum of 105° in the month of May. The nights, even in the hot weather and rainy season, are almost always cool. The average rainfall of Navánagar, from recorded observations for the last nine years is sixteen inches and nine cents.

The only natural forests of any importance are those in the northern portion of the Barda hills, the slopes of which are thickly clothed with forests. This forest has increased much of late years owing to the Navánagar Darbár having adopted measures to preserve it, but plantations of good kinds of timber are much needed. A cocoanut plantation has been commenced near Bedi Bandar, and about 1200 cocoanuts have been planted out. The principal and most important crops are *juvár*, *bájro*, wheat, gram, *tal*, *kalthi*, rice of the variety called *kamod*, cotton, sugarcane, and tobacco.

Pearl oysters are found in considerable quantities on the southern shore of the Gulf of Cutch, and on the island of Chakha in the said Gulf, in Navánagar territory. This pearl fishery has been known and famous for many years, so much so that when in the reign of the Emperor Aurangzeb Navánagar was made a *khálshah* Sarkár

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under the name of Islámnagar, and even after the restoration of Jám Tamáchi to the throne of his ancestors, the Jám forebore to work these fisheries for fear lest if their value should be known to the Emperor, his territory might be permanently confiscated. The oysters are found in shallow water, and though but little supervision is exercised, about 4000 rupees' worth of pearls are realised annually. At present all the pearls found are taken by the Jám, and there is no organised fishery, but there is little doubt that if this branch of revenue were placed under proper supervision, the results would be satisfactory. Large quantities of isinglass are made from the siluroids and other fish, but the State or Darbár is only now becoming aware of the importance of the trade in isinglass. To show the value of the trade, the Darbár recently levied a royalty of Rs. 1200 on three shiploads of these fish. Shagreen is also obtainable in large quantities, and all kinds of valuable fish. Both skates, sharks, and rays are procurable, and oil might be largely extracted from the livers of these and other oil-producing fish. Fish are caught from boats in nets and with lines as is customary all along the Indian coast, but the system of built stone enclosures called *vádás* is the most remunerative of all. By this method a wall of loose stones is piled up in the shape of a semicircle, the highest portion being the nearest to the sea. When the tide is full this becomes covered with water, and as the tide ebbs through the stone wall a number of fish are left stranded. Oysters soon attach themselves to the stones and cement them into a wall stronger than any that could be built with masonry, while the tide twice during each twenty-four hours, lays the fish at the feet of the fisherman, who has simply to collect them. These *vádás* are valuable property, and are shared by the male descendants of the families of the original constructors. There is also another mode of *váda*, viz. the bush *váda*. This is constructed as near to low water-mark as possible, and consists of a semicircle of thorny bushes staked firmly into the shore. As the tide recedes, the fish approach the bushes, but the thorns are magnified by the water, and they fear to break through; in this way very large fish are caught. Thus in 1877, some specimens of the dugong, Halicore indicus, were caught in the bush *váda* near Sanchána in Nagar territory. Enormous sawfish, Pristis semisagittatus, are caught in this *váda*, and I have personally seen a saw now in the possession of Lieutenant-Colonel Newpot at least three feet six inches if not four feet long. Skate fish and sting rays, Trygon varnak, are also found with tails exceeding five feet in length; and whales too are found on the coast of Navánagar. Besides this, numerous edible fish are caught, such as pomfret, sole, whitebait, &c. &c. and many beautiful shells are found along the coast, and mother-o'-pearl is manufactured to a large extent; and if the scheme were taken up by the State, there might be better establishments for fish-drying and salting as well as oil-extracting than there are in Malabár, where the annual value of exports on these three heads exceeds three *lákhs* of rupees. The Gulf of Cutch is particularly suited for such establishments, both as the tides are very high, fish very plentiful, the sea very calm, and salt very cheap.

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The Gulf of Cutch abounds in extensive mangrove swamps, which are a fertile source of revenue. The largest are the Dhásádiu *jangal* near Jodia, the Pirotan island, and other swamps near Nagar, the swamps at the islands of Chákha, &c., in the Gulf of Cutch, and the Pindára swamp on the borders of the Okha Ran. These swamps supply the whole of the north coast of Hálár with firewood, and it is even exported to Mándvi, Mundra, &c., in Cutch. The leaves and fruit of the mangrove are universally used as food for camels, cows, buffaloes, sheep, goats, and donkeys. Large flocks of camels constantly graze in these swamps. Further, most superior charcoal is made from the mangrove, which charcoal is burned in steam engines at Navánagar. A grazing fee is levied from private individuals grazing their cattle in these swamps, which are frequented by innumerable kinds of water birds. The *kunvár* or Aloe littorale, grows wild in large quantities near Bálácheri and Sachána. The succulent stalks of the blossoms are gathered and made into pickle, and shiploads of them are exported to Bombay and elsewhere for this purpose. If cooked like asparagus, these stalks much resemble that vegetable. The stalk is called in the vernacular *selrá*.

The land is ploughed and prepared in the cold weather, the seed being sown after the first fall of rain; the *juvár* and *bájri* harvest is in the months of October and November, but cotton is usually gathered in February, March, and even April. Wheat is usually sown in October, and reaped in the beginning of March. Manure is invariably used with irrigated crops, and sometimes, though rarely (owing to insufficiency in the supply), with rain crops. The instruments used in cultivation are the plough, *hal* or *sánti*; the clod crusher or *kaliu*; the harrows or *dantál*; the weeder or *dhundhiu*; the seed covering machine or *rapto*; the sowing drill or *trapto*; the contrivance containing the seed or *orni*, which is attached to the *trapto*. There is also another weeder called *beli*.

The domestic animals in Navánagar territory consist of the following species: Elephants, camels, buffaloes, cows, sheep, goats, horses, donkeys, dogs, and cats; of these elephants are kept by the Chief alone for riding in procession, &c. Camels are bred largely in the Navánagar State, especially by the Darbár, and fed solely on the leaf of the mangrove. When any are required from the herd for service, they are sent to Navánagar, and there trained for the saddle. The Darbár own a herd of about 600 camels, which is distributed throughout the different swamps in Navánagar territory. The milk of the female camel is largely used for feeding young horse-colts and fillies. The milk of the camel is drunk by the camel herds, and is said to be excessively nourishing, and is also recommended in cases of spleen. The donkeys of the Navánagar State are the best in the province with the exception of those of Jhálávád; they are chiefly used by potters, and kept in large numbers by Rávals and Goláránás for the transport of grain and salt. They are, however, very badly treated, and usually suffered to feed on dunghills and on vegetable refuse. They are usually white in colour, but sometimes are to be found of the ordinary mouse colour, but the white breed is the largest.

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The lion used formerly to frequent the entire Navánagar State, and until A.D. 1860 they abounded in the Barda and Álech hills. Since, however, cannon were fired in the pursuit of the rebel Vághers in A.D. 1860, lions left the Barda and Álech never to return, and are now only to be found in the Gir Forest, and rarely in the Girnár mountain, under Junágad. The panther is still fairly numerous in the Álech, Dalása, and Barda hills. The *chitah* and lynx are also rarely to be found. Hyænas and wolves, jackals and foxes abound; the wild pig inhabits the Barda hills, the Barádi *pargana*, and a few may be found in the Álech range. The porcupine, mungoose, hedgehog, and the Indian badger are also common. The *nylghái* inhabits both plain and hills, though in much diminished numbers. The sámbar and ravine deer still exist in the Barda hills, and the antelope and gazelle are still common in the plains. The Manis crassicandata is also sometimes found, and alligators are plentiful in all large streams.

The census of 1872 gives a total population of 290,847 souls, or 58 persons to the square mile. Of the total population 244,257 or 83·99 per cent were Hindus, 46,554 or 16·006 per cent Musalmáns, and 36 or ·001 per cent Christians. The principal aboriginal tribes are the Mers, Vághers, Miánás, Áhirs, and Kolis; there are also Vádhel, Vála, Chudásama, Sodha, Jádeja and Vághela Rajputs; and Káthis of the Khácher and Vála tribes. There are also Aboti and Gugli Bráhmans, the latter are the officiating priests of the temple of Dwárka. There are also Tumbel Chárans said to be sprung from a former chief of Cutch by a Cháran concubine. The most intellectual classes in the Navánagar State are those of the Vánia and Nágar Bráhman, but the Nágars are not so powerful here as in Bhávnagar or Junágad. Salt is manufactnred by a Muhammadan tribe of potters called Májothis. Muhammadans, as a rule, are oil-pressers, grocers, carpet weavers, book-binders, small retail dealers, weavers, cutlers, and sipáhis. Of the entire number of villages under Navánagar, 256 villages had a population up to 200 souls, 227 vllages contained from 200 to 500 souls, 110 villages contained from 500 to 1000 souls, 22 villages coutained from 1000 to 2000; 8 contained from 2000 to 3000; 4 contained from 3000 to 5000; 2 from 5000 to 10,000, and Navánagar 34,744 souls.

The principal ports are Jodiya, Bedi Bandar and Saláya. There is also the port of Jhinjhuda and the roadsteads of Khijdia, Bed Bandar, Pindára, Bhogát, and Lámba; of all these the principal port is that of Jodiya. The trade of the Navánagar ports has always been principally with Bombay and Karáchi during times of which there are any records; formerly the commerce was insignificant, and there was merely a coasting trade, which too, owing to the dread of the Okha pirates, was confined to but narrow limits. The B. B. and C. I. Railway brauch to Wadhwán has had no perceptible effect on the trade of the Navánagar ports. These ports export grain and cotton grown in the Navánagar territory, and Navánagar, except in years of scanty rainfall, is a grain-producing country. Nor can the ports of Bhávnagar and Verával be said to have

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prejudicially affected the trade of the Navánagar ports, for their principal export is cotton, whereas the Navánagar returns show that while their own country-grown cotton is exported from their own ports, but an insignificant quantity is brought from other parts of this province to their ports for shipment. In truth the B. B. and C. I. Railway branch has not only not injured the trade of the Navánagar ports, but it has also not prejudicially affected the trade of either Bhávnagar, Máhuva, or Verával. It has, however, virtually closed Dholera. But a tramway or light railway from Navánagar and Bedi to Rájkot would entirely alter the state of affairs, and would at once make Navánagar's port of Bedi a formidable rival to both Verával and Bhávnagar, as it would bring Bedi sufficiently near Gondal, if not Jetpur also, to make it pay merchants to export cotton from that *bandar*, while it would attract thither the whole of the grain exports from Hálár. The cloth trade of Navánagar was formerly very brisk, as the art of printing in colours by the method called *bándhni* a most laborious and expensive process, is there carried to great perfection. Specimens were, however, sent to the exhibitions at Broach and South Kensington, and in a year or two imitations came out from Manchaster, &c., printed in fast colours, at about fifteen to twenty times less cost. The Navánagar manufacture of *bándhni* cloth was at once extinguished, and supplanted by the article of European manufacture, and it only now survives on any large scale for orders, as Rájás and great men consider it fitting to give their sisters, wives, and daughters, cloth of this description. But the trade is doomed as is the manufacture, and in a few years the very method of manufacture will be forgetton.

The principal money-lenders are Vániás, Bhátiás, Nágars, Bráhmans, and Khojás; among merchants the usual rate of interest is from 4½ to 6 per cent, among cultivators from 9 to 18 per cent, and among Grásiás or landowners from 12 to 24 per cent, unless land be mortgaged collaterally as security. If, too, ornaments are pledged as security, the rate of interest is lowered in proportion to the value of the ornaments. The current coin throughout the Navánagar territory is the *kori* coinage, a local adaptation of the Muhammadan Mahmudi, of which 2½ were equivalent to one rupee. The word *kodi* a shell (whence the English word cowrie) is probably the true and original derivation, though the author of the Tarikh-i-Sorath gives a fanciful derivation from the word *Kunvari*. A few gold *koris* were coined for the first time in 1863 at the rate of 32 silver *koris* to the gold *kori*, but they soon fell out of circulation and are now no longer coined. The following copper coins are coined and are in current use in the State of Navánagar: half *dokrás*, of which two go to the *dokra*; *dokrás*, of which 30 go to the *kori*; *dhinglás*, which consist of 1½ *dokrás*; and *dhabus*, which consist of 3 *dokrás*.

The Jám of Navánagar belongs to the great Jádav race, of which the principal subdivisions are the Bhátis of Jesalmer, the Chudásamás of Saurashtra, and the Jádejás of Cutch and Káthiáwár. The branch of the Jádavs from which the Chudásamás and Jádejás are descended was originally called Sama and ruled at Nagar Thátha

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in Sind. The Chudásamás first entered Saurâshtra, and after them the Jádejás acquired the sovereignty of Cutch. Subsequent to the advent of the Chudásamás into Saurâshtra, the Jethvás, probably a branch of the Ját or Jat tribe, appear to have entered Saurâshtra from the north, and to have established themselves at Morbi and Nágnah bandar (now Navánagar). The Jethvás, however, appear soon to have left Morbi and the territory east of Nágnah bandar, and to have concentrated themselves at Nágnah on the north and Ghumli in the Barda sub-division of the province on the south. The next incursion from the north appears to have been that of the Deda branch of the Jádejás under Jám Hála. They acquired the greater part of the Jethva dominions with the exception of Nágnah bandar and the Ghumli country, and by continually obtaining aid from their clansmen in Cutch and Sind pressed the Jethvás sore, and finally Jám Unad invaded the province and laid siege to Ghumli, which was eventually conquered by his son Jám Bámanioji, who however returned to Cutch and there established his power. Subsequently, in about A.D. 1535, 1536, 1537 Jám Rával invaded Sorath and conquered the Jodiya and Ámran *parganáhs* from the Dedás and Chávadás, Nágnah bandar from the Jethvás, and the Khambhália *parganah* from the Vádhels, and in A.D. 1540 founded the city of Navánagar.

Jám Rával's invasion took place after the conquest of Gujarát by the Emperor Humaiyun, and Sultán Bahádur of Gujarát was too embarrassed during the remaining years of his life to occupy himself with the affairs of Hálár, and during the reign of his successors, successive Jáms contrived to consolidate their rule over the portion of Saurâshtra now known as Hálár. This name was given because Jám Rával was a descendant of Jám Hála and hence was called Hálâni. After his conquest of the north-west portion of Sorath, he called it Hálávár, now by contraction called Hálár.

In the meantime the Jethva and Vála Rajputs, joining with the Káthis and Vádhels marched against Jám Rával, who met them at the village of Mithoi, of the Khambhália *parganáh*. Jám Rával was victorious, and prosecuting his success, he drove the Jethvás out of Hálár, the Káthis to the south of the Bhádar river, the Dedás to the east of the Machhu river, and the Vádhels across the Okha Ran, and acquired Bakota, then a great *parganáh*, to the eastward, and extended his dominions in a southerly direction as far as Kandorna. When Jám Rával effected these conquests, he was accompanied by his brothers Hardholji, Ravoji, and Modji. Now that he had secured his conquests he bestowed on Modji, Khandhera. Hardholji, the founder of the house of Dhrol, conquered that *parganáh* from Dhamal Chávada and retained it. Ravoji retained Khambhálida and its subordinate villages. Jám Rával had three sons, Jiyoji, Vibhoji, and Bhároji; of these the elder son Jiyoji was killed by a fall from his horse near the temple of Rojhi Máta, and his son Lákha being but a child when his grandfather died, received the *parganáh* of Khilos in appanage, and Vibhoji his uncle, the younger son of Jám Rával, succeeded to the chiefdom; Bhároji received Jámbuda in appanage.

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Jám Vibhoji succeeded to the *gádi* in 1562 and reigned till 1569; he confined his attention to consolidating the dominion acquired by his father; he had four sons, Satarsál, Bhánji, Ranmalji, and Veráji. Satarsál succeeded his father, and Bhánji received Kálávad, Ranmalji Sisáng, and Veráji Hadiana in appanage. Jám Satarsál otherwise called Jám Satáji ascended the *gádi* in 1569. This was a time of great confusion in the affairs of Gujarát, and indeed for many years but little supervision had been exercised over Sorath. Jám Satarsál absorbed many villages of the Gujarát domain, and asserted his influence over many of his weaker neighbours. It was in his reign that the Jáms of Navánagar were, by the permission of the Sultán Muzafar, allowed to coin Koris. In A.D. 1577 Shaháb-ud-din Áhmad Khán was appointed Viceroy of Gujarát, and one of his first measures was to send a force against Junágad, then held by Amin Khán Ghori, the son of Tatár Khán Ghori. Ámin Khán however applied for aid to Jám Satáji of Navánagar, and Mirza Khán, nephew of the Viceroy who commanded the imperial army, was compelled to raise the siege and retire thence to Mángrol and thence to Kodinár. Here the allies pursued him, and he was forced to give battle and was defeated, and after losing many men and all his baggage and elephants escaped wounded with difficulty with the remains of his force to Ahmadabad. It was for the assistance given by the Jám on this occasion that Amin Khán Ghori ceded to him the *tapás*[1] of Jodhpur, Bhod, and Chur, of which Chur and Jodhpur are held by Navánagar to this day; Bhod is now under Porbandar. In 1583 the escape of the Sultán Muzafar plunged all Gujarát again into war and rebellion, and for a short time the last of the Gujarát Sultáns regained possession of the capital of Gujarát. But he was soon driven thence by Mirza Khán, Khán Khvnán, and forced to fly to Rájpipla whence after a time he repaired to Loma Khumán, a Káthi chieftain of Kherdi, and hence endeavoured to interest Ámin Khán Ghori of Junágad, and Jám Satarsál, of Navánagar, in his behalf. They took his money but did not dare to take the field against the imperial forces, though the Jám allowed him to take shelter in the Barda hills, to punish which Mirza Khán marched on Navánagar, but the Jám by a timely submission averted a battle, and Mirza Khán returned to Ahmadabad. In 1591, however, Muzafar again entered Sorath during the viceroyalty of the Khán A'zam, Mirza Aziz Kokaltásh, and was joined by Jám Satarsál, Daulat Khán Ghori, and Loma Khumán. After some manœuvring the armies came in sight of each other near Dhrol. In some of the preliminary skirmishes the Jám and Muzafar were worsted and the Jám returned to Navángar; but his son Ajoji, and his minister Jasa Ládak, resolved to engage, and on the next day joined battle and were most disastrously routed. Ajoji and Jasa were slain, and Muzafar fled. The place where this battle took place is called Bhuchar Mori and is about one mile to the north-west of Dhrol. The date of this

[1] A *tapa* is a sub-division of a *paraganah* less than a *chovisi* or a sub-division containing twenty-four villages. A *tapa* usually contains from eight to twelve villages, but sometimes contains more than twelve.

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battle is given by Nizám-ud-din Ahmad as 1592, but the Navánagar accounts and the Tárikh-i-Sorath give 1591, which is probably correct. So great was the loss sustained by Navánagar on this fatal field, that since that day the word Bhuchar Mori has in Hálár been almost synonymous with a massacre. At the same time the Moghal loss was great, and at one time the Navánagar troops were successful, having defeated the left wing of the Moghals commanded by Kháwája Muhammad Rafia but Syad Kásim and Gujar Khán stayed the tide of victory; the former beat back Daulat Khán Ghori, while Gujar Khán, whose force though forming part of the left wing, appears not to have been engaged, now fell on the victorious Jádejás. The Khán Ázam distinguished himself greatly, and the battle was restored, and Ajoji and Jasa Ládak were slain. The Káthi horse under Loma Khumán had fled earlier in the day, and when Ajoji fell all was lost. Next day the Khán Ázam marched on Navánagar, but Jám Satarsál had fled thence with Sultán Muzafar and Daulat Khán Ghori to the fortress of Junágad. The city of Navánagar was pillaged by the Moghal troops, and the Khán Ázam making that town his head-quarters, sent Naurang Khán, Syad Kásim, and Gujar Khán, against the fortress of Junágad. When the Jám and Sultán Muzafar heard of this, they left the fortress, and took shelter in the Barda hills; Daulat Khán Ghori, however, remained in the fort. But on the very day that the imperial forces invested the fortress, Daulat Khán died of his wounds. His followers, however, held the fortress on behalf of his infant son, and the imperial army were unable to make any impression on it, and at last the Khán Ázam himself joined the army; nevertheless owing to the scarcity of supplies, he was obliged to raise the siege and return to Ahmadabad, leaving however a deputy in Navánagar.

After recruiting his army, he again after eight months marched against Junágad. The Jám who was now an outlaw and hiding in the hills, sent his vakils to the Khán Ázam, and agreed to aid him in any way he chose in the conquest of Junágad, provided his country were restored to him; and the Khán Ázam agreed, on condition that the Jám should supply his army with grain during the siege, and agree to pay tribute. To these terms the Jám agreed and was accordingly restored to his dominions. The Khán A'zam now marched upon Junágad, and after three months' siege, the garrison surrendered that important fortress.

After the reduction of Junágad, the Khán Ázam attacked Sultán Muzafar, and sending an army in pursuit of that monarch to Okha, where he was in hiding, himself marched to Morbi. Muzafar narrowly escaped capture in Okha where Siva Vádhel fell fighting gallantly in his behalf. Muzafar, however, escaped to Ráo Bhármalji in Cutch. The Moghal army now concentrated at Morbi, and purposed crossing the Ran and invading that country, and while their camp was there, Jám Satarsál came and paid the Khán Ázam his respects. The Ráo however fearing the result of an invasion, and taking warning from the fate of Navánagar and Junágad, surrendered Sultán Muzafar to the Moghals, and the captive sovereign committed suicide at Dhrol while being conveyed to Ahmadabad

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This event took place in 1592. From 1591 Navánagar was enrolled among the tributaries of the empire, though from this date it was considered a separate State, and was not included in Sorath, though subordinate to the *Foujdár* of that province. Jám Satáji devoted the close of his long reign to setting the affairs of his State in order, and placing the government on a firm basis; he reigned till A.D. 1608. Jám Satáji had three sons, Ajoji, slain at Bhuchar Mori, Jasoji and Vibhoji; Ajoji had two sons, Lákhoji and Vibhoji; of these Lákhoji, who was a minor at the death of his grandfather, was then set aside in favour of his uncle Jasoji; but on his uncle's death, he succeeded to the *gádi*. Vibhoji the second son afterwards acquired Chibhda, but Navánagar resumed Kálávad. Vibhoji is the founder of the house of Rájkot. Jám Jasoji succeeded his father in 1608 and reigned for sixteen years, *i.e.* until 1624.

In 1609 the Khán Ázam, Mirza Aziz Kokaltásh was again appointed Viceroy of Gujarát, though owing to his advanced age he was allowed to send his son Jahángir Kuli Khán as his deputy. In the first year of his viceroyalty, *i. e.* in 1609, Malik Ambar the Governor of Daulatabad, a noble of the Nizám Sháhi Court, made a descent on Surat with 50,000 horse, and plundered both that city and Baroda, and returned as quickly as he came. To avert such a misfortune in future, and to render an enterprise of this kind impossible, the Viceroy permanently posted 25,650 horse at Rámnagar (now in Dharampur territory) on the Gujarát frontier, and all the great vassals of the Empire in Gujarát sent thither their contingents; that of Jám Jasoji was 2500 horse. In 1616 the Emperor Nur-ud-din Jahángir visited Gujarát, and disliking the dust of Ahmadabad, pitched his camp for some time on the banks of the Mahi. Jám Jasoji repaired thither to pay his homage, and presented 50 Cutch horses as a *nazaránah*. Jám Jasoji married the sister of Ráj Chandrasinghji of Halvad. One day he and the Jháli Ráni were playing at chess together, and he took her knight (called in Gujaráti, horse). The Ráni losing her temper said 'It is no great thing for you to take a horse from me a woman, but if you can take a horse from my brother, then you are indeed a Rája.' Jasoji rose up displeased, and remembering her speech he sent men to Halvad, outwardly to condole with the Ráj Sáhib on the death of his son, and contrived to capture him by a stratagem and convey him to Navánagar, but afterwards he released him at the intercession of a Nágar Bráhman named Shankardás. On this occasion he taunted the Jháli Ráni at her brother being a captive, and she treasuring up this grudge against him, contrived some years after to administer poison to him, of which he died in 1624. Jám Jasoji dying without issue male, was succeeded by Lákho the son of his elder brother Ajoji.

Jám Lákhoji succeeded his uncle in 1624 and commenced to increase his army and assert independence. In his reign the coinage of Mahmudis, or Jámis as the inhabitants of the peninsula used to call them, increased very largely. In 1627 Sháh Jahán mounted the Imperial throne, and for several years the provincial

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Viceroys were selected from those who could bestow on the Emperor the richest presents. In this way Islám Khán, Bákar Khán, and Sipáhdár Khán, were appointed Viceroys between 1632 and 1635. Their predecessor Saif Khán had been an able man, but as he had opposed Sháh Jahán when that prince rebelled against his father in 1622-23, he was at once removed and imprisoned on Sháh Jahán's accession. This removal of an able man, added to the fact that for many years past there had been no able *Foujdár* in Sorath, soon caused disturbances to arise. The Kolis rose in the Kánkrej and elsewhere, and the Jám withheld his tribute. At last affairs reached such a pitch that it became absolutely necessary to send an able Viceroy, if Gujarát was to remain an imperial province; and Ázam Khán, an able administrator and good soldier, was in 1635 sent to restore order. He at once chastised the Kolis and Káthis, and erected fortified posts in their country. At this time too, Mirza Isa Tar Khán received the province of Sorath in *jágir*. These measures naturally were displeasing to the Jám, who owing to the laxity of the imperial rule in Sorath, and his distance from the seat of Empire at Delhi, had formed an exaggerated idea of his power. So much was this the case, that in 1640 he withheld the payment of tribute. He had however now no court minion but a stern soldier to deal with; Ázam Khán marched at once on Navánagar, and compelled the Jám not only to pay up arrears of tribute, but also to promise to cease the coinage of Mahmudis, a promise which however was broken as soon as the Jám found himself strong enough to do so. Ázam Khán moreover compelled the Jám to surrender certain outlaws and refugees from other parts of Gujarát, and to promise to abstain from harbouring bad characters in future. Jám Lákhoji died in 1645 and was succeeded by his son Ranmalji.

Jám Ranmalji mounted the throne in 1645 and married a Ráthod lady of the Jodhpur house, but as he was enfeebled by excesses in early youth, this lady had no hope of offspring; being however of an ambitious temperament, she gave out that she was with child, and with the aid of her brother Govardhan Ráthod, and a servant of the house named Malik Isa, she introduced into the female apartments a fine male child, and pretended that it had been born of her, and named him Satoji (but he is also called Lákha): Ráisingji, brother of Ranmalji, who transacted most of the business of the state and who looked forward to succeeding his brother, was naturally much opposed to this move on the part of the Ráthod lady, and persuaded his brother to confide to certain nobles and others that the child was spurious, and that he wished him (Ráisingji) to succeed him. The Jám did so; and shortly after saying this Jám Ranmalji died.

As soon as the death of Jám Ranmalji was known, the Ráthod lady and her brother Govardhan proclaimed Satoji as his successor, and the Bháyád were invited for the funeral ceremonies. On this occasion it was arranged by the Ráthod party, that women only should enter the Darbár, and that the Bháyád should remain without. Ráisingji's party, however, of whom the leaders were Junoji of Dhrol, and Gopálsinh, a Navánagar Jamádár, arranged

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that a number of armed men should be introduced into the Darbár in the chariots dressed up as women. As soon as they had entered, they massacred the garrison, and expelled the Ráthod lady and her brother, and Satoji, and seated Ráisingji on the throne. The Ráthod lady, accompanied by her brother and her faithful follower Malik Isa, betook herself to Kutb-ud-din the *Foujdár* of Sorath, then acting Subhedár during Jasvantsingji of Jodhpur's absence in the Deccan; Kutb-ud-din at once marched on Navánagar, and was met at Shekhpát by Jám Ráisingji who opposed him in battle. Jám Ráisingji was however slain in the fight,[1] and Kutb-ud-din took Navánagar, and naming the city Islámnagar, he annexed it and all its dependencies to the crown dominions. Tamáchi, son of Ráisingji, who was then a minor, escaped into Cutch, and thence returning to Okhámandal ravaged the Navánagar dominions, and from his exploits was called Tamáchi Tagad or Tamáchi the Reiver. In 1673 Jám Tamáchi was, at the intercession of the Máhárája Jasvantsingji of Jodhpur, then Viceroy of Gujarát, restored to the throne of Navánagar, although, during the reign of the Emperor Aurangzeb, the city of Navánagar itself remained in the hands of a Muhammadan Governor, the Jám residing at Khambhália. Jám Tamáchi had a younger brother named Phalji, to whom he granted Bhánvad in *grás*. Jám Tamáchi built the fort of Rával in 1679. He was succeeded in 1690 by his son Lákha, who reigned till 1709 and was succeeded by his eldest son Ráising.

Jám Ráisingji ascended the *gádi* in 1709. He expelled the Muhammadan *Foujdár* from Navánagar, and returned thither from Khambhália. During his reign, Dáud Khán Panni, the Viceroy of Gujárat, visited Navánagar in one of his progress in 1714-15, and levied the accustomed tribute. In 1715-16 Máhárája Ajitsingji, of Jodhpur, was appointed Viceroy of Gujarát and went into Jhálávád and Hálár to levy tribute. After levying tribute from Jasvantsingji of Halvad, he marched upon Navánagar, where he was opposed by the Jám, who was aided by Ráj Jasvantsingji of Halvad. But though he made a gallant defence, he was compelled to pay Rs. 3,00,000 as tribute and present a *nazáranah* of twenty-five Cutch horses. Ajitsingji now visited Dwárka, and thence returned to Ahmadabad. Jám Ráisingji's younger brother Hardholji had received the *parganah* of Hariána in *grás*. He in 1718 murdered Ráisingji and usurped the throne. A slave girl of Ráising's, concealing his young son Tamáchi in a box, fled with him to Cutch, where she implored the aid of his aunt Bái Ratnáji of Bhuj. The Bái warmly espoused her nephew's cause, and wrote to her brother Ráj Pratápsingji to give his daughter in marriage to Sarbuland Khán who was known by the title of Mubáriz-ul-Mulk and who at this time, 1726, was Subhedár of Gujarát, and also to marry the daughter of one of his cousins to Salábat Muhammad Khán Bábi, the commander of the imperial forces in Gujarát. The Ráj did so, and by their aid seated Jám Tamáchi on the throne of his ancestors. On this occasion, Jám Tamáchi bestowed Hariána

[1] Jám Ráisingji's *páliyo* is near Khambhália.

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on Ráj Pratápsingji of Halvad in return for his services, and gave the villages of Charakhdi, Trákuda, and Daiya to Salábat Muhammad Khán Bábi. These villages were afterwards sold to Kumboji of Gondal by Diler Khán and Sher Zamán Khán, sons of Salábat Muhammad Khán Bábi. In return for the shelter and assistance which he had received from Bhuj, Jám Tamáchi mortgaged to Ráo Desalji of Bhuj the *mahals* of Bálambha, Amran, &c., and the Ráo Sáhib built the fort of Bálambha. In about 1736, the year of Tamáchi's installation, Mubariz-ul-Mulk levied three *lákhs* of rupees as tribute from Navánagar. Next year, however, he with some difficulty levied one *lákh*, and that only through the mediation of Bábi Salábat Muhammad Khán. In 1742, Momin Khán, who was then Subhedár of Gujárat, marched against Navánagar, but the Jám resisted payment of tribute. After however standing a siege of twenty days, the Jám agreed to pay £5000; and on this sum being paid, Momin Khán retired. When Jám Tamáchi ascended the *gádi*, he, remembering what had befallen his father, dismissed all his Bháyád to their villages; amongst these was Hálaji of Pardhari, who was known by the name of Kákábhái, and who had been a leading spirit in conjunction with Cutch, Halvad, and the Ahmadabad *Subáh*, in Tamáchi's restoration. This Hálaji was a man of most violent temper, and had not only killed numbers of persons with his own hand, but amongst others had assassinated Thákor Aliáji of Morbi. Incensed at what he considered Tamáchi's ingratitude, he determined to kill him, and accordingly he sent his connection by marriage, Jhála Karsansing, a Bháyád of Wadhwán with a large following on pretence of paying the Jám a visit. Karsansing finding an opportunity murdered Jám Tamáchi, and though pursued managed to rejoin Hálaji, who seizing on the fort of Modpur went into open rebellion. On hearing of the murder of Jám Tamáchi, his daughter Rájkunvarbái, who had married Rámsingji of Jodhpur, and was at this time on a visit to her father, formed a bold resolution. She dressed up her father as though he were alive, and placing him at a lofty window of the palace showed him to the people, who thus thought he was alive, and the Sardárs accordingly went with alacrity to pursue Karsansing. In the meantime Rájkunvarbái (as Tamáchi had no son) counselled his two Ránis to each of them adopt a son secretly, and pretend that they had given birth to sons. The Ránis did so, and the eldest of the boys was named Lákháji and the younger Ajoji, and Lákháji was proclaimed Jám in place of his father.

Jám Lákháji reigned for twenty-four years and nine months. He married Bái Javuba of Halvad, who came to Navánagar accompanied by Nánji, Bhaván and Meráman Khavás. Meráman Khavás, who was a man of character and ability, soon acquired great influence in the counsels of the Jám, who was of weak character, and easily fell under his influence. This was however most unpalatable to Bái Javuba, who was joined by several influential persons, and they in about 1756, suddenly closing the palace gates, put Nánji Khavás, brother of Meráman, to death. Meráman however, nothing dismayed, collected his followers, and without waiting for scaling ladders,

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caused his men to mount on each other's shoulders, and thus they entered the palace, and after a severe contest slew most of the garrisons and taking Bái Javuba prisoner, caused her to dismiss the remainder of her guards. The Khavás party then placed a guard of their own over her; and Meráman Khavás conducted the ministry in a totally independent fashion, treating the Jám as a mere puppet. Things went on in this way until the death of Jám Lákháji in 1768, when his infant son Jám Jasoji was raised to the *gádi*. Jám Jasoji had a younger brother named Satáji who afterwards succeeded him.

Meráman and Bhaván Khavás having now only a minor to deal with, assumed the entire power, and kept Jám Jasoji under surveillance. Ráo Godji of Cutch considering this a good time to assert his claims for compensation for his exertions on behalf of Jám Tamáchi, prepared an army to invade Hálár, and wrote threatening letters to Meráman Khavás. Meráman Khavás, however, far from acceding to any of his demands, marched at once with a large force on Bálambha, and ere the Ráo could cross the Ran, captured the town and expelled the Ráo's *thánádárs*. All the cannon and munition of war in the fort fell into the hands of the Nagar army, and the Ráo was forced to recross the Ran and return to Bhuj, not only without effecting anything, but having lost Bálambha which had been in his possession.

Meráman now turned his attention to Háloji (called Kákábhái) of Pardhari, who, as has been mentioned above, had seized on the fort of Modpur and some of the surrounding country, and gone into rebellion. Meráman closely besieged Modpur, and during the siege Háloji was killed by a musket ball, and the place surrendered.

These acts naturally increased the importance and power of Meráman, and his exaltation became exceedingly distasteful to the late Jám's widow Javuba, who accordingly withdrew from Navánagar, on pretence of performing a pilgrimage to the temple of Sriji (Vishnu) at Náthdvára in Udepur territory, and proceeding to Dhrángadhra, she commenced openly to plot the removal of Meráman. That artful minister affecting ignorance of her designs, persuaded her to return to Navánagar, and on the day of her arrival procured her assassination. His next measure was to invite the celebrated Diván Amarji to co-operate with him in the conquest of Positra in Okhámandal, and the chastisement of the Vághers. That minister agreed, and the combined armies entering Okha, laid siege to Positra which was speedily taken, and enormous plunder fell into the hands of the invading forces. A misunderstanding, however, now sprung up between Meráman and the Diván Amarji, because he Diván interfered to protect the Rána of Porbandar, whose newly built fort of Bethali was besieged by the Navánagar forces. Finally terms were concluded on the condition that this fort should be dismantled; and it is said that Meráman invited the Diván to an entertainment at Khambhália with the design of poisoning him; but the Diván who was aware of his intention, excused himself on some pretext, and marched off with his army. Afterwards in 1783 he led an army against the Diván Amarji, and joined battle with him near Pánch Pipla, but was repulsed; he however now obtained the aid of the Gáikwár army, and with its aid conquered the fort of Devda,

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but shortly afterwards was compelled to relinquish it. Meráman Khavás, now repenting his folly in quarrelling with the influential family of Diván Amarji, made peace with that minister, and joined him in an expedition against the Rána of Porbandar, whose territory they laid waste.

In 1784, the Diván Amarji was assassinated, and his son Diván Raghunáthji was in 1793 invited by Meráman to Navánagar, and granted a high rank and important office, and his younger brother Ranchodji also joined him there. In 1788 Meráman Khavás built a fort round the city of Navánagar and otherwise strengthened that capital. In 1792 Meráman Khavás entering Káthiáwár proper at the head of a large army, humbled the Káthis of Sánthali, Kotda-Pitha, Bábra, Kariána, Bhadli, Barvála, Anandpur, Bhádla, and Jasdan; and *thánáhs* of Nagar troops were placed in these towns. Vájsur Kháchar of Jasdan, however, by surrendering Átkot, obtained the restoration of Jasdan. He is said to have obtained this boon on the occasion of Jám Jasáji's marriage with Áchhuba, daughter of Ráj Gajsingji of Halvad-Dhrángadhra, on which occasion he presented Átkot as a wedding gift, and prayed for and obtained an order for the removal of the Navánagar troops from Jasdan to that place. Dáda Kháchar however, of Átkot, a relation of Vájsur Kháchar, did not consent to this cession, and went out into outlawry against Navánagar. As he was a daring turbulent man, Meráman Khavás feared that he might imperil the safety of some of his recent conquests, and accordingly called him in, and procured him an interview with the Jám, who said to him that he would restore to him Átkot, as soon as he should have avenged an old Nagar feud with Morbi. Dáda Kháchar agreed to do this, if troops were placed under his orders, and accordingly a small force was made over to him. Dáda Kháchar three times ravaged the Morbi territory, but as he was returning on the third occasion he was overtaken in the hills near Chotila by the Morbi army. Dáda Kháchar seeing that the Morbi troops were numerous, desired those who wished to save their lives to fly, and those who wished to die with him to stay. Many left him, and he remained with about 30 Káthis most of whom were his relations. He then at their head charged the Morbi force, and was slain with all his followers, after fighting with great constancy. His mare galloped back riderless to Átkot, and on seeing her, his mother understood that her son had fallen, as afterwards turned out to be the fact.

In 1794 the Jádeja chieftains of Hálár excited a disturbance, with the view of removing Meráman, and rescuing Jám Jasáji from his state of tutelage, the leaders in this movement being Jádeja Ranmalji of Khirasra, Jádeja Merámanji of Rájkot, Jádeja Dáji of Gondal, and Jádeja Modji of Dhrol. Meráman Khavás at once led an army against the confederates, and laid waste the *parganáh* of Sardhár under Rájkot. At this time Rával Vakhatasing of Bhávnagar was warring against the Káthis, and was camped at Jasdan, and contemplated the reduction of Jetpur. The Nawáb Sáhib Hamid Khán of Junágad had brought an army to aid the Káthis, and war between him and Vakhatasing was imminent. Meráman Khavás however intervened, and peace was made between

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Junágad and Bhávnagar. Meráman was specially anxious to make peace between Junágad and Bhávnagar as he feared lest his recent conquests in Káthiáwár should be threatened; and he had also to contend with the Hálár Jádejás who were incited by Jám Jasáji's Ráni Achhuba.

In fact no sooner did the Jádeja confederates see that they were unable alone to oppose him, than they applied to Cutch for aid, and induced Jamádár Fateh Muhammad whose power was then supreme in Cutch, to cross the Ran at the head of a powerful army, to avenge the ancient grievances of the Cutch Darbár. Bhaván Khavás marched to oppose him, and encamped at the village of Khákhrábela; but Fateh Muhammad, executing a skilful flank movement, contrived to pass him and marched to Paddhari whither Bhaván Khavás followed him. After some skirmishing the Cutch troops were victorious, and Bhaván Khavás and his army retired to the capital. Fateh Muhammad avoiding the capital, plundered the Hálár country as far as Khambhália, and then returned.

As these incursions had been secretly encouraged by the Jám Sáhib and his Ráni Achhuba, Meru Khavás exercised a still stricter supervision over him, and the Jám fretted sorely at his control, and again invited Ráo Ráidhanji of Cutch and the Jádeja confederates to rescue him from thraldom; their intrigues were however put a stop to by the arrival of a Marátha army in 1794, under Ába Shelukar, Lieutenant of the Peshwa at Ahmadabad. Meráman Khavás, by the payment of large sums, induced the Maráthás to march and lay waste the *parganáh* of Gondal, and this they did most effectually, and thus another of the confederates was rendered helpless, Rájkot having suffered severely from Meráman's army previously. At the close of this year, Meráman had an interview with the Nawáb Hámid Khán of Junágad at Kálávad. In 1795 Meráman Khavás marched into Okha to chastise the Vághers, and wrested from them Gánga, Gurgadh, &c., on the east side of the Okha Ran. In 1797 Jám Jasáji and his brother Satáji contrived to escape from surveillance, and endeavoured to shake off the yoke of Meru Khavás, but that minister surrounded them and forced them to surrender, and kept a stricter watch on their movements than ever. For two whole months he confined Jám Jasáji in his own (the minister's) palace. In this year Bhaván Khavás died. Shortly afterwards in the same year, viz. 1797, Fateh Muhammad again crossed the Ran, but Meráman Khavás on this occasion opposed him with so formidable an army both of Navánagar troops and those of allied chiefs of Káthiáwár, as well as a large body of mercenaries recently discharged by Malhárráv Gáikwár of Kadi, which men he took into his service on this occasion, that Fateh Muhammad was glad to refer the disputes between Cutch and Navánagar to arbitration, and returned without fighting to Cutch. In 1798 Meráman Khavás fearing lest some day he might be ousted from power by his many enemies, obtained from the Jám written deeds assigning to him Jodiya, Bálambha and Ámran as hereditary possessions: and in this year, Fateh Muhammad and Ráo Ráidhanji of Cutch besieged Navánagar itself, and nearly made

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themselves masters of the town, but were repulsed by the activity of Meráman Khavás. The Ráo now returned to Cutch and Fateh Muhammad then attacked Khambália, but was unable to take the place, and was forced to remain inactive. In 1799 Amin Sáhib, son of Jamádár Hámid, set out from Baroda to levy the Káthiáwár tribute.

In 1800 Meráman Khavás died. His sons (who were by a Muhammadan woman) were pronounced incapable of succeeding to their father's possessions, and accordingly Sagrám and Prágji, the sons of his brother Bhaván, succeeded to his estate of Jodiya, Bálambha, and Ámran, whither they withdrew, and became thenceforward distinct and independent *tálukdárs*, settling separately for tribute with the Gáikwár, &c. The Jám on his part was so delighted to gain his independence from the yoke of the minister, that he abstained from interfering with them, and occupied himself in exercising his unchecked authority. One of his first measures was to lead a strong army into Káthiáwár in 1801, in which year he destroyed the fort of Jasdan, and sending for the Diván Raghunátbji to join him, levied exactions under the name of *asp vera* or horse tax and *nazaránah* or present from the lesser *tálukdárs* of Káthiáwár and Jhálávád, and even from some of the Gogha villages. After this expedition, Jám Jasáji increased his army, and adopted an aggressive policy both towards his Bháyád and the neighbouring *tálukáhs*, and many of his Bháyád went into outlawry. This restrained him from making other distant expeditions, but in 1807, Jamádárs Murád Khán and Fakir Muhammad Makráni, who were in charge of the fort of Kandorna under Porbandar, being displeased with the Rána, made overtures to treacherously surrender that fort to the Jám. Jám Jasáji, although the Gáikwár army accompanied by an English force under Colonel Walker, had entered the province, accepted their offers, and offering them service under Navánagar, and paying them a *lákh* of Jámi *koris*, took possession of the fort. The Rána at once appealed to the Gáikwár and British Government, and after vainly endeavouring to bring the Jám to reason, Colonel Walker marched on Kandorna, which place he took in November 1807 and restored to the Rána on the 5th December of the same year.

In spite, however, of the capture of Kandorna, the Jám appears to have behaved in a very headstrong manner, and refused to grant appanage according to the custom of his house to his brother Satáji, who accordingly sought redress from Colonel Walker and the Gáikwár government, who in vain pressed him to satisfy his brother's just claims. The Ráo of Cutch also at this time preferred claims against Navánagar and implored the British and Gáikwár interference. The Jám, however, remained inaccessible to all advice, and refused to agree to the recommendation of British and Gáikwár authorities. While affairs were in this unsatisfactory state, an Arab in the Jám's employ shot a British officer at Gop, and fled to the Jám's fort of Modpur for shelter, and when a demand was made for the surrender of the murderer, the Jám refused to deliver him up. Hostilities were now no longer unavoidable, and the British and Gáikwár army commanded by Captain Carnac and Fatehsing Gáikwár in person, early in 1812 marched upon Navánagar. After a little

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fighting in which the English artillery did much execution, the Jám was forced to sue for peace, and to execute a treaty on the 23rd February 1812, whereby he agreed, (1) to surrender the murderers of British officer, (2) to destroy the fort of Modpur, (3) to settle the claims of Cutch, (4) to give Ránpur and twelve villages to Satáji in appanage, (5) to pay a succesession duty of £2500 to Fatehsing Gáikwár, (6) to restore the Sarafdad *parganah* to Dhrol, and other minor provisions. After the conclusion of this treaty the British and Gáikwár armies retired. In 1813 Fateh Muhammad crossed the Ran and made yet another descent upon Hálár. Diván Ramchhodji marched from Kutiána to the Jám's assistance, and was joined by the Navánagar forces commanded by Gajsing Jhála (a Váukáner Bháyád in the service of Navánagar) and Gokal Khavás, and the armies met near Hadiána, and a skirmish began; but Fateh Muhammad losing heart sent Sundarji Shavji, the British native agent, with a letter from Captain Carnac, Resident of Baroda, directing a cessation of hostilities. A truce was accordingly granted on Fateh Muhammad agreeing to pay composition for the mischief he had done. Fateh Muhammad now speedily withdrew to Cutch, and the British and Gáikwár armies coming up, pursued Fateh Muhammad as far as Katária. Here Fateh Muhammad gave battle, but was compelled to fly, and the British and Gáikwar army returned. In this year Fateh Muhammad died. In 1814 Jám Jasáji died, and was succeeded by his brother Satáji after a reign of nearly 47 years.

Jám Satáji when he succeeded to the *gádi* was enfeebled by opium and other excesses, and had no children, nor had any hope of offspring. Jám Jasáji's widow, Ráni Achhuba, therefore adopted a son named Ranmalji, who was the son of Jádeja Jasáji of Bhánvad, and Sarodar. Before his death, Jám Jasáji had directed that Jagjivan Devji should be minister of the State, and that official conducted the affairs of the *tálukah*, Satáji being little better than a prisoner in the hands of his Arab Jamádárs. Ráni Achhuba was however dissatisfied that more power was not vested in her, and she encouraged one Motirám Buch to plot against Jagjivan, and with her aid Motirám commenced to intrigue. At this time, certain Maskati Arabs with the connivance of Motirám, obtained possession of the forts of Kandorna and Paddhari. Jagjivan now sought the aid of the British and Gáikwár Governments, who sent a force against Kandorna and Paddhari, and capturing both places, handed them over to the Jám in 1816, expelling the Arabs, who sought shelter with Sangrám Khavás in the fort of Jodiya. The Jám Sáhib, who had long been anxious to find a pretext of attacking the Khaváses, besought the English and Gáikwár armies to punish them for thus sheltering outlaws against him, and accordingly a force under Colonel East marched against them. Sangrám Khavás lost heart, and surrendering his possessions, went to Morbi under the British guarantee. Finally, through the mediation of the British and Gáikwár Governments, Sangrám Khavás received the *parganáh* of Ambran in *jágir* and Sundarji Shavji, the native agent of the English Government, obtained the *parganáhs* of Jodiya and Bálambha in farm for eight years, for a yearly payment of 1,15,000 Jámi *koris*, though (the author of the Tárikh-i-Sorath says that) the revenue of those *parganáhs* exceeded

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2½ *lákhs* of *koris*. He, however, engaged to pay the instalments of the sum promised by the Jám for the British and Gáikwár aid. During his tenure of this farm, the trade of the port of Jodiya was first developed. Jám Satáji died in 1820, and was succeeded by Jám Ranmalji.

Jám Ranmalji succeeded to the throne in 1820, and quickly began to show signs that he intended to be master in his own dominions, and Jamádár Fakir Muhammad, who, at the instigation of Bái Achhuba and Motirám Sámalji, had attempted to carry on the government, was by him expelled from the city, and he took the control of affairs into his own hands. In 1824 the Jám led an expedition against the Ráhus of Bara and reduced them, and in 1829 he married with great pomp Bairáj, daughter of Thákor Vagesingji of Bhávnagar. There were famines in Hálár in the years 1834, 1839, and 1846, and in these years Jám Ranmalji, in order to provide employment for the labouring classes, built the Kotha and Lákotha palaces at Navánagar and excavated the tank near these palaces. Jám Ranmalji was very fond of hunting; he shot in 1834 a fine lion in the grass land of Bakota Berája, a village about 5 or 6 miles south of Navánagar. In 1843 a large lion infested the Kápda and Gadlia hills near the village of Chhatar, of the Vadála *parganah*, and the Jám went to hunt him. During the hunt, the lion seized one of the Jám's huntsmen, a Sidi, who died nine days after; and wounded also the horse of Khavás Jino, as well as another horse which he seized by the hind leg; ere however he could do more mischief the Jám shot him. He also bagged four lions in 1851 near the Ránásar tank in the lands of Modpur in the Barda country, and about this time he shot another large lion in the Pádábekad Nál in the Bálambha Movál. He also shot three lions at Tarsái, in the Modpur *parganáh*, in 1852, and on this occasion Koli Kálo was wounded. He also killed several other lions, some at Bakota Berája and some at other places, besides many panthers.

Jám Ranmalji died in 1852, and was succeeded by his son Vibháji. During the rebellion of the Vághers of Okha the Jám was put to much expense in endeavouring to protect the province from their raids and in efforts to capture them. In 1877 Jám Vibháji attended the Imperial Assemblage at Delhi where he received a banner from His Excellency the Viceroy and Governor General, and his salute was increased from eleven to fifteen guns. In January 1878 the Jám Sáhib was made K. C. S. I. The Jám Sáhib has been a great *shikári* in his younger days, and has shot altogether three lions, one lioness, thirty-one male panthers, fifteen female panthers, and two *chitáhs* or leopards. These lions were killed as follows: One in a hill in the Modpur Sima in 1856, two in the Khodiár pass in the hills near Modpur in 1857, and the lioness in 1858 in the Bhatvári hill near Ádatiána in the Porbandar territory.

The land revenue system is similar to that described under Bhávnagar. There are in all twenty-three criminal and nine civil courts. The total gross revenue in 1877 amounted to £223,355 of which the chief items were land revenue 103,900, cesses and taxes ₹2,000, stamps and fines 18,100, and customs 12,200.

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The entire amount of tribute and similar demands paid annually by the Navánagar State are £11,330 (Rs. 1,13,300) to the British Government, £195 (Rs. 1950) to the Gáikwár, and £486 (Rs. 4860) to the Junágad State. There were in 1881 sixty-two schools with 5095 pupils.

Nava'nagar, situated in north latitude 22° 28′ east longitude 70° 7′, with a population of 39,688 souls, is the capital of the state bearing the same name. The city was founded by Jám Raval in *Samvat* 1596 corresponding to A. D. 1540 during the reign of Sultán Muhammad III. of Gujarát and the Emperor Humaiyun of Delhi. The town is almost entirely built of stone, and is surrounded by a fort which was built by Meráman Khavás in *Samvat* 1844 corresponding to A.D. 1788 during the reign of Jám Jasáji. Navánagar is about four miles distant from its port of Bedi, which is situated on the Bedi creek at a distance of about four miles from the Gulf of Cutch. Navánagar is famous for its manufacture of silken clothes and gold embroidery, and also for its woven scarves and other cloths. The dyeing of Navánagar is also famous, and the water of the Rangmati river is supposed to be specially favourable for this purpose. The climate of the town of Navánagar is pleasant, and the palaces of the Kotha, Lákhota, &c., are very picturesque. Of late several fine public buildings have been constructed in the town. The population of Navánagar by the census of 1872 was 34,744 souls, but increased to 39,668 in 1881. The knot-printing of Navánagar is specially famous and women's clothes printed in this manner are exported to all the chief towns in the province. The gold embroidery is very tasteful, and is considered to surpass that of Ahmadabad. Navánagar is also famous for its incense, perfumed oils, and *kanku* or the redpowder used in making the caste-mark on the forehead by Hindus. It seems probable that Bedi Bandar was the ancient Pirotan Patan, and that it was from this city that Pirotan Island derives its name. There is a wonderful well in Navánagar called the Panju váv, from which more than half the town is supplied with water. After the Rangmati river has joined the Nágmati the united stream flows past the temple of Nágnáth and the village of Nágnath towards the Ran near Bedi. On both sides of this river after it arrives at the Sodhivádi are the most fertile gardens. These lie along either bank until the Ran is reached. Large quantities of plantains are grown in these gardens. The Sodhivádi is famous as having belonged to the Sodhi wife of Kunvar (usually called Jám) Ajoji who fell at Bhuchar Mori. The tomb of Jasa Ládhak, the minister of Jám Satoji, who fell in this battle, is just outside the Sodhivádi.

NAVIBANDAR.

Navibandar. After Porbandar itself, Navi is the town of most importance in the Rána's dominions. It lies about eighteen miles south-east of Porbandar, and is situated on the southern bank of the river Bhádar. According to the census of 1872 it had a population of 1343 souls, but these decreased to 1069 in 1881 consequent on the famine of 1878-79. The trade of Navi is not however in a flourishing state. In 1881-82 the exports amounted in value to Rs. 39,206 and the imports to Rs. 41,261, but fell in 1882-83 to Rs. 17,409 and Rs. 32,580 respectively. Navi used to

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NAVIBANDAR.

have a great trade in importing timber which could be floated in rafts not only all over the Ghir country, but could be conveyed up the Bhádar and its tributaries to Jetpur, Upleta, Vanthali, &c., during a flood in the rainy season. But the railway is fast superseding this mode of conveyance. Navi is mentioned in the Mirat-i-Áhmadi as a *bárah* or roadstead. About half a mile from the town is the shrine of Bhadrái Máta, who is much venerated by the Khárvás or sailors. A fair is held here annually on the sixth of the light half of the month of *Áshadh* or July.

NILVALA.

Nilvala, called Lilaola in the Great Trigonometrical Survey map, is a separate tribute-paying *tálukah* under the Bábra *thánah* from which it is distant about four and a half miles to the northward. The *tálukah* consists of but one village and the *tálukdárs* are Káthis of the Kháchar tribe. It is about thirteen miles north-north-west of Láthi railway station. The population of Nilvala according to the census of 1872 was 746, and according to that of 1881 512 souls.

OKHÁMANDAL.

Okha'mandal. The district of Okhámandal is a small tract of territory situated on the north-west corner of the province of Káthiáwár. It is bounded on the north by the gulf of Cutch, on the west by the Arabian Sea, and on the east and south by the Ran or salt marsh that separates the districts of Okhámandal and Navánagar. It is therefore practically an island. The Ran is formed by an inlet of the sea from the Gulf of Cutch, running south-west to the village of Madhi, on the sea coast, about twelve miles south of Dwárka. The Ran at Madhi was formerly open to the sea, but it is now closed by the formation of a sand bar across its mouth. The length of the Ran is about sixteen miles, and the breadth varies from five miles, at the north end, to about half a mile at the south. The bed of the Ran is generally dry at neap tides, but it is covered with water to a depth, in some places, of sixteen inches during the spring tides. It is always fordable except after a heavy fall of rain. Okhámandal is situated between 22° and 22° 28′ north latitude and 68° 59′ and 69° 12′ east longitude, and its area is about 250 square miles. The physical aspect of the country is a dull, and generally undiversified verdureless plain. The prevailing features are a few isolated hills and hillocks cropping up unpicturesquely over the land; extensive patches of *thur* jungle and tangled brushwood scattered over the surface, and low continuous ranges of *dunes* or sandbanks running along the north and west coasts. The country does not boast of a single river, but there is the Gomti creek, on the right bank of which the town of Dwárka is built. The natives prefer to call it a river, which is traditionally supposed to take its rise from the village of Bhovda, about six miles to the eastward, which they call Mul Gomti. There is an insignificant stream or *nála* running from Bhovda and emptying itself into the creek, but it is not, and never has been, a natural extension of the creek which runs up from the sea for a quarter of a mile, and then takes a sudden turn to the southward, till it nearly reaches Bardia,

[1] Contributed by Major Walter Scott, Assistant to the Agent to the Governor-General.

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where it is lost in the salt marsh bordering that village. There is also a deep *nála* with rocky banks issuing from the ancient Bhimgaja lake, situate in the heart of the district, and extending as far as the north coast near Rájpura. This stream becomes a torrent during heavy rains, and the smaller size of native craft can enter it for a short distance from that end which communicates with the sea. There are a few other watercourses, which run dry immediately after the rainy season. The principal geological formation of the district is sandstone, which is found in abundance in several localities, notably at Barvála, Bardia and Positra, and is extensively used for building purposes. Limestone is found in a few places; so is ironstone, and also copper pyrites in limited quantities at a few isolated spots. Traces of smelting furnaces are visible near Nágnáth.

Okhámandal once possessed a splendid lake called the Bhimgaja *taláv*, situated near the villages of Nágnáth and Rangásar. The area was about five square miles, and it afforded a perennial supply of water for all the cattle in the country, besides admitting of extensive cultivation of plots of land round its borders, for grain crops and garden produce. During an unprecedentedly heavy fall of rain about seventy years ago, the dam burst and the lake was empty till 1881 when the embankment was reconstructed. Every village of the district has a tank, which, with a rainfall of fifteen inches, contains a supply of water till within three months of the next monsoon. The largest reservoirs are those at Mulvásar, Mulvel and Sámlásar, which are amply supplied with water at all times, except in seasons of drought. All the villages have a well apiece inside their precincts, and within the fields of their respective boundaries there are as many as forty and fifty wells for irrigation purposes in the more fertile villages, and in others about thirty. The water is generally brackish especially at Dwárka, Arámda, Positra, and other places adjacent to the sea coast. At Barvála, however, there are several wells of sweet potable water, and the lands adjoining this town, belonging to the Mehmáns and other industrious cultivators, are always rich with grain crops and other vegetable produce. The same may be said of Vasái, Gadechi, Goriáli and a few other villages in central Okha. The soil in the northern half of the district is light red, alternating with a tolerably rich black mould. Along the whole of the coast line it is sandy and unproductive, but inland it is fairly fruitful. The soil in the southern portion is also light red with but few fertile ingredients, and in many places it is rocky and barren. The crops are consequently very poor and scanty within these limits. The average produce per *sánti* (48 *bighás*) in the north of Okha is nearly double that of the southern portion, though the assessment for both lands is approximately the same. There are no forests in Okhámandal, but extensive tracts of *thur* and scrub jungle are found in various parts of the district, especially at Positra, Charakhla, Gorinja, and Dhrevar. A few *bábul* and tamarind trees of stunted growth are scattered over the country. In the vicinity of Barvála, and the larger villages such as Vasái, Gadechi, Mulvásar and Dhinghi large and umbrageous trees thrive well owing to the good supply of water in their tanks and wells. In

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recent years about 3000 trees have been planted along the main road from Charakhla to Dwárka, and thence to Arámda, and also around nearly every village tank. They are growing fairly well, but the south-west winds that prevail during the monsoon being saturated with brine have unfortunately the very opposite effect to that of quickening their development. This is the primary cause of the utter absence of vegetation along the sea coast, as these winds literally wither up every green thing that is exposed to their desolating influence.

The staple crops of the district are *bájri*, *tal*, and *juvár*, which are grown in the monsoon only. *Arad* and *mag* are also cultivated during the rains, but only in limited quantities, as the soil is not favourable to its production. Grain is grown after the rainy season in low swampy ground and other depressed surfaces capable of retaining moisture. Wheat is also cultivated occasionally at the same period, but it rarely reaches maturity, owing to an unaccountable blight which invariably seizes it just before it should ripen. *China* is sown in February and March, and cut just previously to the commencement of the rains. *Tal* and *bájri* must be sown before the end of July or the crops will inevitably fail. *Juvár* may be sown up to the latter part of August, and if the rainfall is seasonable the outturn will be a good one; but after August the longer the delay in putting in the seed the scantier the produce. The monsoon crops are harvested in October and November, and gram and wheat are gathered in during January and February. The *tal* and *bájri* crops are of a very superior quality, and they are invariably purchased wholesale by the Dwárka grain-dealers and exported to Bombay, and a cheaper and inferior kind is imported thence for local consumption.

The climate is pleasantly cold during the winter, and not unbearably warm during the summer. From March to October, north-westerly breezes alternate with westerly and south-westerly winds, and for the remainder of the year an east wind prevails, but it is varied occasionally with northern breezes. A delightfully cool and health-inspiring sea breeze blows all the year round during night time. Epidemics are not apparently common to the district, but cholera is imported occasionally from Káthiáwár by pilgrims visiting the shrines of Dwárka and Bet, and a few isolated cases of small-pox also sometimes occur through the same agency. These diseases however are rarely of a very serious or formidable type, and they soon disappear. In fact the district is noted for the salubrity and inspiriting effects of its climate, and were it nearer and more accessible to Rájkot, it would infallibly become the health-resort of the European residents of that station, instead of the unsavoury mud shores of Bálácheri, which is their present sanitarium. This may come to pass perhaps when the tramway is completed from Rájkot to Navánagar, with which latter place Dwárka is in steamer communication for seven months of the year.

The domestic animals are buffaloes, cows, bullocks, camels, sheep, goats, ponies, and donkeys. Nearly all the buffaloes are grazed in herds by Rabáris, who receive from the owners a fee of 3*d*. (2 *as*.)

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a month for each animal. The same arrangement is made for the cows. Goats and sheep are also grazed in flocks, but the fee is only ¾*d.* (½ *a.*). The *ghi* produced from the milk of Okha cows and buffaloes is considered to be superior in quality to that of similar animals in Navánagar and Porbandar, and it is also cheaper, but it is doubtful whether the quantity yielded is relatively greater. A buffalo gives about twenty pounds (10 *sers*) of milk a day, a cow not more than ten pounds (5 *sers*). All the *ghi* produced is bought up by the Dwárka Vániás and retailed to the inhabitants, unless there is a demand for it in Bombay, in which case it is exported in large quantities to that city. The *ghi* from sheep and goats' milk is also purchased by these dealers, and they have a pernicious practice of mixing it with cow and buffalo *ghi*, and the noxious compound is not only sold as the highest priced *ghi*, but in a few days it turns rancid, and thus becomes deleterious to the public health. The average price of cows, buffaloes and milch-goats, are Rs. 25, 60, and 4 respectively. Buffaloe's milk sells at twenty-four pounds (12 *sers*) a rupee, cow's milk at thirty-two pounds, and goat's milk at sixty-four pounds. Sheep are shorn twice yearly, in March and August, and their fleeces are sold to Navánagar and Khambhália Uniás or wool-merchants. The hair of goats' legs is used for making ropes. The skins of all the above animals are bought up by the local Mochis or shoe-makers. None are ever exported. There are about forty different herds of a small and inferior species of camel in the district, numbering about 500 altogether. They are kept principally for their milk which is drunk by Rabáris and Vághers. A few of these animals, after attaining the age of nine or ten years, are sold occasionally as beasts of burden to Káthiáwár purchasers at prices varying from Rs. 40 to Rs. 50. There about 500 ponies and a similar number of donkeys in the country, but they are very miserable specimens of their kind, and they are chiefly remarkable for the injury they cause to the crops. A few of the ponies are utilized for travelling, and donkeys are sometimes employed in conveying stone and chunam to Dwárka and other places for building purposes. Kumbhárs also use them for carrying their pottery to various places. Swarms of semi-savage dogs and cats infest every town and village, but these can hardly be called domestic animals.

WILD ANIMALS.—Panthers were not uncommon ten years ago in Okhámandal, but since the country has been denuded of its jungle, they have almost if not entirely disappeared. The last one was killed in 1875. Hyænas, wolves and jackals are common everywhere, and wild pig swarm at Positra and Vasái. *Nilgai* occasionally cross the Ran from Navánagar territory into Okha during the hot season. Antelope are seen in numerous herds all over the district, particularly along the coast line and the borders of the Ran. Lynxes are scarce, so are foxes, wild cats, hedge-hogs and mungooses. Porcupines are found everywhere, and they do great damage to the crops. Hares and partridges abound, and they afford capital sport at all times. Bustard and Kalam (Kunj) are plentiful in the cold weather, especially the latter, but they are very wary birds, and a sportsman requires a cart to circumvent them, just in

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the same way that he would stalk a deer. Numerous flocks of duck are found in all the tanks during the cold weather, but they are as timid and suspicious as the Kalam. Florican are not uncommon during August and September in grassy localities, and snipe may be found at a few swampy spots in October and November. Flamingoes and cranes are very numerous on the creeks and salt-marshes. Quails are few and far between, and get up in occasional wisps when least expected. A few stock alligators may be noticed in the Mulvel and Mulvásar tanks, but they disappear somewhere when the water begins to dry up. Several kinds of salt-water fish are obtainable at all times during the year, and crabs, lobsters and a few other kinds of shell fish are always plentiful. Oysters too are to be had, but they are not very good. The coast abounds with sharks during the monsoon months, and whales, porpoises and grampuses are sometimes visible a short distance from the coast. In 1879-80 a whale fifty feet long was stranded on the coast opposite the Political Officer's bungalow, and very nearly bred a pestilence. A small one about twelve feet in length was also cast up on the shore near Barvála in February last. Both were eventually cut up and buried in deep holes on the sandy shore. A lot of the blubber was carried away by the Dheds, who ate a portion of it and converted the remainder into oil by boiling it down in cauldrons.

According to the census taken in 1872, the total population of the district numbered 18,953 souls. Of this total 3297 were Vághers, 445 Rajputs (Vádhels), and 657 Sindhis, Khaváses and Mers; aggregating 4399. The remainder consisted of Bráhmans, Vániás, Lohánás, Mehmans, Rabáris and Chárans. The average density of the population was about 75 to the square mile. Of the total population 15,239 were Hindus and 3714 Musalmáns. The males numbered 10,143 and the females 8810. The official language of the district is Gujaráti, but Maráthi is also spoken among the Dakhani employes, who are mostly all Maráthás. The language of the aboriginal tribes has a close affinity to the Kutchi dialect, and it is largely intermixed with Sindhi words. It is a mongrel speech at the best, and intelligible only to the aborigines and those foreigners of long residence who are included amongst the 'oldest inhabitants.' In Okhámandal there is the one large town of Dwárka, and three smaller ones Barvála, Arámda, and Positra. There are altogether thirty-four villages, the largest and most important of which are Dhinghi, Vasái, Goriáli, Gadechi and Dhránsanvel. Dwárka has 703 houses, Barvála 450, Arámda 238, and Positra 99. The average number of houses in the five villages abovenamed is 108. The average of the 15 next largest is 55, and those remaining give an average only of 17. Nearly all the houses of Dwárka, and the better sort of the other three towns, are built of sandstone and lime, and the remainder of sandstone and mud. With few exceptions almost the whole of the village houses are also of sandstone and mud. All the houses of the district are tiled. Brick walls and thatched roofs are unknown in the country. The population of Dwárka numbers 4500 souls; Barvála, Arámda and Positra average 1247 souls. The average of the five largest villages is 549, the next

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ten has 338, and the remainder 95 souls each. The population of the island of Beyt is 2787 souls, and the number of houses is 696, which are mostly built of sandstone and lime, and sandstone and mud. The roofs are all tiled.

The external trade of Okhámandal is principally with Bombay, Surat, Karáchi and Zanzibar. The chief exports are *bájri*, *tal*, *ghi*, grass, lime and small quantities of salt. The imports are rice, gram, wheat, *juvár*, cotton seed, sugar, spices, potatoes and piece-goods. The revenue derivable from import duties amounts to about £2000 per annum. The tax on exports yields about £300 a year. Rupan and Beyt are the only two ports of Okhámandal. The first named is about a mile to the north of Dwárka, and is accessible to vessels varying from 150 to 200 *khándis* burthen. The bay is formed by a semicircular indentation of the coast line, the space between the extremities of the arc being marked by a long line of heavy breakers, during rough weather, passing over a succession of submerged rocks very dangerous to cross during the monsoon months. Running inland from the bay is a small creek or recess in the seashore, in which native craft take shelter during the three months of the rainy season, when the maritime trade is entirely suspended.

Vessels occasionally lie off the bay, or, more correctly, the roadstead, of Dwárka, but it is a dangerous anchorage during boisterous weather owing to the heavy breakers along the coast line. The harbour of Beyt is deep and spacious, and small steamers can anchor close off the town at all seasons. It is also accessible to *phatimárs* of 500 *khándis* burthen. The entrance to the harbour is very dangerous, and vessels frequenting the port require the guidance of a pilot well acquainted with the numerous rocks and shoals in the vicinity, otherwise they will be infallibly wrecked. Three coasting steamers, the Pearl, the Arrow, and the Uran, touch at Dwárka once a week, on their way from Bombay to Mándvi. The passengers they bring are mostly pilgrims visiting the shrines at Dwárka and Bet.

The amount of salt spontaneously produced in Okhámandal is practically unlimited. Up to February 1880 about 800 *khándis* of this natural salt used to be exported annually to Zanzibar, Káthiáwár and the Malabár coast, the revenue realized therefrom being about £8 a year. The price of salt locally consumed is ¾*d.* (½ *a.*) per *man* of eighty pounds. The principal moneylenders in Okhámandal are Bráhmans and Lohánás. Merchants and Government employés can borrow at nine per cent, but the agricultural peasantry and persons of the lower classes cannot obtain loans under fifteen per cent. The current coin is the Imperial rupee, but the salaries of all officials are calculated on a *bábáisai* basis. Silver *koris* are also current to a limited extent. A *bábáisai* rupee is worth 14 *annas* and a *kori* 4½ *annas*.[1] The daily wages of a mason and carpenter are eight *annas* each; that of a blacksmith seven *annas*, and a

[1] Sixteen *annas* are equal to one British rupee.

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labourer two *annas*. Forced labour or *veth* is occasionally exacted from artisans and labourers on works of public utility, and the remuneration is then about two-thirds of the ordinary market rates. There are three kinds of ordinary weights prevailing at Dwárka. The first is equal to a weight of 30 Imperial rupees, the second to 40, and the third to 80 rupees. Forty *shers* (80 lbs.) are equal to one *man*, and 20 *mans* equal one *khándi*. Of long measure, 18 *tasus* = 1 *háth*, 1½ *háths* = 1 *gaj*, and 1½ *gaj* = 1 *vár*. Of grain measure one *sher* of two pounds = 1 *chothalu*, 4 *chothalas* = 1 *páli*, 100 *pális* = 1 *kalsi*, and 10 *kalsis* = 1 *muda*. Of goldsmith's weight 4 *mags* = 1 *rati*, 3 *ratis* = 1 *vál*, 16 *váls* = 1 *gadi*, and 2 *gadis* = 1 *tola*.

The name of Okhámandal is said by one authority to be derived from *okha* bad, and *mandal* place or district, and judging from the sterility of the soil, the unpicturesqueness of its physical features, and the barbarous characteristics of its former inhabitants, the term is not inappropriate. Again it is asserted by local tradition that Anirudh, the grandson of Krishna, was seized at Dwárka by pirates and carried off in their vessel to Arabia, where he was sold as a slave to one of the kings of that country. This king, whose name was Bánásur, resided at the time at Shronitpur[1] the capital of his kingdom in Arabia Felix. Bánásur had a beautiful daughter named Okha, with whom Anirudh, while still in a state of bondage, formed an illicit intimacy, which on being revealed to the king resulted in Anirudh's incarceration in the deepest dungeon available. In course of time, while Anirudh was expiating his crime within the dank walls of his gloomy abode, his grandfather Krishna was apprized of his miserable plight in the far-off land of Arabia. An expedition was accordingly fitted out, and it immediately afterwards set sail from Dwárka, with Krishna at its head, resolved to rescue his grandson from such an unhappy fate. On the landing of Krishna's army, a sanguinary battle was fought between his forces and those of Bánásur's, which terminated in the total defeat of the Arabian king, and the deliverance of Anirudh from an ignominious death. In the treaty of peace that followed, it was agreed that Anirudh should be lawfully wedded to Okha, the daughter of Bánásur, which ceremony was duly performed, and Krishna set sail again for Dwárka, accompanied by Anirudh and his wife Okha, and the country was called Okhámandal ever afterwards.

The ancient history of Okhámandal is involved in obscurity. Indeed it is so encrusted with ludicrous legends and misty tradition that any attempt to dispel the historical darkness of the land by separating truth from fiction, and thus concentrating a few feeble rays of light on its primeval state, is almost a fruitless task; but still a few grains of fact have been laboriously winnowed from an unconscionable amount of chaff, and the result of the process is hereinafter recorded. It is as well to premise, however, that some

[1] The name of this city is derived from the Sanscrit *shronit* red, and *pur* city, said to be the modern Sana, situated about 250 miles to the north of Aden. It was so called perhaps from its propinquity to the Red Sea.

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of the apocryphal elements have not perhaps been wholly eliminated, but that circumstance may lend diversity to the record, and also impart to it an element of interest.

It is generally supposed then that the aboriginal inhabitants of Okhámandal were divided into three tribes, called Kába Moda, and Kála, who, it is said, have all been alluded to in Greek history written 2000 years ago. The Kábás were famed in the days of Krishna as the savage inhabitants of Saurástra, the modern Káthiáwár, but the race is now extinct, and the Modás also have disappeared. Traces of the Kálás are still to be found, and it is from this tribe that the Vághers of the present day are said to be descended. The original significance of the word Vágher is from the Sanscrit *va*, a prefix meaning without, and *geha*, smell. The epithet was primarily applied to the tiger, because it had been deprived by a merciful Providence of the sense of smell, in order to counteract a taste that had been developed by the animal, for scenting out and devouring human inhabitants of cities and towns. In process of time the term was applied to the remnants of the Kála tribe in Okhámandal, who equally cruel and sanguinary with the tiger, used to prey upon defenceless mortals, as relentlessly as their predaceous prototype. Another fantastic legend says that once upon a time, one of the gods from the heaven or *svarga*, on paying a visit to Okhámandal, found it so unbearably hot whilst surrounded by the inhabitants, that he demanded to be fanned by exclaiming *vágher*, *va* meaning wind, and *gher* the imperative form of the word *gherna*. When he had been duly cooled down again to his ordinary temperature, he became so pleased and gratified with the devoted attention of the inhabitants, that he bestowed upon them the appellation of Vágher, by which name they have been distinguished ever since.

According to Hindu tradition still extant, the earliest known conqueror of Okhámandal was Shri Krishna, called also Ranchodji, the eighth incarnation of Vishnu, who after his seventeenth battle with Jara Sandh, king of Mágadh Desh, fled from Mathura, and eventually arrived with his army at Okhámandal, which he subjugated after a hard struggle with the Kálás. He then assumed the sovereignty of the country and established his capital at Dwárka, on the banks of the Gomti[1] creek, which has been ever since regarded by orthodox Hinduism as a spot of the greatest sanctity.

Krishna was succeeded by his great grandson Vajranábh, who enjoys the saintly reputation of having built the present temple of Dwárkánáth,[2] called also Trilok Sundar, signifying 'the handsomest

[1] Some people say that Gomti has its derivation from *go*, cow, and *mati* the renal secretion; because the water of the creek is held by Hindus to be as holy as the urine of the sacred cow, which they worship. Others say that its name is derived from Gautam Rishi an ancient sage who was permitted by Vishnu to form the creek, so as to enable Hindus by performing their ablutions therein, to obtain absolution from their sins.

[2] Dwárkánáth is derived from *Dwárka* residence (or *dvár* door) and *náth* Lord or master. Some Hindus say, it means the residence of Krishna, and others declare it to signify the 'Lord of the door (or gates) of the ocean.'

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of the three worlds'. Many Hindus religiously believe that this temple was erected in one night by supernatural agency, under Vajranábh's direction, and they impatiently deride the common sense notion that it was built by human hands. Vajranábh was succeeded by Shatvir, his third cousin, and fourth in direct descent from Krishna. There is no record of events obtainable, either oral or written, of the reign of Shatvir and his descendants, but the Okha Bháts assert that the Kálás reconquered the country, and established their power again about the middle of the second century A.D.

The next conqueror was Sukkur Belim, a renowned Syrian warrior, who was expelled from his country by the ruler of that land for daring to dispute his supremacy. He found his way with his followers to Okhámandal, which he overran and subdued, and then proclaimed himself king. There is a lingering tradition that during his reign the old town of Dwárka was swallowed up by the ocean, and the credulous among the Hindus declare that the ancient site is plainly visible at the bottom of the sea, about four miles from the coast, and also that its reflection is clearly discernible in the glowing sky of November evenings. In consequence of the disappearance of old Dwárka, Sukkur Belim it is said transferred his capital to Ghajni, now called Gorinja, a village about six miles to the south-east of modern Dwárka. After a short reign Sukkur Belim was driven out of Okhámandal by Mehem Guduka, another Syrian adventurer, who, it is alleged, had purloined the magic ring of the king of Syria, and was forced, in consequence, to abandon his country and flee for his life, but after many vicissitudes he finally appeared at Okhámandal with a large following, and having slain Sukkur Belim in a personal encounter and routed his army in a pitched battle, he seized the throne and declared himself the ruler of the land. Sukkur Belim left two sons, named Sahib and Rahib, who fled to Sind after their father's death, and the discomfiture of his army.

They were subsequently followed by the family Bhát or bard, who after a protracted and wearisome search, at length found them in sore plight, and reduced to the lowest ebb of misfortune. The bard composed and sang many stirring verses in honor of their deceased father's heroic deeds, with the avowed object of animating their degenerate spirit, and inciting them to return to Okhámandal. He eventually succeeded, and all three returned together, inflexibly resolved to extract vengeance from Mehem Gudduka for his treacherous treatment of Sukkur Belim. Passing through Beyt *en route* to Ghajni, the new capital, a saintly hermit, who had espoused their cause, presented each of the brothers with an enchanted horse as the only effectual means of accomplishing their object. On arrival at their destination, the brothers demanded from Mehem the immediate restitution of their inherited rights, and Mehem, at the sight of the unearthly steeds, became so paralysed with fear that he surrendered everything, including the magic ring and also gave his daughter Pal in marriage to Sahib, the elder brother, which, however, so disgusted Rahib that he went back to

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Sind, and refused to have any communication with an ignoble brother who had wedded the daughter of his father's murderer.

By some miraculous agency Mehem repossessed himself of the magic ring, and then despatched his five sons to poison and decapitate Sahib. The deadly draught was duly administered and Sahib lost his life, but Pal would not allow his body to be mutilated, and as her brothers persevered in their attempts to gain possession of Sahib's head, they all lost their lives in the struggle that ensued, and hence the couplet composed by the family bard:

Togo, Bharat, Tamáchi, Háls and Hamir. These are the brothers five I've killed in vengeance husband dear.[1]

Pal then recalled Rahib, her deceased husband's brother, through the instrumentality of the enchanted horse, and having compassed the overthrow and death of Mehem, she was married to Rahib, and both then voluntarily relinquished the sovereignity of Okhámandal, and left the country for Sind, from which they never returned. After this another hiatus occurs in the history of the land, which no record or imaginative bard can fill up, but there is a traditionary belief that the Kálás reconquered the country for the third time, and retain possession of the throne unmolested for several peaceful generations, till about the sixth century A.D., when Okhámandal was invaded by a branch of the Chávada Rájputs then the dominant race in Saurashtra. The name of the first Rajput invader was Akherájji who had been driven out of Káthiáwár by the Solankhis. He subjugated the Kálás or, as they were now called the Vághers, and after a short reign was succeeded by his son Bhuvad Rái, who was followed by his son Jaya Sen, the founder of a city called Chávádápádar, the ancient site of which is traceable near the precincts of the present village of Mulvása. It was this Rajput prince, who, being childless, built a gigantic reservoir in close proximity to Chávadápádar in order to perpetuate his name, and the monumental stone which was recently discovered embedded in the present lake at Mulwásar is supposed to be identical with that erected by Jaya Sen. An impression of the inscription on the stone was sent to Mr. Burgess, the Government Archæologist, in 1874, by Captain Jackson, but nothing was decipherable beyond the words Rája Jaya Sen.....Shah.....Julla.....Shai, the remainder of the inscription being as mysterious in its significance as the enigmatical hieroglyphics of Egypt. Jaya Sen was succeeded by his brother Jugdev, who reigned for 21 years. He left a son named Mangalji, who survived his father only a few years, and was followed by his son Depaldev, and he again by his son Jugdev, who had two sons named Kanak Sen and Anuntdev. Kanak Sen, the elder brother, was the reputed founder of the city of Kanakapuri, the modern Vasái, which in ancient days was the populous and prosperous trade centre of Okhámandal, but is now an insignificant village. The celebrated Jain temples built by Kanak Sen are now nothing but mouldering walls, 'grey with antiquity and sinking to decay,'

[1] The Gujaráti runs: *Togo, Bharat, Tamáchi, Hálo ne, Hamir, Hikre piya kárue márya Páncho vir.*

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and are still to be seen on the outskirts of Vasái. Anantdev, who had separated from his brother, is said to have established himself at Dwárka, where he reigned contemporaneously with Kanak Sen, the ruler of Kanakapuri, for several years. Dwárka had hitherto been regarded as the sacred abode of Krishna, and was called the *Dev gádi*, or divine throne, on which no audacious mortal could sit and live, and although Anantdev occupied the throne for some considerable time, the righteous anger of the gods was at length aroused, which resulted in his being assailed by the Parmár or Herole Rájputs, and the sacrilegious Anantdev sent to the lower regions to expiate his impious crime. These Heroles were another branch of the reigning race in Káthiáwár, and they were closely allied to the Chávada Rájputs. It is supposed that they either accompanied the Chávadás to Okhámandal, in the sixth century A.D., or that they came into the country some years subsequently, and served the Chávadás in a subordinate capacity, till they rose in power and became strong enough to throw off the yoke and assert their independence. It is a fact however that they succeeded in establishing their authority at Dwárka after Anantdev, and the gods did not apparently resent the step, for the Herole ruler became very powerful, and amassed large sums of money, derived from the fees levied on the pilgrims bathing in the sacred waters of the Gomti. It appears also that many sanguinary struggles ensued between the Heroles and Chávadás for ascendancy in Okhámandal, but without a preponderance of advantage to either side.

About the middle of the 13th century A.D., two brothers, named Verávalji and Vijalji, belonging to the great Ráthod family, then ruling in Márwád, arrived at Okhámandal on a pilgrimage. They had been expelled for political reasons from Jodhpur by their uncle Jadha Sing, and had thence made their way with a large following to Jhálávád in Káthiáwár where they remained for a time, but owing to a quarrel that arose between Verávalji and the Jhálávád chief's son, who lost his life in the brawl that ensued, the two Ráthod brethren had to seek safety in flight, and they eventually arrived at Dwárka with their armed followers. Hostilities between the Heroles and Chávadás were still as active as ever, and the Ráthods alive to the opportunity of securing a permanent footing in the country sided with the Chávadás against the Heroles who were driven out and replaced by the Ráthods themselves, whose chief weapon in attaining their object was treachery, the Heroles having been invited to a banquet and during the feast suddenly attacked and nearly annihilated by the Chávadás who were concealed in the vicinity by preconcerted arrangements with the Ráthods till the latter gave the signal for the general massacre. A few only escaped, and these sought refuge with Malan Kála, chief of the Vághers, at the village of Padli near Arámda. Among the fugitives was the young daughter of a slaughtered Herole chief, whom Malan Kála adopted as his own child.

Meanwhile the Ráthods succeeded the Heroles at Dwárka, and soon became so powerful that they were able to exterminate the Chávadás in the same way that they caused the destruction of the Heroles, and thus they gained complete possession of the entire

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district. In remembrance of their bloodthirsty deeds the two brothers dropped the family title of 'Ráthod,' and assumed the name of 'Vádhet,' which is derived from the Sanscrit *vadh* to cut, or to slay. The few Chávadás who survived also joined the Vagher chief, Malankála, and both they and the remnant of the Heroles were eventually absorbed in the Vágher tribe. Verávalji, who was now the undisputed ruler of Okhámandal increased in power and riches, and gradually extended his territory to the Vedmati river, near Rán, about 25 miles to the east of Dwárka. His younger brother Verávalji afterwards left Okhámandal and proceeded to the south of Káthiáwár with a small force, and in a battle with the Nágher Rájputs succeeded in wresting from them the town of Somnáth Patan. After consolidating his power, Verávalji removed from Dwárka to Arámda, on the north-east coast of Okhámandal, and there established his capital. He reigned for several years, and was succeeded by his son Vikamsi, to whom Jiáji, the son of Ábda, the Ráo of Cutch, gave his daughter in marriage. She was accompanied to Okhámandal by her brother Hamirji, who, during his sojourn at Arámda, became enamoured of Malankála's adopted child, the daughter of one of the Herole chiefs that were treacherously killed by the Ráthods as above related. His love was reciprocated, and in due course the two were united in matrimony, though not without some opposition from the Rájputs who could not brook the idea of their high-caste relative being connected by marriage with the inferior and, indeed, despised tribe of Vághers, in those days called also *machiárás* or fishermen. But the difficulty was compromised by Hamirji assuming the surname of Mának, which is still the cherished cognomen of his descendants; and thus the three tribes of Vádhel, Herole and Vágher were united, and to this day they intermarry. After the union the town of Barválá and the adjoining village of Borkhetri were assigned to Hamirji by his brother-in-law Vikamsi, as a *grás* possession in perpetuity. Hamirji was content with this assignment for a time, but he afterwards laid claim to Vasái as his wife's inheritance, and by forcible means eventually added it to his other possessions. The claim was utterly groundless, but aggressive individuals when backed by wealth and other powerful influences, rarely lack a protest for their own aggrandisement.

Vikamsi was followed in direct succession by nine Ránás, whose rule extended collectively over a period of about one hundred and twenty years, during which but little of importance occurred. The tenth Rána from Vikamsi was the famous Sánganji, the most powerful of all the Arámda rulers, either in days antecedent to his accession or subsequently thereto. During his long reign he extended his dominion as far as the important town of Khambhália, about 40 miles to the east of Dwárka, and even acquired a large slice of the adjoining territory on the coast to the south-east of Okha. The period of his sway was chiefly remarkable for his piratical expeditions along the west coast of Káthiáwár, and freebooting incursions into the territories of his neighbours, all of which invariably terminated in access of power and augmentation of wealth. He was succeeded by his son Bhimji, who rendered himself so obnoxious

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to the Musalmán rulers of Káthiáwár and Gujarát, by plundering pilgrim vessels on their voyages to Makkah, that Sultán Mahmud Begadha of Ahmadabad resolved to organize an expedition for the subjugation of the country which contained such troublesome neighbours. During the preparations the Sultán was apprized of a flagrant case of cruelty committed on one of his subjects, named Syad Muhammad whilst on his way in a *phatimár* proceeding to the Persian Gulf. The vessel was seized, and he himself despoiled of all he possessed, and then sent adrift with two infant sons: his wife and female attendants being carried off as slaves to Arámda. The departure of the avenging force was consequently accelerated, and it soon afterwards arrived at Dwárka, which was speedily captured and given up to plunder. After destroying all the temples and demolishing the idols, the troops marched on to Arámda, which promptly capitulated, as Bhimji had previously fled with a portion of his followers to Beyt and occupied the fort on that island. He was soon driven out however, and forced to escape with a few companions in an open boat from the vengeance of his unrelenting foes. The Musalmán leaders had now completely subjugated the district, and the towns of Beyt Dwárká and Arámda were garrisoned by their troops;[1] but it is recorded that the country did not long remain in their possession, for Bhimji soon returned with a considerable force, and having expelled the invaders, again established his power at Arámda, and eventually also at Dwárka. During the latter part of Bhimji's reign, dissensions arose between him and Hamirji's descendants, the Mánaks, who claimed possession of Dwárka by virtue of their descent from Hamirji's wife, the daughter of the butchered Herole chief. Bhimji vigorously contested the gratuitous claim, and hostilities ensued, but the Mánaks were assisted by their Vágher relatives, and with their co-operation, they seized the town and its dependent villages, and the head of the Mánaks assumed the title of Rája of Dwárka, which was retained by the family for nearly three centuries afterwards. Bhimji reluctantly submitted to the inevitable, as the combination against him was irresistible, but an alliance was ultimately formed between the Vádhels and Vághers, the chief terms of which were recognition by the Vághers of the paramount authority in Okhámandal of the Vádhel, and a permanent agreement to unite their forces in resisting external aggression. This compact was faithfully observed by both parties, and the most friendly and harmonious relations are said to have subsisted between these tribes ever since.

About the year 1592 A.D., Shiva or Siv Rána, the Vádhel ruler of Arámda, offered an asylum to Muzafar, the ex-Sultán of Gujarát, who after his defeat in Káthiáwár by the Khán Azam, the viceroy of Ahmadabad, fled to Okhámandal, and sought protection from Siv Rána. He was pursued by a force sent into Okhámandal to capture him, and after a battle fought between the Vádhels and the

[1] The Mirat-i-Sikandri distinctly mentions that Bhim was hewn in pieces by order of the Sultán, and a limb of him affixed to each gate of the city of Ahmadabad. It seems probable that this account is true, and that the Vágher ascendancy was subsequent to Bhim's execution and death.

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Khán Ázam's force commanded by Gujar Khán, Naurang Khán, and Mirza Anwar, in which Siv Rána lost his life, Muzafar again escaped and crossed over to Cutch, but he was subsequently surrendered by the terrified Ráo to the Khán Ázam.

After the defeat and death of Siv Rána, and the consequent seizure of his Arámda possessions by the Musalmán invaders, his son Sánganji was forced to flee to Sind for safety and wait for developments, so to speak. Meanwhile Sámla Mának, the Rája of Dwárka, and his younger brother, Malla Mának, resolved to expel the Musalmáns, if possible, and reinstate Sánganji on the Arámda *gádi*. With his object Sámla went to Sind in search of Sánganji, and left instructions with Malla to harass the invaders, and allow them no rest or peace till they voluntarily quitted the country. Seven years elapsed before Sámla found the fugitive, but Malla had all that time been engaged with varying success in ceaseless warfare with the Musalmáns and at length, when Sámla returned with Sánganji, a sanguinary battle ensued which eventuated in the total defeat of the Muhammadans who were now only too glad of the opportunity of withdrawing from so turbulent a country.

Sánganji was duly installed on the Arámda *gádi*, and in the depth of his gratitude, he bestowed several *grás* possessions on Sámla and Malla, as a well-merited reward for their bravery in fighting so pertinaciously, and with such complete success, for the restitution of his ancestral rights. The Vághers and Vádhels were very proud of these 'noble deeds of daring,' which have been preserved from oblivion by the Akha bard, in the following couplet:

Sángan Sind sadhávio, Makípat Chandimán; Sáte varsé Sámle Okhé phérvi án,

which may be thus interpreted,

Sánganji to Sind had fled, his rank and title gone.
Brave Samla did in seven years reseat him on the throne.

Sánganji was succeeded by his son Sangrámji, who reigned uneventfully for some years, and was followed by Akherji, whose sister was given in marriage to the Jám of Navánagar. Previously to Akherji's accession to the *gádi*, he had been cast into prison by the Jám, but he was eventually released by an armed force of Vághers headed by Patramel, son of Rána Mának, the ruler of Dwárka. Akherji died about 1664 A.D., and was succeeded by Bhojráji, who had seven sons, and a daughter who was married to the Ráo of Cutch. Vajerájji, the eldest son, had a vile temper, and he made himself so odious to all his brothers that his father found it necessary to send him to Positra, a large town situated at the north-east of Okhámadal, which he afterwards bestowed on him in perpetuity, and his descendants have retained uninterrupted possession of it ever since.

Between the years 1715 and 1718 A.D., the Vádhel chiefs of Arámda and Positra, assisted by the Vághers of Dwárka, were engaged in several predatory incursions into Káthiáwár, but a combined force from Navánagar, Gondal and Porbandar was sent into Okha, and condign punishment was inflicted on the chiefs in revenge for their filibustering enterprises. They lost on this occasion the whole of their territorial possessions in Navánagar, and since then the boundaries of Okhámandal have been restricted

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to the land lying to the west of the Ran, or salt marsh, that separates the two districts.

About the period that the Arámda Vádhels had been divided into two branches by Vajerájji, the Rána's eldest son's receiving the *grás* possession of Positra and its subordinate villages, the Vághers were also separated into two parties, one of which ruled at Dwárka and the other at Vasái, both assuming the title of Rája. The alliance that had been formed between the Vádhels and Vághers was still unbroken, and both tribes continued to aid each other in all domestic concerns, and to mutually co-operate for the common weal against their numerous enemies in Káthiáwár.

From this period up to the beginning of the present century, Okhámandal affairs were generally uneventful and bare of incident, but about the year 1804 the pirates captured a Bombay vessel sailing up the coast, and threw the crew and passengers overboard, amongst whom were, it is said, an Englishman and his wife. The Bombay Government despatched a war vessel to inflict summary punishment for this outrage, but the commander appears to have returned to Bombay without accomplishing his object. Compensation was then demanded, but the Vághers in the plenitude of their arrogance and self-sufficiency, and aware also of the inaccessibility of their rocky and inhospitable coasts, refused compliance, and as coercive measures were not then convenient, the claim was not pressed. It was however revived in 1807 when Colonel Walker, the Resident at Baroda, who was then besieging Mália in Káthiáwár, was ordered, on its capitulation, to proceed to Okhámandal and exact reparation from the Vághers for their misdeeds. Accordingly the Resident, accompanied by a Gáikwári force, under Vithal Ráo Divánji, reached Dwárka about the end of that year, and after assembling the Vádhel and Vágher chiefs, and apprizing them of the object of his visit, he imposed a fine of a *lákh* and ten thousand rupees, as compensation for their unprovoked attack on British subjects. The chiefs being fully sensible of their inability to cope with the force then occupying Dwárka, and seeing no alternative but unconditional submission, agreed to pay the fine in full, and promised abstention in future from further excesses. The fine was not then levied, however, and Colonel Walker returned with the troops to Káthiáwár.

In 1810 the Okha chiefs recommenced their plundering expeditions, and wholly ignored their former obligations; but Captain Carnac, who had meanwhile succeeded Colonel Walker as Resident, despatched a party of Gáikwári cavalry to Dwárka, and put matters straight again. In 1813 Captain Ballantine, the Assistant Resident at Amreli, commanded the chiefs to pay the fine imposed by Colonel Walker, and in the following year a third of the amount was obtained from them with the greatest difficulty. They still however continued their predatory excursions, and, therefore, as both persuasion and measures of coercion had proved utterly ineffectual in checking the excess of these semi-barbarians, the Bombay Government determined to reduce them to subjection. This was easily effected by a force under Colonel East in 1816, and as Dwárka and Beyt were regarded by Hinduism as places of great

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sanctity and veneration, the district was ceded by the British Government to the Gáikwár in full sovereignty in 1817, conditionally upon His Highness agreeing to pay the balance of the fine inflicted on the chiefs, and all the expenses incidental to the invasion and subsequent occupation of the country (*vide* Treaty, dated 18th November 1817).

An allowance was then settled on the chiefs for their future maintenance, with the exception of the chief of Positra, who was left undisturbed in his possessions, but placed in subordination to the Gáikwár's authority. In 1818 there was a partial rising among some of the chiefs, headed by Patramal Mánek, but it was speedily suppressed by the local troops. In 1819 Mr. Hendly succeeded Rám Ráo Dáji in the management of Okhámandal affairs, but he only retained his appointment till the following year, when the Vághers again rebelled and re-established their power, and Mr. Hendly had to flee to Porbandar for safety. Another force was consequently despatched by the Bombay Government in 1820, under the command of Colonel Stanhope, who, in November of that year, took Dwárka by storm, and again reduced the chiefs to submission. In the assault and capture of the fort, Captain Marriott of the force was killed, and several other casualties occurred on the British side. Mulu Mánek, the chief of Dwárka, and his younger brother, Versi Mánek, were killed on the enemy's side, and Rána Shigramji, the chief of Aramda and Beyt, was taken prisoner and deported to Surat, where he was kept under surveillance for a time, but through the intercession of his relative, the Ráo of Cutch, he was subsequently released and permitted to return to Okhámandal, the Ráo being surety for his future good behaviour. Three Vágher chiefs, named Bhyo Mánek, Vidha Sumino, and Nagji Mánek, were also captured and eventually conveyed to Ahmadabad to undergo the imprisonment that had been awarded them. Peace being now restored and order re-established, the troops quitted the country, and a native manager was appointed to administer the district. The Vagher chiefs in the Ahmadabad jail were soon afterwards released on furnishing satisfactory security for their future good conduct, and they returned to Okhámandal, but did not again disturb the peace.

In 1845 there was another incipient rebellion, and British intervention was imminent, but the malcontents appear to have been crushed and disposed of without extraneous aid. The affairs of the district again progressed satisfactorily for a short period, but the native administration was feeble and corrupt in the extreme. The agricultural resources of the country remained undeveloped, and the Vághers and their cognate tribes, whose instincts were for plunder and lawlessness, could not be civilised into honest industry, or induced to follow the peaceful pursuits of husbandry. The weakness and vacillation of the manager, and the despotic conduct of his subordinates, soon therefore precipitated matters and watching their opportunity, the Vághers again passed beyond control, and recommenced their raids into Káthiáwár. Their depredations and sanguinary attacks on the villages of that province in 1857 at length became so intolerable, that the assistance of the British Government had again to be invoked for the suppression

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of these savage marauders. Lieutenant Barton, the Assistant Resident at Baroda, was deputed to Dwárka for this purpose, and instructed 'to effect the best arrangement possible under the circumstances.' On arrival he instituted inquiries regarding the exasperating raids by the Vághers, and the alleged interminable disputes that had so embittered the relations between the chiefs and the manager, and in the report which he submitted to the Resident he expressed his opinion that the headstrong and unreasonable conduct of the chiefs, rather than the manager's non-fulfilment of his engagements and obligations, was the primary cause of the anarchy that prevailed in the district. Colonel Wallace, the Resident, however recorded his opinion that the administration of the Gáikwár had fallen into contempt through the feeble and wavering conduct of the local officers, 'who winked at the excesses of the Vághers, neglected the defences of the forts, and starved the Police and the Sibandi.' A settlement was eventually made to the mutual satisfaction of both parties, and after taking security from the chiefs which they furnished with evident reluctance Lieut. Barton returned to Baroda.

In the following year the Vágher chiefs of Vasái and their adherents broke out into open rebellion, and took possession of the island of Beyt, the Sibandi occupying the fort being in league with them. Lieut. Barton was again despatched to the district with a small force composed of a portion of the 4th King's Own Regiment, a few soldiers of the 16th Regiment Bombay N. I., and a detachment of Artillery with 2 six-pounders, commanded by Captain Bayley, R. A. The troops landed at Beyt from Mándvi and stormed the fort, but it was too strong. The guns had failed to breach the fortifications, and as the enemy was numerically far superior to the British force, the attack had to be postponed till next morning. Under cover of night, however, the Vághers abandoned the fort, and crossing over into Okhámandal made straight for Vasái. The troops occupied the fort after it had been evacuated by the Vághers, but they were soon afterwards withdrawn, as the ministers of the Gáikwár had assured the Resident that they were quite competent to deal with the Vághers without the assistance of the British. Meanwhile the Vághers had so strongly and effectively fortified Vasái and its surroundings, that they were fully enabled to hold their own against the repeated attacks of the Gáikwári troops for months afterwards. Tired of the strife, the authorities offered terms of peace which were accepted by the Vághers, and again there was a semblance of tranquillity in the district. But as Colonel Wallace recorded at the time, 'the arrangement which was patched up by the local officials with the insurgent chiefs brought the authority of the Gáikwár into still deeper contempt.' There was consequently little matter for surprise when the Vághers rebelled in the following year, and set the district in a flame again. This time the insurrectionary movement was much more widespread and serious, and all the Vágher chiefs were up in arms against the Gáikwár, who had now become so infallibly convinced that the rising could not be suppressed by his own troops, that he expressed to the Resident his unalterable

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resolve to transfer the conduct of affairs to the British Government, and to remit to them the entire control of all measures essential to the restoration of order in Okhámandal. This responsibility was accepted by the British, and measures were quickly organised for the permanent subjugation of the country and to break the back-bone of the Vágher power once for all. Meanwhile sensational rumours had been sedulously spread in Okhámandal by fugitive mutineers, disguised as Sádhus, to the effect that the British in Hindustán had been annihilated; and the Vághers, thinking their time had come, immediately marched on Dwárka, which they seized without opposition, and all the officials disappeared with great expedition. Beyt was also captured after seven days' fighting, and the defenders sent away in boats to Salaya Bandar in Nagar territory. The number of insurgents was estimated at 2000, among whom were about 1500 Vághers; the remainder being composed of outlaws and fugitives from justice belonging to Káthiáwár. Jodha Mánek, the Vágher leader, assumed the supreme authority of the district, and he was greeted by his enthusiastic followers as the 'Rája of Okhámandal.' In the month of October, however, a force under Colonel Donovan landed at Beyt and attacked the rebel stronghold. The attempt to capture it by storm was not successful and the assailants had to be temporarily withdrawn, but during the night the Vághers abandoned the fort and crossed over into Okhámandal, making at once for Dwárka, which they occupied in force. Next morning the fort was dismantled and Colonel Donovan speedily followed the insurgents to Dwárka, which was carried by assault and the Vághers driven into the jungles, where they remained for a few days, but being worsted in the several skirmishes between them and the British detachments, they finally quitted Okhámandal, and fled to the Abhpura hill in the Barda range in Káthiáwár, where they strongly entrenched themselves. From this difficult position they were driven out in December 1859 by a force of all arms commanded by Colonel Honner, but most of the principal rebels unfortunately succeeded in escaping to the Gir jungles in southern Káthiáwár. The remainder were offered a free pardon conditionally upon their returning to Okhámandal and laying down their arms, which terms they gladly accepted, and by the end of the year the great majority of the insurgents had again settled down peacefully in their villages.

The small body of rebels under Jodha Mánek remained uncaptured in the Gir for some time, but this chief soon afterwards succumbed to the deadly jungle fever peculiar to those parts, and dissensions arising among the others for the leadership the band very soon broke up, and most of them having been ultimately captured and tried for waging war against the Gáikwár, were on conviction condemned to varying terms of imprisonment.

After the suppression of the rebellion the Vághers and their chiefs were, with few exceptions, deprived for ever of their *grás* possessions and pensionary allowances, and whereas all had hitherto cultivated their *grás* holdings rent-free, they were now required to pay annually a *salámi* or quit-rent on any land, allotted to them under

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certain conditions for cultivation. The chief of Positra was, however, permitted to retain his *grás* possessions, subject to the authority of the Gáikwár, and Dhandha Mánek, the Dhrevar chief, was also allowed the unrestricted enjoyment of his former rights, as a reward for his fidelity during the Vágher rebellion. Jhálimsing, the chief of Arámda, was suspected of having afforded assistance to the rebels, but the Court of Inquiry that assembled to investigate his conduct failed to elicit sufficient evidence against him, and the charges were not satisfactorily substantiated. Of the moral evidence of his complicity there seemed perhaps to be little doubt, but the pension which he had hitherto enjoyed was not affected thereby, though its continuance was made dependent on his future good behaviour.

Since the rebellion a British officer of the Bombay Political department has resided at Dwárka in charge of the district. He was placed under the immediate orders of the Resident at Baroda, and in addition to his political duties, he has always had exclusive administrative control over the Vághers and their cognate tribes. The first officer appointed was Lieut. Barton on whom devolved the difficult and wearisome task of restoring order from anarchy, and prevailing upon the unruly Vághers to abandon their predatory habits and settle down to the peaceful pursuits of agriculture. This was ably and efficiently accomplished after the lapse of an anxious period of two years, and Lieut. Barton was then relieved, on promotion, by Major Johnstone in February 1861, to whom was entrusted the duty of raising a Vágher Battalion, in which he however only partially succeeded, owing to his appointment soon afterwards to the command of his own corps, the 1st Grenadiers. He was replaced in February 1862 by Captain Rice who completed the organization of the battalion; but military service was not congenial to the Vághers, who soon therefore took their discharge, and returned to the cultivation of their fields, preferring agriculture to the stern bonds of discipline. The corps was eventually disbanded and substituted by a Local Battalion which is still in existence. Its strength is 460 of all ranks inclusive of native officers, and is commanded, *ex officio*, by the Assistant Resident.

During Captain Rice's tenure of office, several rebel Vághers who had been captured after the rising in 1859 and imprisoned in the Rewa Kántha jail, unfortunately effected their escape in September 1862, and made straight for Okhámandal, where they induced a considerable number of malcontent Vághers to join them in outlawry, and succeeded in unsettling the district again for several years afterwards. The leading spirits of this band were Mulu Mánek and Deva Mánek, the grand-nephews of the old chief Jodha Mánek, who headed the rebellion of 1859. They remained in outlawry in Káthiáwár till December 1867, plundering and devastating whole villages, and committing wholesale murders of the helpless inhabitants in several parts of the province. The outlaws were at length driven to bay on the Máncharda hill, by a force under Major Reynolds of the 17th Regiment N. I., and in the fight that ensued they were almost exterminated. In this affair Major Reynolds was

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dangerously wounded in the head, and Captains Hebbert and LaTouche, Assistants to the Political Agent, were killed. Mulu Mánek managed to escape, and was not caught till May of the following year, when he was shot dead by a party of Porbandar Sibandi, near the village of Ránpur, and the few followers who were with him also shared the same fate. This was the last of the disturbances, and the Vághers, convinced by this time of the futility of further resistance, gradually submitted to their fate, and have given since then but little cause for trouble or anxiety.

Captain Rice was succeeded by Lieut. William Scott in 1865, who raised and organised the present Okhámandal Battalion. He was relieved by Captain Jackson in 1873, who had previously officiated as Assistant Resident during Captain Scott's absence on two years' furlough to England. Captain Jackson was succeeded by Major Walter Scott in 1875, who still retains office in the capacity of Assistant to the Agent to the Governor General at Baroda.

There are two descriptions of land tenure, the *bhog* and the *salámi*. *Bhog*, which literally signifies enjoyment, being also used in the sense of full assessment is the tenure under which all Okhámandal husbandmen, not under the jurisdiction of the Assistant to the Agent to the Governor General, are allowed to take up land for agricultural purposes. Such holders may retain the land they cultivate for the whole of their lifetime so long as they regularly pay the land assessment, and provided it is not required for public purposes. Their heirs may succeed to this land on similar conditions. The *salámi* tenure is applicable to Vághers and their cognate tribes, each of whom is entitled to a *sánti* (48 *bighás*) of land, on payment of one rupee per annum, provided he can satisfy the authorities that he possesses a pair of bullocks and the requisite agricultural implements; and conditional also upon his good behaviour. If a Vágher or a Vadhel in the enjoyment of *salámi* land wages war against the Queen or Gáikwár, or goes into outlawry, he, *ipse facto*, forfeits his holding for ever. No *salámi* holder can alienate his land by sale, gift or mortgage. He cannot sublet it under any circumstances whatsoever, nor can he transfer it to another without express permission being officially accorded. Three rates of assessment on *bhog* land prevail in the district. The highest rate for the land in the northern and central Okha, which is the most fertile in the district, is fixed at Rs. 22 per *santi*: the next rate is Rs. 20 per all land in southern Okha; and the third rate is Rs. 12, leviable on land in the north-west corner of the district in the vicinity of Arámda, the soil of which is sandy and comparatively unproductive. The revenue is payable in two instalments; the first being due immediately after the harvest, and the second two months later, but cultivators may pay up the whole amount in a lump sum if they so wish. If a landholder refuses to pay his arrears of revenue, his private property may be seized and sold by auction in satisfaction of the State demands. Ploughing animals and agricultural implements are however exempt from seizure. Cases of failure to pay up arrears are very rare, except, of course, during seasons of drought, which occur quadrennially on the average, when suspensions are granted but not remissions. Mehmans

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are generally very regular in meeting their liabilities, but Vághers are dreadfully backward in this respect, and the collection of revenue from them has always been a wearisome and difficult process.

The courts of the Assistant Agent to the Governor General, and the *vahivatdár* are the only two tribunals in Okhámandal for the administration of criminal justice. The assistant is invested with the powers of an Assistant Sessions Judge, with certain modifications, and he tries all cases connected with the Vághers and their cognate tribes. The *vahivatdár* has the powers of a first class magistrate, and he disposes of all other cases, except extraditional cases, which are tried by the *vahivatdár* and the Assistant conjointly. Special cases are usually tried by the Assistant, independently of the *vahivatdár*.

The administration of civil justice in Vágher cases is conducted by the *munsiff* whose decrees are subject to the concurrence of the Assistant. All other cases are disposed of by the *munsiff* alone. Hitherto the *munsiff* has had jurisdiction over cases not exceeding a value of Rs. 1000. Civil and criminal appeals from the decisions of the Assistant lie to the Agent to the Governor General at Baroda. The *vahivatdár's* criminal cases are subject to appeal to the *subah* of Amreli, and the civil cases tried by the *munsiff* independently of the Assistant, may be appealed against to the Sessions Judge of Amreli.

The military force at Dwárka consists of one company from a Bombay Native Regiment, and the Okhámandal Battalion. The former is commanded by a Subedár, the latter by the Assistant Agent to the Governor General, assisted by the Adjutant. A *thánah* composed of a non-commissioned officer and three privates from the Okhámandal Battalion is stationed at every Vágher village. The detachment at Beyt from the same corps consists of one Havaldár, two Naiks, and 27 Privates. The Katcheri, Temple, and Bázár guards, besides treasure and other escort parties, are also furnished by this regiment. The British detachment furnishes the jail guard only. A small police force consisting of four Jamádárs and 40 sepoys was organised in 1877 for service in Okhámandal. The Okha policemen assist the district *faujdárs* in the detection and suppression of crime, and patrol at night time the towns and villages in which they are stationed. The estimated revenue is £7000 (Rs. 70,000) of which the principal items in 1879 were land revenue £2000, land and sea custom £1900, and taxes £2300.

In 1881 there were thirteen schools with 800 pupils. A civil hospital has recently been established in one of the healthiest localities of Dwárka, by the munificence of Mr. Vishrám Mávji, a wealthy merchant of Bombay. It is under the management of the Dwárka civil surgeon, who has charge also of the military hospital of the Okhámandal Battalion. The hospital of the British detachment is under the care of a native hospital assistant. The daily average attendance of patients at the civil hospital is about 80, and that of the regimental and detachment hospitals is 15 and 4 respectively. There are no dispensaries in the other towns of the district, though quacks abound everywhere especially at Beyt.

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The temples of Dwárka and Beyt are the only objects of interest that seem to merit some slight description. In other respects these towns are chiefly remarkable for their swarms of unsavoury pilgrims and the vile smells of pestiferous concentration from the filth accumulations and other insanitary surroundings.

This temple of Dwárkánáth is built on the north bank of the Gomti creek. Some Hindus ascribe its erection to Vajranábh, the grandson of Krishna; others affirm in the most solemn manner, that it was built in one night by supernatural agency; while native historians declare it to have been founded about 1400 years ago by Gupt Rája, a ruler on the Ganges, who is said to have invaded and subjugated Okhámandal at some period during his reign. Architecturally the temple is constructed on the same plan and system as most of the Hindu sacred edifices of antiquity. It consists of a shrine, a spacious audience hall, the roof of which is supported by 60 columns of granite and sandstone, and a conical spire in height about 170 feet. The body of the temple has five storeys, its height being about 100 feet. The spire has six storeys with a spiral staircase of sandstone giving access to the finial. The length of the plinth of the temple is about 90 feet, and its breadth 20 feet. Externally the body of the temple and the spire are profusely carved from base to pinnacle, but internally they are characterised by excessive plainness and simplicity of style. The shrine is elaborately ornamented, and the figure of Ganpati is sculptured over the entrance, which indicates that the temple is dedicated to Shiv. The chief material employed in the construction is an inferior quality of sandstone obtained from the local quarries. The stone is being gradually disintegrated by the destructive action of the elements.

The number of pilgrims annually visiting the temple is computed at 10,000, of which number about 2000 only are required to pay the fee of Rs. 9 for privilege of bathing in the Gomti. The remaining 8000 consist of Bráhmans, Bháts, Chárans, Sádhus, and all servants, from whom no fee is levied. The revenue derivable from this source is estimated at about Rs. 20,000 per annum. In former years nearly twice this amount used to be realised.

The island of Beyt is situate in the Gulf of Cutch, about two miles to the north of the mainland of Okhámandal. It is usually called Beyt Sankhodhár, from the similarity of its configuration to the conch shell, which is found extensively on its shores. The principal temples on the island are the old and new sacred edifices of Shankh Náráyan, dedicated to Machh Avatár, the first incarnation of Vishnu, and six others consecrated to Dwárkánáth, his four wives, and his mother. They are named, respectively, Dwárkánáth, Lakshmiji, Sattiya Bhámáji, Jámbuvatti, Rádháji, and Devkiji. The style of architecture of the new Shankh Náráyan temple is similar to that of the old structure, which resembled in its main features the temple at Dwárka, though its dimensions are much smaller. It was built about 80 years ago by the Ráo of Cutch, and it stands near the Shankh Taláv, or sacred reservoir, about 500 yards to the north-east of the town. Hindus declare that the old temple was built during the Satya Yug, about 2½ million years ago, in celebration of

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OKHÁMANDAL.

the struggle between Mach Avatár and the Daitya, or monster, called Shankhásur, who used to oppress the Bráhmans of Beyt in those misty ages. The combat terminated, of course, in the overthrow and death of the fabulous monster, to the glory of Vishnu and the deliverance of the down-trodden priests. The other six temples, mentioned above, were originally built in the ancient style of Hindu architecture, inside the fort wall, a short time subsequently to the Musalmán invasion of the island in A.D. 1460. But during the assault of the fort by a British force under Colonel Donovan they were all partially destroyed by artillery fire, and afterwards blown up by gunpowder. They were repaired in the same year (1858) by His Highness Khanderáv Gáikwár. The architecture of the new temples is very plain and unpretentious, and outwardly they resemble modern stone houses with dead walls and flat roofs. 'Unadorned is best adorned' was evidently the guiding principle of the unaspiring builder.

PA.

Pa is a small separate tribute-paying *tálukah* under the Chok *thánah*. The *tálukah* consists of but one village and the *tálukdárs* are Sarvaiya Rájputs. Pa is nine miles south-west of Chok, and two miles west of Jesar. It lies at the foot of the Und hills on their northern slope. The population of Pa by the census of 1872 was 416 and by that of 1881 300 souls.

PACHHEGÁM.

Pachhega'm is a separate tribute-paying *tálukah* consisting of four villages, subordinate to the Chamárdi *thánah*. The *tálukdárs* are Devání Gohils Bháyád of Bhávnagar. Pachhegám lies about two miles to the north-west of Vala and six miles north-west of Chamárdi. It is twelve miles distant from the Dhola Junction railway station to the north-west. Pachhegám is the head-quarters of the Prashnora branch of Nágar Bráhmans. They are particularly famous for the extent of their acquirements as astrologers, physicians, priests, readers of the Puráns, &c. Pachhegám formed the original appanage of Gohil Devoji, son of Thákor Sartánji of Sihor, and hence his offspring are called Devánis. All Devánis with some few exceptions own a share in Pachhegám. The population of Pachhegám according to the census of 1872 was 3354 and according to that of 1881 2679 souls.

PÁL.

Pa'l is a separate tribute-paying state with fifth class jurisdiction. It is situated in the Hálár district and lies seven miles south-west of Rájkot on the south bank of a tributary of the Áji river called Nyári. The *tálukah* consists of five villages, three of which are held by cadets. The annual revenue of the *tálukah* is from five to ten thousand rupees annually. The *tálukdár* is a Jádeja Rajput and a cadet of Rájkot. The population of Pál according to the census of 1872 was 599 and according to that of 1881 587 souls.

PÁLIYÁD.

Pa'liya'd. This is a separate tribute-paying *tálukah* belonging to the Kháchar Káthis of the Thebáni branch. It is the head-quarters of a second class Agency *thanáh*. The *tálukah* consists of seventeen villages. Páliyád was for a short time the head-quarters of one of the earlier political officers deputed to Káthiáwár, viz. Captain Greenwood, First Assistant Resident, Baroda, who was sent in 1809 to co-operate with Major Corsellis who was posted with a force at

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Páliyád to overawe the Káthis. The town is a flourishing one and is situated on the southern bank of the Goma river which joins the Suk Bhádar at Ránpur. It is about eight miles west of its village of Kundli, which is under the jurisdiction of Dhandhuka. There is a railway station at Kundli. Páliyád is about ten miles north-west of Botád, and eleven miles south-west of Ránpur. Both of these places are important stations on the Bhávnagar-Wadhwán Railway. It exports grain and cotton to both Ránpur and Botád, but principally to the latter. It was originally a subordinate village to Sarva, the great Sarvaiya holding in this part of the country, from whence this tribe of Chudásamás derived their name. Kálo Kháchar great grandson of Thebo Kháchar, who gave his name to the Thebáni branch of Kháchars, conquered Sarva and Páliyád from the Sarvaiyás in about A.D. 1710. After this conquest the Káthis made Páliyád their head-quarters and Sarva which had given its name to the *parganah* under the Moghal Government, has sunk into an insignificant village. The population of Páliyád according to the census of 1872 was 3169 and according to that of 1881 3368 souls. Páliyád lies four miles east-north-east from Sarva.

Pa'lita'na is the principal town of the *tálukah* of the same name. The chief is a Gohil Rajput and exercises second class jurisdiction. The *tálukah* consists of two *mahál*s or revenue sub-divisions, Pálitána and Gáriádhár, a former capital. The *tálukah* comprises in all about a hundred villages with an annual revenue of about five *lákhs* of rupees. Pálitána is situated on the southern bank of the Khári stream, an affluent of the Shatrunj river and lies about a mile distant from the hill of Shatrunjaya so sacred in the Jain annals, and is fourteen miles south of Songad, the district head-quarters, and a station on the Bhávnagar-Wadhwán Railway. It is a flourishing town and has a fair grain and cotton trade. Of late years owing to the large growth of sugarcane in Pálitána territory, molasses have been exported. Pálitána was the chief town of a *parganah* under the Moghal Government, and was the site of an imperial *thánah*. Its chieftains derive their origin from Gohil Sháhji (one of the sons of Sejakji) who was granted the *tapa* of Mándvi by the Ráo of Junágad on the occasion of the marriage of Sháhji's sister Válam Kunvarba to the Ráo. Others say that Sárangji, his elder brother, gave Sháhji the Mándvi *tapa*. Not long afterwards, these Gohils acquired Gáriádhár, and moved their capital thither. Sháhji was succeeded by his son Sarjanji and he by Arjanji I., Arjanji by Noghanji I., Noghanji by Bhároji. Bhároji was succeeded by Banoji, Banoji by Shavoji, Shavoji by Hádoji, Hádoji by Kándhoji I. and Kándhoji by Noghanji II., Noghanji had a feud with the celebrated Loma Khumán of Kherdi who deprived him of Gáriádhár, but afterwards with the aid of Akherájji of Sihor, Noghanji recovered it. He then made peace with Loma Khumán and granted him the village of Ránigám. Noghanji was succeeded by Arjanji II., and Arjanji by Kándhoji II., Kándhoji by Shavoji II., Shavoji was much harassed by the Khumán Káthis, and finally was killed fighting with them at the village of Khára, a few miles from Gáriádhár, and now under Bhávnagar. He was succeeded by his son Sartánji I. who was succeeded by Kándhoji III., Kándhoji was succeeded by Prathirájji

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the farm, and did much towards clearing off the debt. He then devoted his attention to making the estate rich and populous. He succeeded to the *gádi* on his father's death in 1860 and during his short rule introduced many improvements. But he died in this same year (1860) and was succeeded by his son Sursinghji the present chief, then a youth of seventeen years of age.

The present chief has always displayed intellectual qualities of a superior order, combined with much force of character. During his time, it is no exaggeration to say that he has done more for his *tálukah* than all his predecessors were able to effect. He is still young, being only about forty years of age. His estate is now, principally through his own exertions, in a flourishing condition, and his treasury full. There is a school, dispensary, and post office at Pálitána and the usual courts of justice. A made-road connects Pálitána with Songad and the portion from Pálitána town to the frontier has been constructed at the expense of this chief. Another road is being constructed between Pálitána and Gáriádhár. The chief has a great taste for horses, and is much interested in horse-breeding, and has some capital young stock of his own rearing. Thákor Sursinghji has two sons; the elder Mánsingji is about 22 years of age, and is an extremely amiable and well mannered youth, and is acquainted with both English and Gujaráti. The second son Sámatsingji is nineteen years of age.

Shatrunjaya the most sacred hill of the Jains, lies about a mile south of the town. It is 1977 feet above the level of the sea. The summit is divided into two peaks, but the valley between has been partly built up with masonry by a wealthy Jain merchant named Motisháh. The entire summit is covered with temples among which the most famous are those of A'dináth, Kumár Pál, Vimal Sháh, Sampriti Rája, and the Chomukh. This last is the most lofty temple on the hill, and can be clearly distinguished at a distance of five and twenty miles. This hill is the most sacred of the five sacred hills of the Jains.[1] Mr. Kinloch Forbes in the Rás Mála describes it as the 'first of all places of pilgrimages, the bridal hall of those who would win everlasting rest.' Owing to the special sanctity of this hill, Jains from all parts of India are most anxious to construct temples on this hill and all members of this faith feel it a duty to, if possible, perform one pilgrimage here during their life. This brief notice of the hill cannot be more fitly concluded than by the following eloquent paragraph from the Rás Mála:

> 'There is hardly a city in India, through its length and breadth, from the river of Sind to the sacred Ganges, from Hemala's diadem of icepeaks, to the throne of his virgin daughter, Rudra's destined bride, that has not supplied at one time or other contributions of wealth to the edifices which crown the hill of Pálitána; street after street, and square after square, extend these shrines of the Jain faith with their stately enclosures, half palace, half fortress, raised in marble magnificence, upon the

1 The others are: Girnár, Ábu, Taringa, in Gujarat; and Sámet Sikhar in Behar.

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lonely and majestic mountain, and like the mansions of another world, far removed in upper air from the ordinary tread of mortals.'

PÁLITÁNA.

There is a Muhammadan shrine called Angár Pir on the summit of the hill, but without the fort. The population of Pálitána according to the census of 1872 was 10,243, and according to that of 1881 7659 souls.

PÁNCH TÁLAVDA.

Pa'nch Tala'vda is about twelve miles to the north-east of Lilia. In 1872 the population amounted to 1182, and in 1881 to 1404 souls. The village is locally very famous for the excellent *ornis* (sowing drills) made here, and cultivators from a distance of over a hundred miles will come to Pánch Talávda to purchase *ornis*. The village contains well-to-do merchants and cultivators, and some of the latter trade on their own account.

PÁNCHÁVADA.

Pa'ncha'vada is a separate tribute paying *tálukah* situated in the Gohilvád district, about two miles south of Songad station, and five or six miles south-west of Sihor. It is about twelve miles north-east of Pálitána. The *tálukah* is subordinate to the Songad *thánah* and consists of but the one village of Pánchávada. The *tálukdárs* are Váchání Gohils and Bháyád of Bhávnagar. The population of Pánchávada according to the census of 1872 was 504, and according to that of 1881 441 souls.

PARDHARI.

Pardhari, the chief town of the *mahál* of the same name, is situated on the east bank of the river Dondi, about eighteen miles north-west of Rájkot. The population according to the census of 1872 was 2416 souls but this number sank to 2114 in 1881 consequent on the famine of 1878-79. This town is situated on the high road to Joria (Jodia) from Rájkot, and there is a traveller's bungalow there. The citadel of Pardhari is strongly built, and occupies a commanding position on the bank of the river. Formerly the merchants of Pardhari carried on a considerable trade in oil and oilseed with Joria, but now they principally have transactions in grain with Dhrol, and Tankára under Morvi.

PÁSTAR.

Pa'star, situated to the west and at the foot of Bárda hills, lays claim to considerable antiquity, though now an insignificant village of only 456 inhabitants according to the census of 1872, and 466 according to that of 1881. It would seem formerly to have been a considerable town. There is the ancient temple of Amba Máta here, and the place is said to have been the ancient Mungi-Patan.

PASNÁVADA.

Pasna'vada is situated five and a half miles to the east of Sutrápáda, and the inhabitants are principally of the Jádav, Bárad, Ráthod, Chohán, Vais, Dodia, Nakum clans, and other Kárdia Rajputs. According to the census of 1872 the population amounted to 1230 souls, but after the famine of 1878-79 it sank to 1163 persons in all. There is a temple and *kund* or reservoir here sacred to Gáyatri the wife of Brahma. I am not aware of any other temple in India sacred to this goddess. The ruins at Pasnávada show it to have been once a large and populous place. The inscription of *Samvat* 1514 (A.D. 1458) is singularly interesting both as being bilingual (Persian and Sanskrit) and as showing

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the farm, and did much towards clearing off the debt. He then devoted his attention to making the estate rich and populous. He succeeded to the *gádi* on his father's death in 1860 and during his short rule introduced many improvements. But he died in this same year (1860) and was succeeded by his son Sursinghji the present chief, then a youth of seventeen years of age.

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dissolved, Pátan was usurped by the Kasbátis, and was conquered at different times by the Shekh of Mángrol and the Rána of Porbandar; but finally, owing to the gallantry and statesmanship of Diván Amarji, it was conquered by the Nawáb of Junágad in whose hands it remains. Barbosa (Stanley's translation) speaks of Patemxi or Pátan Shri as a great city, a good seaport, very rich, and of great trade. In point of fact Pátan has been and has remained populous principally owing to two causes. The first was its fame as a shrine, and this attracted hither thousands of visitors and pilgrims from all parts of India up till about the middle of the fifteenth century, and when the shrine had been ruined past recognition, and when consequently its populousness would have suffered, it had become the principal port of embarkation for Muhammadan pilgrims to the cities of Makkah and Madinah, and this lasted until it was superseded by Surat. Though it is eclipsed now as far as wealth and population are concerned, by the neighbouring and immediately adjacent port of Verával, it is still an important town. The population of Pátan by the census of 1872 was 6856 and in 1881 this number fell to 6644 owing to the ravages of the famine of 1878-79. The rule of the Chudásamas never appears to have extended to Pátan and Nágher, which seems, until the Muhammadan conquest, to have been ruled by local chieftains. Somnáth is said to have been called Bhairaveshvar in the Satya Yug, Shravarnikeshvar in the Treta Yug, Shrigáleshvar in the Dwápur Yug, and in the present or Kali Yug, Somnáth. The temple is said to have been first built of gold by Somráj, then of silver by Rávana, then of wood by Krishna, and then of stone by Bhimdeva of Anhilváda, and to have been repaired and beautified by Kumár Pál of Anhilváda. Ahilyabái, widow of Holkar, built the new temple of Somnáth at a little distance from the old one in A.D. 1783. Pátan called in Sanskrit Pattan, is the capital of the division of the peninsula called the Prabhása Kshetra. Prabhása means the very shining, the exceedingly brilliant. The Prabhása Khanda or Prabhása Chapter of the Skand Purán contains many Shlokas or verses as to the reason why this country and town were named Prabhása. It would be too long to quote them all but I quote three as being specially interesting:

> Oh Goddess! of all the splendid places on earth, this is the most brilliant.
> It is the first of places of pilgrimage, hence it is called Prabhás.
> Oh Goddess, the brilliancy which the moon lost from the curse of Daksha.
> Here it recovered, and therefore is this place called Prabhás.
> Oh wife! The place where the Sun is always present,
> Is on that account called Prabhás in the three worlds.

The story of Daksha is as follows: Daksha was a demi-god created by Brahma for the purpose of creating animal and vegetable life. He had fifty daughters, of whom he married twenty-seven (who now shine in heaven as the twenty-seven lunar mansions (*nakshatras*) to the Moon. But the Moon loved Rohini (the asterism in Taurus consisting of five stars and including the bright star *Aldebaran*) alone and remained solely with her. On this the other twenty-six

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damsels complained to their father and Daksha scolded the Moon and desired him to treat his wives equally. But the Moon remained obdurate, on which Daksha cursed him and doomed him to suffer from perpetual consumption. The Moon stricken with grief, now sought all the holy places for alleviation of his pain, and after visiting many places in vain at length came to Prabhás, where he worshipped Shiv with great devotion. Shiv taking pity on him directed that he should wane in brilliancy for but fifteen days, but in the following fifteen days should recover his lost splendour. In gratitude for this, the Moon erected a golden temple to Shiv over the previously existing *ling*, and named it Somnáth or Lord of the Moon, in memory of the service rendered him. The *ling* at Somnáth is one of the twelve famous so-called self-existent *lings*, not installed or established by any one. The temple, though as above mentioned, three times destroyed by the Muhammadans, was nevertheless three times rebuilt and so late as A.D. 1700 was still a place of great sanctity. But in 1706 Aurangzeb ordered its destruction, and looking at the style in which the ruins have been patched up, and the poorness of the remains, there seems every reason to believe that this order was carried out. The Prabhás Kshetra is also called the Bháskar Kshetra and this term also seems, like the third *shloka* above quoted, to allude to the ancient worship of the Sun formerly so prevalent throughout the coast belt, and especially in Nágher. Another name of Pátan is Shiv Pattan, but this name occurs principally in bardic verse (see Rás Mála, edition of 1878, page 276). The limits of the Prabhás Kshetra are given in the following *shloka*:

On the east Taptodaka Svámi,
On the west they say is Mádhava,
On the north the daughter of the Sun,
And on the south the lord of the rivers.

Taptodaka Svámi is Tulsisháma; Mádhava is the shrine of Krishna Mádhava Rái at Mádhavpur. The daughter of the Sun is the Bhadravati or river Bhádar, and the lord of the rivers is the sea. One of the legends in the Puráns relative to the old sun worship in Pattan is as follows. Surya Náráyan (the Sun) used formerly to shine in Prabhás with his full splendour. This was so great that his wife Chháya (shadow) could not approach him. He therefore divided his brilliancy into sixteen parts and retained only four, *i.e.* one-fourth of the whole, and thus Chháya was able to come near her husband, from whom she is inseparable. The remaining twelve-sixteenths of his brilliancy he bestowed on twelve temples of the sun in Prabhás Kshetra. Pátan seems to have been the head-quarters of the Vája rule, though the Chudásama's territory reached as near as Goraj about six miles north of Mángrol, where there is a *páliyo* or memorial-stone dated *Samvat* 1450 (A.D. 1394) to the memory of Patel Puna's son Bhima who fell fighting in the victorious reign of Mokalsingh while rescuing the village cattle. The concluding words of the inscription are confused, but there is distinct mention of the Wája frontier.

The following is an extract from the inscription dated *Samvat* 1225 (A.D. 1169) in the temple of the Bhadra Káli goddess:

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This city as it were the face (*i.e.* the most beautiful part) of the earth, the ornament of the world, and treasury of all wealth, specially favoured by Mahádev, was established by the Moon to celebrate the cure of his grievous malady of consumption, and stands in a commanding position near the sea.

Somnáth Pattan is also called Sompur, and hence the Sompura Bráhmans and masons derive their names. It is said that these masons (Saláts) were originally Bráhmans, and the caste were seated at dinner on the sea-shore on the occasion of the installation of the Bhidia Mahádev or Shashi Bhushan[1] Mahádev between Pattan and Verával. (This temple was said to have been originally built by the moon). On this occasion a fish fell into the vessel in which the food was being cooked, and they who partook of this food became Sompur Saláts (or masons) while they who abstained remained Sompur Bráhmans. It is said that the Moon brought these Bráhmans with him and they asked him what provision he was going to make for them. He replied that they should be the priests of this holy place of pilgrimage. Since then they have remained here as priests of this shrine, and are called Sompuras. The Sompura masons are however no longer to be found in Pattan, but some still live in Dhrángadhra, Visalnagar, &c.

Sultán Mahmud's celebrated expedition appears to have been made in A.D. 1026. He seems to have marched with such rapidity by way of Anhilváda Patan that the Hindu Rájás were unable to collect their forces for its defence. Thence he seems to have marched by way of the Bhál, *i.e.* the country between Wadhwán and Vala to the sea coast, and to have destroyed Delváda (Dabalvárah, Elliot's India, vol. II. page 470), and thence to have marched upon Somnath and after a sharp fight for two days, to have conquered both the city and temple. Immense spoil was found in the temple, and after a short stay Mahmud returned to Ghazni. Elliot (Vol. II. page 472) says that ten thousand populated villages were held by the temple as an endowment, and that three hundred musicians and five hundred dancing girls were attached to it. There were also 300 barbers to shave the heads of the pilgrims. In the account of the temple given in the third volume of the Mirat-i-Áhmadi the destruction of the temple in the time of Aurangzeb is specially noted. From the above legends and accounts I think we may gather this much, that the portion of the coast near Somnáth was in very ancient times specially famous for temples of the Sun, and the country was ruled by a solar dynasty, probably by the Gohils. Afterwards a chief of lunar race named Somráj, possibly a Chávada, conquered the country and erected the temple to Mahádev calling it after his own name Somnáth. This has been expanded in the Puráns to the legends above recounted. The temple at its most flourishing period may possibly have been endowed with 1000 villages but 10,000 seems out of the question.

Pátan is now specially famous for the manufacture of door locks made of wood and iron. It is the head-quarters of a *mahál* or

[1] He who has the moon as his ornament.

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revenue division, and a revenue and judicial officer have their courts here. There is also a dispensary and vernacular school and also a girls' school. The town is surrounded by a wall with towers at intervals and by a ditch, and there are some wealthy bankers and merchants residing there. But the monied classes have principally taken themselves to the neighbouring town and port of Verával. Among the Muhammadan saints the Mángroli Sháh is the most famous. He is said to have visited the town before its conquest by Mahmud Ghaznavi and to have been so disgusted at the oppression practised there, specially on the Muhammadan population, that he journeyed to Ghazni and induced Sultán Mahmud to effect the conquest of the place. His shrine is without the Verával Gate of the city, not far distant from the temple of the Bhidia Mahádev. Three fairs are held here during the year. That of Chánd Katál on the sixteenth of the Muhammadan month of Muharram at the shrine of Chánd Katál about four miles to the north of the town; that of Mángroli Sháh in the month of *Jeshta* (June); the *Dasera* fair in the month of *Ashvin sud* 10th held in honour of the Kankái Mother.

The following *shloka* is said about Prabhás Kshetra, but is also applied to Sorath, but the limits of Prabhás Kshetra closely or nearly correspond to those of the modern Sorath:

> Prabhás has jewels five
> The river (Sarasvati), women, horses,
> The fourth Somnáth, the fifth the presence of Hari.[1]

PÁTANVÁV.

Pa'tanva'v is a village belonging to Gondal lying at the foot of the Osham hill (1032 feet high) on its north-western slope. It is about seven miles south of Upleta, and fourteen miles south-west of Dhoráji, which town is at present the terminal station of the Bhávnagar-Gondal Railway. It is about four miles and a half distant from the river Bhádar. There is a ruined fort and three tanks on the summit of the Osham hill. Obsidian is also found there. The present village or township is surrounded by a wall. The ancient name of the Osham hill was Sarávo and there appears to have been a temple of the goddess Mátri there from the earliest times. This is that Mátri to whom in old times human sacrifices were offered. The Pándavs when fleeing from the Kauravas it is said visited this hill, and Bhima by personating the goddess at the suggestion of Hedamba, daughter of Kabiro Daitya, rescued his brethren and killed the Daitya. After this Bhima married Hedamba, and restoring the image of the goddess payed her his respectful adoration. There is a temple of Shiva on this hill, who is worshipped under the name of Bhimnáth. For the protection of this temple the form of a Muhammadan place of worship has been built opposite to it. The Mátri goddess is worshipped by both Kshatris and Nágars and other classes. There is a fair held at the temple on the 30th of the dark half of Shrávan, on which occasion Khatris settle there their caste disputes. It is said that the Ráos of Junágad had a pleasure-

[1] This alludes to Mádhavpur which is the limit of Prabhása Kshetra on the sea coast to the north-west.

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PÁTANVÁV.

house on this hill, which was a favourite resort of theirs, and its site is now pointed out and known as the Ra Timbo. The population of Pátanváv according to the census of 1872 was 1261 and according to that of 1881 1209 souls. There are 230 houses in the village. In the Girnár hill opposite to the Osham hill and just over Bilkha is a place called Hedamba-no-hitchko or Hedamba's Swing. The name Osham is said to be derived from *úru* a thigh and *samán* like, as the plateau is supposed to be thigh-shaped. There is also a swing of Herimba in this hill.

PATNA.

Pa'tna is situated about 20 miles south-east of Botád, and is in close proximity to the Gogha-Dhandhuka made road. According to the census of 1872 it had a population of 1173 souls, which however sank to 1018 in 1881, consequent on the famine of 1878-79. Pátna is principally famous for the *kháro* or soda found in its lands. Water mixed with this soda will, it is said, cook grain very expeditiously and well, and it is actually used for this purpose by the inhabitants of Pátna and the neighbouring villages. It is also used in other native cookery, by washermen in washing clothes and in the preparation of *kanku* or redpowder used for making the forehead caste-marks. It is largely exported to Bombay.

PHÁCHRIA.

Pha'chria was formerly a separate tribute-paying *tálukáh* of the Bábriávád district. It lies about 13 miles north-west of Jáfarabad. It is now under the jurisdiction of Junágad. Pháchria is situated at the extreme south-east corner of the Gir forest. The Grásiás are Bábriás of the Kotila tribe. The population of Pháchria according to the census of 1872 was 224 and according to that of 1881 291 souls.

PHULKA.

Phulka. This village lies about twelve miles to the north-west of the town of Una. The population in 1872 amounted to 272, but sank in 1881 to 207 souls after the famine of 1878-79. It was formerly a mere *nes* or hamlet and was repeopled in *Samvat* 1858 (A.D. 1802) by Koli Veja Kána. The population consists at present principally of Áhirs, and Sorathia, Talpada and Ghedia Kolis, Sindhis and Vája Rajputs. There is a very interesting *páliyo* or funeral monument here of one Lákha, son of Sáya, of the Masáhani tribe, who built a temple on the bank of the Phulka Taláo. It is dated *Samvat* 1448 (A.D. 1392) in the reign of the victorious Shivgan. This Shivgan is evidently the same as the Shivgan of the Bhuva Timbi inscription, and was probably one of the Vája Rájás of Somnáth who ruled the coast line from Mádhavpur to Jáfarabad. This coast line is usually called Nágher. Another ancient memorial stone dated *Samvat* 1475 (A.D. 1419) shows that one Parmár Ráj Kashia, son of Parmár Maru Haria, was killed while defending the village and protecting cows and women. Vahi or Dhára *bandar* lies about twenty-six miles south of the village. The tank contains water all the year round and is about ninety paces in length by seventy in breadth. It is covered with weeds and rushes.

PICHDI.

Pichdi was formerly a separate tribute-paying *tálukáh* of the Bábariávád district. It lies about eleven miles north-west of Jáfarabad. It is now under the jurisdiction of Junágad. The Grásiás are Bábriás of the Kotila tribe. The population of Pichdi

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according to the census of 1872 was 179 and according to that of 1881 311 souls.

Pinda'ra. This village derives its name from the words *pind*, a lump of boiled rice offered in certain religious ceremonies of the Hindus, and *tárak*, causing to float, because these rice balls float in a certain reservoir at this place. The village belongs to the Bhátia sub-division of the Khambhália *mahál*, and is situated twenty-four miles to the west of Khambhália and six miles to the north-west of Bhátia. There is a small port at Pindára. The population in 1872 was 383 and in 1881 540 souls. Pindára is said in ancient times before the founding of Dwárka to have been a large city and to have been called Devpuri, and it was the residence of Durvása, Agastya and other Rishis. Old Pindára, the ruins of which still remain, lies about two miles to the north of the present village, but was so encroached on by the sea that about two hundred years ago the city was deserted and the present village founded two miles inland. It is said that before the present *kund* or reservoir was constructed, there was a copper reservoir to the north of old Pindára, but that this reservoir has been overflowed by the sea, and is only visible on the exceptionally low tide in the month of May. The Pándavs, who were on their way to Dwárka to endeavour to obtain remission of their sins committed by the slaughter of their kinsmen in the great war of the Mahábhárat, are said to have halted here. While Arjuna was guarding them he overheard a white calf say to its mother a black cow, that it was destined to commit the crime of Bráhman-slaying next day and asked how it could wash away its sin. The cow told the calf that she would show him a place of pilgrimage where he should be cleansed of his sin, and added that she too had committed the crime of Bráhman-slaying and would be cleansed at the same time. Next morning the cow and calf were given by the Rishi to a Bráhman. As the Bráhman was tying up the calf, the calf butted him in the stomach, thereby killing him, and from the sin he became immediately black. His mother now went with him to the *kund* and they both bathed and came forth not only cleansed of their sin but as white as snow, excepting the tail and face, which had not been covered by the water and remained black in consequence. On seeing this miracle Arjuna told his brethren and they repaired to Durvása Rishi and asked him how their sins might be remitted. He directed them to bathe in the reservoir and offer 108 iron balls, which they did, with the result that they were cleansed of their sins and the iron balls floated. Yudhishthira was so delighted that he praised the Rishi, who declared that henceforward the *pinds* or balls of rice offered by persons performing funeral ceremonies here in memory of dead relations should float in this reservoir. The Pándavs built a new *kund* or reservoir, but whether it be the present one is not known. The *pinds* or balls of rice placed in this reservoir float to this day, provided the priest has been fed sufficiently beforehand. If he be not contented, it is said that the balls will not float. The *talávs* at old Pindára is called the Ámblia or Agastya Rishi's tank. The principal temples are those of the Kapálmochan Mahádev,

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Moteshvar Mahádev and also of Brahma. In this latter temple is an Agnikund or place for keeping the sacred fire. It is usually known as Durvása Rishi's Agnikund.

VÁV.

Pipa'va'v. This small hamlet is situated on the east bank of the Jholápuri river: the old port or *bandar* of Pipáváv is about one mile south of the village on the Devráperi creek. The hamlet is said to have been founded by one Pipa Bhagat, an ascetic of some little local fame, and hence named after him. The population according to the census of 1872 was 122 souls, but increased to 188 in 1881.

LÁLI.

Pipra'li is a prosperous village situated on the river Rangholi, about 25 miles west of Bhávnagar. The population according to the census of 1872 was 762 souls, but diminished to 697 in 1881, owing to the mortality in the famine of 1878-79. It was originally the site of a Muhammadan *thánáh* and probably was a connecting link between the great military posts of Loliána and Pálitána. A fine minaret is still standing, as is the old fortified post on the banks of the Rangholi. It would seem, from the date on a *páliyo* or monumental stone at this place, probable that Pipráli was first conquered by the Muhammadans in *Samvat* 1546, A.D. 1490. It seems from the inscription on a monumental stone that Pipráli was then called Vabhihinagar. The inscription is to the memory of Rát Hemo, who was killed while rescuing the village cattle. Two other *pálvás* of the same year, *i.e.* A.D. 1490, bear inscriptions in memory of Ráts Mánu and Rásal of the Parmár race. There is a curious story told about two sisters who were very much attached to each other, and were, it is said, married to the *thánáhdárs* of Loliána and Pipráli, respectively; consequently each night a torch was waved from the Loliána and Pipráli minarets respectively as a mutual signal that all was well. But one night in the rains the torch on the Pipráli minaret was immediately extinguished by the rain and wind. When the sister at Loliána saw no torch as usual, she despaired of her sister's life, and cast herself headlong from the minaret and was dashed to pieces. Pipráli is about ten miles from Loliána as the crow flies, and both minarets are lofty, so that a torch would be visible from one to the other. There is a good tank at Pipráli. The foundations of the old *thánáh* fort are still visible. It seems probable that Rát is a contraction of Rávat (Rás Mála, New Edition, note at page 429).

NDAR.

Porbandar State, with an area of about 600 square miles and a population of 72,000, is situated in the sub-division of the province called Barda, and lies to the west of the peninsula of Káthiáwár. It consists of a strip of territory along the shore of the Arabian Sea in no case more than 24 miles broad. It lies between 21° 58′ and 21° 14′ north latitude and 69° 28′ and 70° 1′ east longitude. It is bounded on the north by the Navánagar dominions, on the west and south by the Arabian Sea, and on the east by the Junágad territory. It is divided into seven *maháls* or sub-divisions, Chháya, Kandorna, Ránáváv, Navi, Mádhavpur, Advána, and Miáni. With the exception of the portion of the Barda range in Porbandar

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territory, the land is uniformly flat ; at a few miles distance and all along the coast there is a kind of marshy land called *gher*. The soil is as a rule an excellent black soil, though a less fertile and redder soil occurs in places. The four highest peaks of the Barda range are the Málik, 1438 feet; the Kálo, 1148 feet; the Sáth Bagádi, 1077 feet; and Ghelansar, 1048 feet. They are all volcanic in origin, and consist of trap and basalt piercing through, and in places elevating limestone. The best limestone quarry in the province is situated at Ádatiána at the foot of the Sátpuri hill in the Barda range. This stone is of excellent quality for building purposes, and is largely exported to Bombay and elsewhere. Iron is found in Porbandar territory, but owing to the scarcity of fuel it does not prove remunerative to smelt the ore. The Málik hill is thickly wooded, but the rest of the hills are, owing to insufficient protection, but thinly clothed with forest, and no revenue is realized in consequence. The principal rivers are the Bhádar, which falls into the sea at Navi, and which is navigable for small boats as far as Bhad, Garej, and Chatráva, distant about six, six and eight miles, respectively, from the mouth of the river. The Minsár, which loses itself in the Pádardi *gher* or marsh, and the Vartu, which, rising near the Gop hill in Navánagar territory, flows through the northern portion of the estate, falling into the sea near the town of Miáni. The river is navigable for small boats for about two miles from its mouth. There is one large fresh water lake called the Gangájal near Visáváda. It is about two miles in circumference, but unless the rains are plentiful, it does not hold water for more than eight months. There are many smaller reservoirs and ponds, but none that retain water throughout the year. The water level is high near the sea coast varying from eight to twelve feet. Inland it varies from twenty to forty feet as a rule, but at Advána is in places even so low as fifty feet. There are many wells, especially along the sea-coast, but in several villages the water of some wells is too brackish for drinking or for irrigation, and the whole of the inhabitants depend upon the one or two sweet wells which may be in the village limits.

The Porbandar country may be described roughly as a plain sloping from the Barda hills to the sea ; it is drained by the Vartu and Bhádar rivers on the north and south respectively. Near the sea the rain water accumulates in large marshes called *gher* land. Where salt water has access to these marshes, as in the Modhvára Pádardi *gher*, nothing can be grown except grass or reeds ; but in the sweet water marshes, such as those of Bhárváda, Miáni, Kindar-Kheda, and Mádhavpur, rice, gram, *adad*, *mag*, and other grains are grown. The Modhvára *gher* is about six miles long by four miles broad, and extends between the villages of Modhvára, Kindar-Kheda, Bhárváda, Rinávára, Shrinagar, Baradia, Palikra, and Kesav. It is connected with the sea by the Kindari Khádi which flows near Visáváda. This marsh receives all the drainage of the Bardás, though no large stream flows into it ; when it becomes filled with water during the rainy season, the villagers go to the mouth of the Kindari creek, and dig away the sand with which the sea annually closes the creek mouth, and the water flows into the sea.

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After this, however, the sea water enters the marsh during very high tides, and consequently this marsh is for a great extent salt and unproductive. It seems clear that if a large dam of masonry were built across this creek, and the salt water denied access, while the sweet water was let off by means of flood gates, the whole of this marsh might be made sweet and productive, while the scour of the flood water would deepen the head of the creek, and probably render it accessible to small craft, and in time the whole marsh would be filled with rich silt, and in this way twenty-four square miles of swamp might be turned at a trifling expense into excellent arable land.

The climate is everywhere pleasant, being nowhere far distant from the sea, while the Barda chain shuts off to a great extent the cold east wind in the cold weather. The thermometric readings at Porbandar show a mean minimum of 54° in the month of January, and a mean maximum of 99° in the month of May. The average rainfall of Porbandar is about twenty inches.

Salt is manufactured in the Kuchri Ran by a class of salt-makers called Gadháis, and the farm of the manufacture is sold annually to the highest bidder. The revenue derived therefrom varies from Rs. 700 to Rs. 1000 annually. The salt thus made is of fairly good quality, about equal to that made in Bhávnagar territory, but inferior to *vadágra*. Salt of the variety called *ghasia* is naturally produced in the Rans of Miáni and Ghosa, and in the Kindari Khádi near Visávára and the Pádardi Ran. No tax is levied on this salt, and the rayats take it away gratis.

There are three forests, (1) that in the Barda hills; this however from want of proper supervision is each year becoming less and less; (2) the Mádhavpur *van* or forest, which consists chiefly of *ráyan* trees *(Mimusops hexandrus)*; and (3) the Kántela *van*, consisting entirely of *ráyan* trees. There are two mangrove swamps, one at Porbandar itself, and the other at Miáni. *Shelrán* (aloe littorale) are produced naturally in large quantities in the villages bordering the sea-coast near Mádhavpur and also near Kindar Kheda. The principal crops are *juvár*, *bájro*, wheat, cotton, gram, rice, castor-oil, sugarcane, oil-seed, *olia*, *adad*, *mag*, *káng*, *banti*, *chino*, tobacco, and the principal products of the sea are fish of different kinds. Turtles of large size abound here, but are not molested. Oysters are found in the creek, but they do not produce pearls like those of the Gulf of Cutch. The right to sell fish in the town of Porbandar is farmed to the highest bidder, and a tax is levied on cargoes of fish exported elsewhere. The principal kinds of fish caught here are pomfret, *sole*, *vichio*, *pálvo*, *ardio*, *shekad*, *magru*, *samri*, *timbriu*, *gokhru*, *pharvu*, *gungni*, *bági*, and *karachla*.

The domestic animals are the elephant, camel, horse, buffalo, cow, donkey, goat, sheep, dog and cat. The Barda buffaloes are excellent milkers, but none of the other animals are remarkable for excellence. The wild animals are the panther, hyæna, wolf, jackal, fox, ba sambar, antelope, gazelle, and hare. In the cold weath flocks of *kulangs* of two kinds, Grus cinerea and Anthropoi

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visit these districts, as well as numerous duck and snipe. The lion formerly frequented the Barda hills, but when during Colonel Honner's expedition against the Vághers in A.D. 1859-60 cannon were fired among these hills by the mule battery accompanying the force, the lions in alarm left this range and retired to the Gir, and have never since returned to Barda.

The 1872 census showed a population of 72,077, of which 64,965 or 90·133 per cent. were Hindus, 7100 or 9·851 per cent were Musalmáns, and 11 were Pársis.

Thereare several influential Muhammadan merchants in Porbandar principally of the Mehman and Vohora classes, and also several Khojás, but they are principally green-grocers. Salt is manufactured by a class called Gadháis or Goláránás. Vániás and Bráhmans are the most intellectual classes, and monopolize almost all the State offices. The Musalmáns, as a rule, are oil-pressers, carpet-weavers, book-binders, small retail dealers, weavers and sipáhis. The Pársis are all liquor sellers. The census returns of 1872 show a total of 15,122 houses in all the State, or on an average 25 to the square mile. Of these, 11,100 are built of stone and mortar, the rest have walls of stone or mud, and are roofed with thatch or tiles. Dwellings of the better sort lodged 53,194 persons, or 73·8 per cent of the entire population, at the rate of 4·7 souls to a house. In the 4022 houses of the inferior sort dwelt 18,883 persons, or 26·2 per cent of the entire population, at the rate of 4·6 souls per house. A very peculiar style of masonry has existed from the earliest times, viz. the custom has been to square the limestone carefully and use no mortar whatever ; and they assert, that the quality of the limestone is such that when once the rain has fallen on a wall thus built, all the joints coalesce, and if it become necessary to make an opening in the wall, the stones cannot be pulled apart, but an opening has to be sawn out, as though all were one solid block. Of the 86 villages, 18 have a population of less than 200 inhabitants, 24 have from 200 to 500, 21 have from 500 to 1000, 18 have from 1000 to 2000, 4 have from 2000 to 5000, and one, the capital, of 15,000.

The principal moneylenders at Porbandar are Bhátiás, Lohánás, and Vániás. Among merchants the usual rate of interest is from three to six per cent, among cultivators from six to twelve per cent, and among *grásiás* from nine to twenty-four per cent, unless land be mortgaged collaterally as security. When ornaments too are pledged, the rate of interest is materially lowered. There is no custom of presenting the banker with anything at the time of repayment of a loan, but, as elsewhere in the peninsula, it is usual for a deed to be drawn out for a sum in excess of the amount actually paid, such excess being called *kothli-chhodáman votáo*, or other local name. The Rána of Porbandar has a mint, and coins silver *koris* and copper coin called *dokrás*, of which 32 usually go to the *kori*, though the proportion differs according to the relative values of copper and silver. Three of these *koris* on an average go to the Imperial rupee, but the value is always fluctuating. The Rána claims to have commenced coining at the same time as the Jám, that is to say during the reign of Sultán Muzafar III. of Gujarát,

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at the end of the sixteenth century A.D. These coins are only current in Porbandar territory.

The wages of carpenters, bricklayers, and masons have risen from 9*d.* to 1*s.* 6*d.* (6-12 *as.*) within the last twenty years.

The *ser* consists of 36 *tolás*, each *tola* weighing one rupee; 40 of these *sers* go to the *man*, and 20 *mans* make one *khándi*. The measure of content is a *ser* containing 36 *tolás* of *mag*. Of these *sers* 17½ go to the *máp*, 5 *máps* make one *sai*, and 16 *sais* make one *kalshi*. Another mode of measuring is thus: 2½ *sers*=1 *páli* and 7 *pális* 1 *máp*. Cotton and cotton seed are sold by weight, and 8 *mans* of cotton seed make one *bhár*, and 16 *mans* of cotton pods make one *bhár*. Cleaned cotton is weighed by the *khándi*.

The Porbandar creek is called the Bokhira Khádi, after the village of Bokhira, situated on its northern bank. From Bokhira it flows to Khápat, and thence spreads to the south-east, and eventually leaving Chháya on the west, it is lost in the Mokal Ran. During the rainy season, when the Bhádar is in flood, this Ran becomes a vast lake, and small vessels can sail across it, from Navi to Porbandar, entering the creek to the south-east of Khápat. There are about four or five feet of water at the mouth of the creek at low tide and from ten to fifteen at high tide. Vessels anchor in the creek about half a mile from the mouth, opposite to a tower called the water tower, *páni kotha*, where there is anchorage of about twenty feet deep. When there are heavy floods in the Bhádar river, and consequently the Mokal Ran is very full of water, there is much scour in the creek. All boats of fifty *khándis* can ascend the creek as far as Khápat, but the larger vessels anchor opposite the Páni Kotha when empty, but load and unload outside the mouth of the creek. There is a fixed dioptric lens apparatus of the fourth order at the Porbandar light-house, which is visible from opposite Navi, a distance of about eighteen miles. The ports of Navi, Mádhavpur, and Miáni, all belong to this State, and also the roadstead of Visávára. Of these, Navi is at present the most flourishing. Miáni however is capable of much improvement. All the ports in Porbandar territory are closed about June 15th and re-open for trade about the end of August or early in September according to the season.

The trade of Porbandar and its subordinate ports was formerly principally with Suez, Aden, Makalah, Basrah, Bushire, the Mozambique, and Zanzibár; to a less extent with the ports of Malabár, and still less with Surat, and Broach and Cambay. Now Bombay has absorbed most of the trade, though a large quantity of timber is still imported from the Malabár ports. Cotton seed and tobacco are imported from Broach, embroidered stuffs from Surat, and molasses from Gandevi and Navsári in Surat. The trade with the Persian Gulf and Suez, as well as Zanzibár and the Mozambique, diminishes yearly, while that with Aden, Makalah, &c., is not so brisk as formerly. Grain is principally imported from Karáchi. In fact owing chiefly to the fluctuations in the grain and cotton trade, trade has been forced into the Bombay and Karáchi markets of late years, and there are really no exports of any consequence

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save to those ports. Speaking generally, grain is imported from Bombay and Karáchi alone, while the only market for cotton is in Bombay, a port moreover where every kind of merchandize is procurable; hence a large trade has sprung up with that city, and other trade has languished. Thus, with the exception of Bombay, no cargo is sent to any other port, but vessels sail in ballast to Karáchi, Basrah, Aden, &c. In the case of Malabár, vessels usually take a cargo to Bombay, and are reladen there for Malabár; they however frequently sail thither also in ballast. The causes of the decline of the Porbandar trade are principally these; crushing port dues, and the great competition of other ports, especially Verával and Bhávanagar; the absence of proper communications in the shape of roads, and a lack of attention to the wants of trade in general.

The Jethvás are one of the most ancient of all the ruling races in the peninsula, if not in Western India. Although their origin is veiled inobscurity, this much is clear that they entered the province before any race of whom written records exist, except the Chávadás and Chudásamás. In the days when the Chávadás ruled and the Jethvás first entered the province, it seems probable that the only part of the country that was inhabited was the sea coast. And in no case can mention be made of any Chávada holding fifteen miles distant from the coast, previous to the rise of Anhilváda Pátan in *Samvat* 802 (A.D. 746). The chief seats of Chávada rule in this province were Dwárka and Bet, known as Shankhodvára and Sikotar Bet (which the learned Colonel Tod has confounded with the Island of Socotra in the Red Sea), Miáni, Somnáth Pátan, Div, and Katpur near Mahuva. It would seem that during the Chávada rule and at the time of the advent of the Jethvás, all the interior of the province (Junágadh, Vanthali, and one or two other places possibly excepted) was covered with dense forest, the sea-coast alone being cultivated and populous. Tradition uniformly describes the centre of the peninsula to have been dense forest, and as a matter of fact there are no ancient cities or villages far removed from the coast, save a few in the Gir forest and its borders, which date from about *Samvat* 1300 (A.D. 1244). The three most ancient races in this province are the Chávada, the Chudásama, and the Jethva, and of these the Jethva appears to be the third in antiquity, and after making all allowances, the conclusion seems unavoidable that their first entry in this province cannot have been later than from about A.D. 900 to A.D. 1000, and may have been even anterior to this date. I have examined all the genealogies and written accounts of the tribe obtainable, and while one account represents the present Rána to be the 1048th ruler, the genealogy here adopted, and which is the most reliable of all, shows him to be the 178th. Of these 178 we may dismiss the seven first names on the list, which have the suffix Dhvaj, as being names borrowed in after-ages from the Máhábhárat and other sources, as also the twelve with the title of Rájan, and the twenty-seven with the title of Máháráj, which I have no hesitation in denouncing as modern interpolations. I have been personally acquainted with the best of the Jethva bards (now dead), and no mention was ever made by him of these two classes, and it is worthy of remark that Tod in

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his 'Western India' also omits all mention of them. Nor does the present list give a single detail synchronous with general history or otherwise about any of these chiefs with the titles of Rájan and Máháráj. After deducting them, however, 132 still remain, and I now come to examine the Kumárs. Of these it is impossible not to consider Sal Kumár as genuine, for every account, both oral or written, ascribes to him the founding of Ghumli, and I think we must admit about six or eight other Kumárs and reject the rest. Then come the Jethvás and Ránás. Of these I have little doubt but that a large number are interpolations, but it is difficult to say which are genuine and which are interpolations. No. 109 is said to be the first Rána; I strongly incline to think that No. 147 is really the first Rána, and that, with a few exceptions, most of the antecedent names are untrustworthy, and the first really reliable chief is No. 154, from which date to the present day the Jethva annals begin to synchronize with general history. Another reason for doubting the genuineness of these names is the use of the name Sartanji, or Sultánji, a name notoriously introduced into India long subsequent to the invasion of Mahmud Ghaznavi, and I am not acquainted with a single genuine instance of the occurrence of this name among Rájputs in Gujarát previous to A.D. 1500, and I incline to think that none will be found much anterior to A.D. 1400. Yet if this pedigree be trusted, there would be one Sultánji in about A.D. 1050 and another previous even to A.D. 800.

The advent of the Jethvás in this province may, I think, be fairly set down at within 100 years of A.D. 900-1000. It is probably nearer the latter date, and it is singular that not a single ancient inscription, that is to say any anterior to A.D. 1200, or indeed A.D. 1300, mentions the Jethvás. The bards declare their first capital to have been at Shrinagar, a few miles from Porbandar on the coast, but I agree with the author of the history of Saurashtra in considering that the legend of Shrinagar alludes to some former capital in some other part of India previous to their arrival in Saurashtra. Their first seat was evidently at Morbi, whence they spread along the coast and conquered Bet and Dwarka, though it is doubtful whether they retained a hold on these places. But there seems no doubt but that they established themselves at Nágnáh,[1] and probably at both Pirotan and Ajád.[2] They seem next to have extended their colonies to Miáni and Shrinagar still hugging the coast, until they turned inland, and established their famous capital of Ghumli or Bhumbhli in a gorge of the Barda hills.

At Ghumli they reached the climax of their power, and while holding the whole of Barda, appear to have occupied much of the adjacent country of Hálár, though still in no instance possessing a village more than thirty-six miles distant from the sea. Their most inland possession of any importance appears to have been Dhánk, called also Rehevás Pátan and Preh Pátan, and which place after the fall of Ghumli fell into the hands of the Válás. After the

[1] Nágnáh is close to the modern city of Navánagar.
[2] Pirotan and Ajád are islands on the Navánagar coast.

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capture and sack of Ghumli, the Jethvás retired to Ránpur where they remained for many years, but finally were driven to Chháya, from whence their fortunes took a favourable turn. They acquired Porbandar and Navi from the Moghal government, reconquered much of their ancient possessions from the Jádejás, and acquired Mádhavpur, and at one time both Kutiána, Verával, and Chorvád. It is probable, nay almost certain, that but for the genius and military skill of Diván Amarji, the Rána would have held Kutiána to this day; and but for this, and a foolish quarrel with the Chief of Mángrol, he would, without doubt, have still held Chorvád and Verával. When the Moghal government were so weak as to be wholly unable to enforce the restoration of Porbandar, the capital was removed to that port, and it has remained there ever since. It seems probable that the Jethvás may be a branch of the Ját, Jat or Jit tribe as conjectured by Dr. Wilson, and in former times they appear to have intermarried with both Bábriás and Válás and other allied races. It is singular that though the Válás of Dhánk have long since been received as Rajputs, all the ladies of this house who have intermarried with the Jethvás are called in the records of the bards, as well as in common parlance, Káthiáni-bái or Káthiáni-má. The propinquity of the Jethvás and Mers in Bards would point to their having entered the province about the same time, if indeed they are the same Játs and Meds who lived as neighbours on the banks of the Indus. But whatever their origin may have been, they are now considered Rajputs of as good blood as any to be found in the peninsula, and Dr. Wilson's opinion, though probably correct and entitled to all respect, is after all only a conjecture. After these remarks, I will content myself with copying the 178 names with the dates where available, and will simply mention the legends about the earlier chieftains until we come to modern times:

Names.		Names.		Names.	
	Hanumán, father of—				
1	Makardhvaj.	32	Mep Kumár.	64	Randhaval Rájan.
2	Mordhvaj.	33	Prathi Kumár.	65	Dhundamál Rájan.
3	Támardhvaj.	34	Gang Kumár.	66	Abhykrat Rájan.
4	Nildhvaj.	35	Bál Kumár.	67	Vasavjit Rájan.
5	Hansdhvaj.	36	Akheráj Kumár.	68	Randhaval Máhráj.
6	Jethidhvaj.	37	Bákhal Kumár.	69	Gopálji Máhráj.
7	Jámbudhvaj.	38	Sursena Kumár.	70	Rangohel Máhráj.
8	Sansma Kumár.	39	Ugrajit Kumár.	71	Aditji Máhráj.
9	Manváhan Kumár.	40	Aditji Kumár.	72	Bakhulji Máhráj.
10	Kankam Kumár.	41	Bhármal Kumár.	73	Sanaghji Máhráj.
11	Arak Kumár.	42	Vanvir Kumár.	74	Randeji Máhráj.
12	Sangrám Kumár.	43	Virám Kumár.	75	Randhavalji Máhráj.
13	Arjan Kumár.	44	Randhaval Kumár.	76	Varjangji Máhráj.
14	Sangh Kumár.	45	Ratan Kumár.	77	Sandhusen Máhráj.
15	Karan Kumár.	46	Sugrasen Kumár.	78	Vajerajji Máhráj.
16	Sadharma Kumár of Shrinagar.	47	Kesarji Kumár.	79	Melagde Máhráj.
		48	Mep Kumár.	80	Bakhuji Máhráj.
17	Indrajit Kumár.	49	Vajeraj Kumár.	81	Vajsiji Máhráj.
18	Sal Kumár.	50	Meji Kumár.	82	Jethiji Máhráj.
19	Varáha Kumár.	51	Vik Kumár.	83	Kumbhoji Máhráj.
20	Champsen Kumár.	52	Bákhal Kumár.	84	Nagji Máhráj.
21	Vájde Kumár.	53	Agrasen Kumár.	85	Vakmayat Máhráj.
22	Phul Kumár.	54	Jasdhul Kumár.	86	Nagajan Máhráj.
23	Asvasen Kumár.	55	Randhirji Kumár.	87	Bhanji Máhráj.
24	Prathu Kumár.	56	Randhaval Rájan.	88	Halamanji Máhráj.
25	Adit Kumár.	57	Gopál Rájan.	89	Randhaval Máhráj.
26	Shángan Kumár.	58	Rangohelji Rájan.	90	Bhanji Máhráj.
27	Bhán Kumár.	59	Viramde Rájan.	91	Ramdeji Máhráj.
28	Vikáji Kumár.	60	Vikuji Rájan.	93	Sartanji Máhráj.
29	Bakhuji Kumár.	61	Randeji Rájan.	93	Khetuji Maharaj.
30	Rámsingh Kumár.	62	Aditji Rájan.	94	Bhanji Maharaj.
31	Mehe Kumár.	63	Rangohel Rájan.	95	Jethva Jethiji.

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	Names.		Names.		Names.
	Hanumán, father of—				
96	Jethva Viranji.	124	Rána Ramdoji.	152	Rána Meji.
97	Jethva Vikuji.	125	Rána Sartánji.	153	Rána Nagji.
98	Jethva Govindji.	126	Rána Bakuji.	154	Rána Vikroji.
99	Jethva Nágji.	127	Rána Ránoji.	155	Rána Vajeji.
100	Jethva Champsenji.	128	Rána Bhánji.	156	Rána Bhojrájji.
101	Jethva Aditji.	129	Rána Nágji.	157	Rána Ramdeji.
102	Jethva Meheji.	130	Rána Wakuji.	158	Rána Ranaji.
103	Jethva Nágji.	131	Rána Bhánji.	159	Rána Nagji.
104	Jethva Bhánji.	132	Rána Virsinji.	160	Rána Bhanji.
105	Jethva Shivji.	133	Rána Khimkánji.	161	Rána Jasthaljt.
106	Jethva Rámdeji.	134	Rána Nagji.	162	Rána Ranoj.
107	Jethva Bakhuji	135	Rána Shiguji.	163	Rána Sanghi.
108	Jethva Ranoji.	136	Rána Aditji.	164	Rána Bhanji.
109	Jethva Sangji.	137	Rána Harlácji	165	Rána Ranoji.
110	Rána Bhánji.	138	Rána Bakoji.	166	Rána Khimoji.
111	Rána Shivájí.	139	Rána Sartanji	167	Rána Ramdeji.
112	Rána Hálámán.	140	Rána Bhanji.	168	Rána Bhanji.
113	Rána Bhánji.	141	Rána Vikuji.	169	Rána Khimoji.
114	Rána Meheji.	142	Rána Kanji.	170	Rána Vikmatji.
115	Rána Nagji.	143	Rána Vanvirji.	171	Rána Sartanji.
116	Rána Vikuji.	144	Rána Nagajanji.	172	Rána Bhanji.
117	Rána Nágbhánji.	145	Rána Bhanji.	173	Rána Khimoji.
118	Rána Viklájí.	146	Rána Hariadji.	174	Rána Vikmatji.
119	Rána Khetuji.	147	Rána Sanghji.	175	Rána Sartanji.
120	Rána ránoji.	148	Rána Ranoji.	176	Rána Haloji.
121	Rána Khimoji.	149	Rána Nagji.	177	Rána Khimoji.
122	Rána Vikmatji.	150	Rána Bharmalji.	178	Rána Vikmatji.
123	Rána Khetuji.	151	Rána Bhanji.		

(1) Makardhvaj, the son of Hanumán, is reputed to have reigned at Shrinagar, a few miles north-west of Porbandar, but I agree with the author of the Tárikh-i-Sorath in thinking that this Shrinagar was probably named after some former capital in Káshmir or elsewhere, previous to the arrival of the Jethvás in this province. (2) Mordhvaj is said to have founded Morbi in Machhu Kántha, which town was named after him. (5) Hansdhvaj is said to have performed a fire sacrifice at Pásthar, and to have built the Surajváv at that village and established the worship of the Tapkeshvar Mahádev. (18) Salkumár is said to have founded Ghumli, and to have dug and built the Kálobhár Kacholiu and Hujan Talávs on the summit of the Abapura hill, and to have established the worship of the Kámeshvar Máhádev. (19) Varáh Kumár's brother Gop Kumár is said to have built a fort on the Gop hill and established there the Gopnáth Mahádev. The hill is named after him. (22) One of Phul Kumár's younger sons named Bhim Kumár built Bhimkot near Ránpur. (24) Prathu Kumar, son of Asvasen Kumár, repulsed a Vághela invasion of Morbi. (32) Mep Kumár's younger son, Otra Kumár, went on a pilgrimage to the Bhutnáth Mahádev, and there was struck by lightning and perished with 1200 of his followers. This temple is situated in the Barda range near the Vijphára hill. (95) Jethiji is said to have been so called because born when the sun was in the Jeth (Jesht) *nakshatra*, and all his descendants have since been called Jethvás. (98) Govindji's brother Nánji and Dhákoji were on *thánáh* at Morbi and established the worship of the Jádeshvar Máhádev six miles from Vánkáner, and Dhákoji built the Dháka *váv* at Tankára. (100) Chámpsen attended a *Svayamvara Mandap* held by Kanaksen Chohán Rája of Sámbhar, Avalsen Chávada also of Sikotar Bet, and Sodha Sultánji of Párkar, and Ráo Churchand of Junágad were present on this occasion. The choice of the Chohán princess, who was named Hansa

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Kunvari, fell upon Chámpsen who espoused her. (101) Aditji's younger brother, named Bhim, went into outlawry against him, and resided in a fort in the Barda hills since called after him Bhimkot. (109) Sanghji: The Harsad mother appeared to this chief in a dream and warned him that the Vághelás were about to march 40,000 men against Morbi, and advised him to make preparations for defence. Sanghji sending his brother Makan Jethva in advance, himself followed shortly after. Makan Jethva marched to Thala on the Ran north-east of Dhrángadhra and there encamped. The Vághela army came there and joined battle, but Sanghji joining Makan, the Jethvás gained the day, and captured Kunvar Kánji, though Sanghji was himself wounded; at however the intercession of Akheráj of Sirohi, Kanaksen Chávada and Jádav Hamir, the Kúnvar was released, and Sanghji received the title of Rána, which had been held by the Vághela, and the Vághela gave him also his daughter in marriage. In memory of the battle, the hill between Morbi and Halvad has ever since been called Jethvo. (111) Shiyáji transferred the capital from Shrinagar to Ghumli. (112) Hálaman, the son of Shiyáji, is the hero of a romance very popular in the province. It is said that a Parmár Rajputáni named Son, daughter of Rájsing Parmár, the chief of Mánámora and Bálambha, composed half of a couplet, and agreed to marry him by whom the couplet should be completed. Hálaman finished the couplet and the lady set out to marry him, but when she arrived near Ghumli, Shiyaji (Hálaman's father) saw her and resolved to possess her. He accordingly declared that he had written the couplet, but the lady was too shrewd for him, and detected his falsehood by giving him another half couplet which he was unable to finish, while Hálaman performed it with ease. Hálaman now married her, but had only spent ten days in her company, when he went one day to hunt; on his return, he found that his father had seized his wife and placed a guard on his house, and as soon as he was recognized he was expelled from the Jethva dominions. He now went to Cutch and thence to Sind where he married his cousin Deval by whom he had two sons, Chandrasing and Devising. Seven years after Hálaman's banishment Shiyáji died, and Son went to Sind in search of Hálaman, whom she found in a dying state, he having been bitten by a snake. Fortunately an ascetic passed by at that time, who charmed away the snake poison, and Hálaman recovered. He then returned to Ghumli with Son and left his wife Deval in her father's house. He is said to have reigned for ten years after his return. (117) Nágbhánji handed over the chiefdom of Ghumli to his eldest son Vikiáji, and himself retired to Preh Pátan or Dhánk, taking his chief queen, a Káthiáni named Son, with him. Son had a son named Nágárjuna and she requested Nágbhánji to give Preh Pátan to him, but he refused, and accordingly she went to Talája to her father's house and left her husband. In the meantime Preh Pátan was overwhelmed by an earthquake, and much of it buried beneath the ground, whence the new village has been called Dhánk. Twelve years after the destruction of Preh Pátan, Nágárjuna returned thither from Talája and took up his residence at Dhánk and performed there many

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exploits, one of which was a victory over the Saka king Sálivahan's army. Finally, however, Sálivahan is said to have taken Dhánk and slain Nágárjuna. (119) Khetoji built the Vikia *vár*, after the name of his father, near Pásthar, and established the Udkeshvar Máhádev on the Revátdhar in the Bardas. (127) Ránoji: This chief constructed the Ránásar tank near Morpur and established a temple to Máhádev on the Morchopna hill. (147) Sanghji ascended the *gádi* in A.D. 1120 and reigned for thirty years. He gave the village of Háthla, now under Navánagar, to his bother Náyoji. (148) Ránoji reigned till A.D. 1150; he was succeeded by his brother. (149) Nágji, who reigned till 1155 and was succeeded by (150) Bhármalji, who mounted the *gádi* in 1170 and ruled till 1172, in which year he was succeeded by Bhánji. (151) Bhánji reigned till 1179 and was succeeded by (152) Meji, who ruled till 1190, when he was succeeded by (153) Nágji, who ruled till 1193, and was succeeded by (154) Vikioji. During the time of this chief, who reigned till A.D. 1220, an army, led probably by Kutb-ud-dín Eibak, conquered Morbi and expelled the Jethvás from thence. Vikioji was succeeded by Vajsiji. During the time of this chief the Jethvás withdrew to the westward and concentrated their rule in Barda. They however still held Nágnah *bandar* and Dhánk. Bhojrájji succeeded in A.D. 1245 and reigned till A.D. 1270, and was succeeded by Rámdeji. Rámdeji ruled from A.D. 1270-1291 and was succeeded by Ránoji. Ránoji ruled from A.D. 1291-1302 and was succeeded by Nágji. Nágji ruled but for five years and was succeeded by Bhánji.

Bhánji ascended the throne in A.D. 1307. In his reign it fell out that Dudansi Vadhel of Shankhodvára Bet had no offspring and consulted a Bráhman who told him that he was fated to have only one child and that a daughter. In due time a daughter was born who had already cut two teeth. Much astonished at this the parents consulted an astrologer, who said that she had been born under an unlucky constellation, and that if she were allowed to remain three days in the city, it would be destroyed, and with it the rule of the Vádhels. The chief therefore packed the infant, Son, carefully in a box and committed her to the deep. The box was washed up at Miáni *bandar* where Prabhát Chávada ruled, and was found by a Kansáro (coppersmith), and he on opening it found Son alive. As he had no children, he brought her to his house and brought her up as his own daughter. She grew up very beautiful, and Prabhát Chávada desired to marry her, and sent for the Kansáro to his court, and told him to give him his daughter in marriage. The Kansáro refused, and the same night fled from Miáni with his daughter and came to Ghumli and resided there, and Son begged her father not to give her in marriage to any one as she desired to choose her own husband. Bhánji Jethva had married the sister of Miát Bábria who ruled at Thán-Kandolna. This chief had a son named Rákháyat, who came on a visit to his aunt at Ghumli. She advised him to marry, and he having seen the beautiful Son desired to marry her. Son, who had heard of Rákháyat's prowess, consented, and they were just married when news arrived that an enemy was driving off the Ghumli cattle. Rákháyat at once mounted in pursuit, disregarding

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the entreaties of his bride, and recovered the cattle; but on his return alone, three horsemen pursued him; he galloped under a banian tree called the Bhutvad near Bhánvar, and his head was caught in a forked branch and he hung thus suspended; his pursuers arriving close behind him thrust him through with their spears and killed him. On hearing the news, Son desired to become a *sati*, but Bhán Jethva who had seen her beauty and became enamoured of her, forbade her doing so, and persecuted her with his addresses. Son now took refuge with some Bráhmans from his importunities, but Bhán would not relinquish her pursuit, and ordered the Bráhmans to give her up, and on their refusal, a fight took place, in which hundreds of Bráhmans were killed, but Son was not surrendered. Next morning Son mounted the funeral pile of Rákháyat Bábria, and taking his head on her lap they burned together. On mounting the pile, Son cursed Ghumli and Bhán Jethva, and said that Ghumli should become waste and never again be reinhabited. Shortly after the death of Son, the Kansára and the Bráhmans built the temples still known as Son Kansári's, on a neighbouring eminence without the town, and emigrated there from the accursed city. After a few years, Jám Unad from Sind led a powerful army against Ghumli, which he besieged for a long time in vain, and retired without accomplishing his object. His son Jám Bámanioji, however, resolved to avenge his father's repulse, and again laid siege to the city, which he reduced in A.D. 1313. On this occasion Bhán Jethva escaped by the Kileshvar footpath and came to Ránpur, which place he now made his capital, Ghumli becoming waste. Bhánji reigned at Ránpur until 1360, when he died and was succeeded by Jasdhulji.

Jasdhulji succeeded to the *gádi* in A.D. 1360 and did what he could to restore order in the Jethva dominions, but the continual incursions from Sindh made his hold on the northerly portion of his dominions very insecure; he died in A.D. 1392 and was succeeded by Ránoji. Ránoji, owing to the causes abovementioned and the incursions of the Sultáns of Gujarát, was able to do even less than his predecessors, and the Jethwa dominion had now, with the exception of the branch of the family which held Nágnáh *bandar*, shrunk almost to its present limits. He died in 1420 and was succeeded by Sanghji III. Sanghji succeeded in A.D. 1420 and reigned till 1461. He maintained himself at Ránpur, much as his immediate predecessors had done. He died in A.D. 1461 and was succeeded by Bhánji X. Bhánji succeeded to the *gádi* in A.D. 1461. These were troublous times, for during his reign Sultán Mahmud Begadha conquered Junágad and compelled the *zamindárs* of the entire province to pay regular tribute. Tribute had indeed been exacted by Áhmad Sháh subsequent to his expedition against Junágad in A.D. 1414, but in a desultory manner, but Sultán Mahmud by residing himself for several years in Sorath, and by permanently placing a Viceroy at Junágad, soon reduced all the *zamindárs* to complete order and submission, and Bhánji was by no means in a position to offer resistance. Bhánji is said to have expelled the Lákhánis from Rával, with the assistance of Vádhel Dudoji of Árámra and Vála Váloji of Dhánk; he died in A.D.

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1492 and was succeeded by Ránoji VII. Ránoji VII. succeeded in A.D. 1492 and died in A.D. 1525 after an uneventful reign, and was succeeded by Khimoji II., who was the son of Meji, Ránoji's brother, Ránoji himself leaving no male offspring. Khimoji succeeded in A.D. 1525. During his time the Jethva possessions were still further curtailed by the invasion of the Jádejás under Jám Rával, who conquered Nágnáh *bandar* and established near there his capital of Navánagar. Khimoji died in A.D. 1550 and was succeeded by Rámdeji IV.

Rámdeji IV. succeeded in A.D. 1550; he was the son of Jám Vibháji's daughter; she was the sister of that chief's successor Jám Satáji, one of the most overbearing but bravest chiefs of the time. Jám Satáji, in spite of his relationship to Rámdeji, desired to conquer the Jethva dominions, and accordingly he invited Rámdeji to visit him at Navánagar. Rámdeji for some time refused to go, but eventually was persuaded by Chárun Kávidás Lángo to visit the Jám, who, as soon as he got him into his power, put him to death by treachery, and sent an army against Ránpur and conquered that place. He was succeeded by his son Bhánji. Bhánji after the capture of Ránpur stayed for fifteen days at Nátha Timbi and thence came to Sodhána, and stayed there for three months and twelve days, and thence went to Adodar where he stayed for eighteen days, thence he fled to Travada where he concealed himself in a garden sixteen days and there died. Bhánji was ill at the time of the taking of Ránpur and suffered so much in his flight from the Jám's army who eagerly pursued him, that he died thus prematurely. His wife Kalábái now fled to Chháya with her infant son Khimoji and his two younger brothers, and there took refuge, and henceforward Chháya became the Jethva capital. Khimoji while thus a minor, ascended the Jethva *gádi*, but affairs were principally conducted by his mother, Kalábái, a woman of great strength of mind and unbending courage. Jám Satáji, however, proved too powerful for her, and conquered the Porbandar country as far as the Bokhirah creek. Kalábái however did not lose courage, but entertained large numbers of Mers and others in garrison at Chháya, and held out to them hopes of plunder and conquest. When Jám Satáji was defeated in the bloody battle of Bhuchar Mori, and shortly afterwards compelled to fly to the hills as a fugitive, Kalábái and Khimoji reconquered their former possessions up to the Ránpur frontier, and Jám Satáji was never able to recover them. On the death of that chief in A.D. 1608, Khimoji's rule was firmly established. Khimoji bestowed Morána, a village of his new conquests, upon his brother Bhojrájji, and Rojhdu upon his brother Jethiji; he died in A.D. 1626 and was succeeded by his son Vikmátji II.

Vikmátji II. succeeded his father in A.D. 1626 and bestowed the village of Pándávadar upon his brother Karanji; he died in A.D. 1671 and was succeeded by his son Sultánji. Sultánji succeeded Vikmátji in 1671; he perceived that but little attention was given to the affairs of Sorath, and also calculated that the Máhárája Jasvantsing of Jodhpur, who was now *Subhedár* of Gujarát, would especially in so distant a part of the province not look with a severe

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eye on any encroachments of a Hindu *zamindár*. He therefore built a small fort in the Moghal port of Porbandar and began to assert his influence there, although still residing at Chháya; he died in 1699 and was succeeded by his son Bhánji. Bhánji succeeded to the *gádi* in 1699. He, like his father, resided at Chháya, but daily asserted his influence at Porbandar. The incursions of the Márathás into Gujarát, the rebellion of Durgádás Ráthod, and the absence of the emperor Aurangzeb in the Deccan, rendered his encroachments on Porbandar the more easy. He died in A.D. 1709 and was succeeded by his son Khimoji. This chief was granted one-fourth of the revenue of the port of Porbandar on condition of service and guarding the port, for which he received a *sanad*. Khimoji succeeded to the *gádi* in 1709. The death of Aurangzeb in 1707, and the continued incursions of the Maráthás, the warfare between the princes, the short reigns of the emperors Bahádur Sháh and Farrukhsiyar, and the attempts at independence of, and dissensions between, the great Muhammadan nobles, permitted Khimoji to strengthen his hold on Porbandar, of which place he now claimed to be *zamindár*, and in 1726 he bribed the Desáis of Mángrol to surrender to him the fort of Mádhavpur and incorporated that town with his dominions. In 1727, however, Mubáriz-ul-Mulk Sarbuland Khán Bahádur, Viceroy of Gujarát, in one of his progresses marched against Chháya. Khimoji took ship at Porbandar and put to sea, hoping thereby to escape payment of tribute, but he was eventually obliged to return and pay a tribute of 1,25,000 Mahmudis (about £4000). He died in 1728, and was succeeded by his son Vikmátji III. Vikmátji III. succeeded his father in 1728. He conquered the town and fort of Kutiána from the Muhammadan garrison in A.D. 1749 and annexed it to his possessions. Vikmátji died in A.D. 1757 and was succeeded by his son Sultánji. In 1759 Kutiána was wrested from him by Háshim Khán, by the connivance of the Kasbátis. In 1774 Shekh Mián of Mángrol made a night attack upon Navi and conquered that place. Sultánji, however, procured aid from Jádeja Kumbhoji of Gondal and forced Shekh Mián to retire. In A.D. 1778 Sultánji built the port of Bethéli at Vadála on the Navánagar frontier. A Navánagar Bárot who happened to be passing by asked to be allowed to see the fort, but was refused admittance; he therefore went to Navánagar to Jám Jasáji dressed as a woman, and when asked the reason of his adopting such a disguise, he said he did so because his chief was a woman, and that it was therefore fitting that he, the servant, should also wear female dress. When further questioned, he uttered the following couplet:

Arise descendant of Ajmál,
Reduce Bethéli to dust.
The Rána will again populate Ghumli,
And the Jám will be forced to beg a crust.

Jám Jasáji on this sent his minister Meráman Khavás against Bethéli with a powerful army, and they pressed the garrison sore. Rána Sultánji now sought the aid of Diwán Amarji of Junágad, and that minister procured terms from Navánagar, and they withdrew

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their army on condition that the fort of Bethâli should be dismantled. This was done, and peace concluded. In 1782 Rána Sultánji obtaining the assistance of Jádeja Kumbhoji of Gondal, attacked Kutiána. The allies ravaged the *parganáh*, but were unable to take the town, and were speedily dispersed by Diván Amarji.

In 1785 Sultánji perceiving that the Moghal power was entirely broken, transferred his seat of rule to Porbandar, which has ever since been the Jethva capital, and gives a name to the chiefdom. In 1787 the Riázádah chieftain of Chorvád (Sanghji by name) was at war with Aliya Háthi of Mália, and was killed in a battle fought near the latter town. Rána Sultánji who was related to Sanghji, persuaded his relations to hand over the fort and town of Chorvád to him, and in return defrayed the demands of their Sibandi who were pressing them for payment, and from Chorvád he made a night attack upon and captured the port and town of Verával. In A.D. 1789, however, the Nawáb Sáhib Hámid Khán took both Chorvád and Verával from the Rána and ravaged his country, and Diván Govindji, the governor of Kutiána, on behalf of the Nawáb, besieged the Rána's town of Kandorna. Rána Sultánji was forced to sue for peace, and to agree to pay both a *nazaránáh* (or present) and a fine. Peace was then arranged. After the conquest of Chorvád and Verával, Rána Sultánji foolishly quarrelled with the chief of Mángrol and was consequently strenuously opposed by him. Had he been more discreet, it is probable that his hold on Chorvád and Verával would have been indefinitely prolonged and it is quite possible that they might have permanently remained in his possession. In A.D. 1799 Kalián Seth, who had been Diwán of Junágad, rebelled, and took possession of Kutiána, and from thence ravaged the Rána's country. But Rána Sultánji sent an army against him under the the command of Ranchodji Diwán, who was then in Porbandar employ, and defeated him with the loss of some cannon. In A.D. 1804 Rána Sultánji was deposed by his son Kunvar Háloji, who from this date conducted the affairs of the chieftaincy though in the name of his father. Sultánji survived until A.D. 1813, when he died.

Háloji rebelled against his father and obtained possession of the forts of Khirasra and Navi, and finally deposing his father, assumed power in about 1804-5. In 1807 Jamádárs Murád Khán and Fakir Muhammad Makráni, etc., who were in charge of the fort of Kandorna, sold the place to Jám Jasáji of Navánagar, who had promised them employment and rewards. On the petition of the Rána to Colonel Walker, who had accompanied the Gáikwári *Subhedár* in his Mulakgiri expedition, that officer after in vain directing the Jám to restore Kandorna, marched against that place and took it, and restored it to the Rána on the 5th December 1807 after exacting a *nazaránáh* of Rs. 20,000. On December 16th, 1807, a permanent settlement of the Gáikwár demands for tribute was drawn up and signed, and in January 1808 Porbandar executed an engagement renouncing piracy and all right to wrecks. As, however, there were serious dissensions between Háloji and his son Kunvar Prathiráj, and the latter had seized upon Chháya; Háloji was forced

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to ask the aid of the British, who took the fort of Chháya from the Kunvar and took him prisoner, and restored the fort to Háloji. As, moreover, considerable arrears of tribute were due to the Gáikwár, Porbandar ceded to the British Government one-half of the revenues of the port of Porbandar, in consideration of which a loan of Rs. 50,000 was granted by Government for the part satisfaction of the Gáikwár's claims. Porbandar was by this engagement (dated December 5th, 1809) placed under British protection, and a captain and 100 men were stationed in that port for the assistance of the Rána. Finally, in 1853, this detachment was, at the Rána's desire, withdrawn, and the British share in the customs also given up in consideration of a permanent annual payment of Rs. 15,000 to the British Government. The author of the Tárikh-i-Sorath says that Prathiráj's grandmother's feet were cut off at the storm of Chháya by some *sipáhis* in order to obtain her gold anklets. In 1812 Háloji died, thus predeceasing his father Sultánji, who however died in 1813. Háloji was succeeded by his son Prathiráj. Prathiráj succeeded his father in 1813, and on mounting the *gádi* assumed the name of Khimoji. Khimoji built the temple of Khimeshvar Máhádev about half a mile from the sea near the village of Kúnchadi.

Khimoji died in A.D. 1831, and was succeeded by his son Bhojrájji or Vikmátji the present chief. The real name of Rána Vikmátji is Bhojrájji, but according to family custom, he assumed another name on succeeding to the *gádi*. He was eight years of age when he succeeded his father, and therefore Ráni Rupáliba, his mother, conducted the affairs of the chieftaincy in his name and managed so well that she freed the State from debt and built the temple and *kund* of Kedáreshvar at Porbandar as well as the tank called Mitha *Taláv* near the city. She died in 1841, and from that date the present Rána has conducted the administration. Porbandar aided in the suppression of the gang of Vágher rebels, who for many years devastated the province.

The land revenue system is similar to that described under Junágad. In 1876 the gross revenue amounted to £28,555 of which the chief items were land revenue £17,520, and land and sea customs £6040. In 1881 there were ten schools with 700 pupils.

Porbandar, the present capital of the state of the same name, is situated on the shore of the Arabian Sea. The town is entirely built of stone and is surrounded by a fort. The population consists of 15,000 souls, the majority of whom are Vániás, Lohánás, Bhátiás, and Khárvás. The town is said to have been called in ancient times Sudámápuri; it has been the Jethva capital since about the last hundred and fifty years. Porbandar trades with Bombay, Karáchi, and the Gujarát ports, and does a small trade with Arabia, Zanzibár, and the Persian Gulf. The exports and imports in 1881-82 were Rs. 3,35,862 and Rs. 4,85,724 respectively. The population of Porbandar according to the 1872 census was 14,563, and 14,570 in 1881.

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PRÁCHI KUND.

Pra'chi Kund, about fifteen miles east of Pátan, is situated on the bank of the Sarasvati river at the point where this river takes a turn towards the east (*prách*) and hence is called Práchi. The original Práchi is said to have been at the village of Ájota, about eight miles to the west of the present Práchi. There are two *kunds* or reservoirs in the river bed where it thus turns to the east. These *kunds* are held to be very sacred, and they who perform a pilgrimage here bathe therein. There is a *pipal* tree at Práchi, known as the *Moksh Pipal*, so called because the sight of it is supposed to deliver those who are possessed by *bhuts* from these demons. They who are possessed come hither and are here delivered from the *bhuts*. They who are childless also come hither and worship their ancestors, &c., here, in the hopes of being blessed with offspring. The three days, 13th, 14th, and 15th of the light half of the months of *Kártik*, *Chaitra* and *Shrávan* are called Práchi days, because on these days ceremonies performed at Práchi are more efficacious. The principal worship conducted at Práchi is that of ancestors. In another small *kund* in the river is an image of Vishnu about four feet high which is immersed to the waist in water and is held very sacred and is called Práchi Mádhava. Pilgrims pay their adorations here. There are large assemblies of pilgrims here in the Práchi days of *Kártik* and *Chaitra*, and the Nawáb Sáhib levies a toll of 8 *annas* per head from each pilgrim. There are two *dharmshálás* at Práchi Kund, one built by Vithal Ráo Deváji the famous *Subahdár* of the Gáikwár, and the other by the Junágad Darbár. It is said that the Pándavs were advised to go and bathe in the Práchi Sarasvati by Krishna, who told Yudhisthira that it was more sacred than Gayáji, the Ganges, and Pushkar. On the bank of this river is the temple of the Batheshvar Mahádev of which the emblem or *ling* is very large. Barren women make vows to this god to make certain offerings if they should bear a child. Then they come and embrace the *ling*. People believe that if they are able to embrace the *ling* properly they will be made fruitful.

RÁIDI.

Ra'idi is situated about 20 miles south of Kundla in Bhávnagar. The population according to the census of 1872 was 211, and according to that of 1881 216 souls. The river Ráidi, which rises in the Koelidhár hill, in the Gir, flows to the east of the village. It is said that a grandson of Mundhráj Khumán, named Harsur, possessed the village of Ráidi in about *Samvat* 1740 (A.D. 1684). At that time there was a large town called Methála belonging to the Varu Bábriás, close to Ráidi. Its ruined site is still distinguishable, and it bears the marks of having been formerly a large town. It is about a mile and a half to the south-west of Ráidi.

RÁJKOT.

Ra'jkot is the chief town of the second class state of the same name and is picturesquely situated on the western bank of the Áji river which laves its walls. A short distance from the town is the camp and civil station of Rájkot, the latter being the head-quarters of the Káthiáwár Political Agency and of the Hálár district and the former the cantonment of the troops which garrison the province. The present chiefs of Rájkot are Jádeja Rajputs

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nd cadets of Navánagar. Rájkot lies in 22° 18′ north latitude nd in 70° 51′ east longitude.

The founder of the Rájkot house was Kunvar Vibhoji younger on of Ajoji, eldest son of Jám Satáji. Ajoji never ascended the *gádi*, but fell on the bloody field of Bhuchar Mori in A.D. 1591, leaving two sons both minors. Jám Satáji was succeeded by his brother Jasoji in A.D. 1608, but Ajoji's son Lákha succeeded his uncle on his death in A.D. 1624. Vibhoji received Kálávad in appanage. Though Vibhoji was a minor on the accession of Jám Jasoji, he does not appear to have been regarded favourably by that chieftain. He married a daughter of the Vághela chieftain of Sardhár, who gave the village of Chibhda to his daughter in dowry. At this village Vibhoji and his mother took up their residence, and it seems that Navánagar resumed Kálávad. The Vághelás of Sardhár were a powerful race, who owned the country as far south as Gondal, then a holding of the Chudásamás. The Imperial *foujdárs* had long been annoyed by their ravages and had for some years contemplated their destruction. When Prince Sháh Jahán was Viceroy at Áhmadabad, Vibhoji agreed to join the Imperial troops and procure them an entrance into Sardhár, and a force was sent with him by orders of the prince. This force attacked the Vághelás and killed the chieftain Vághela Kánoji and drove out the rest. From this day an imperial *thánáh* was placed at Sardhár, but Vibhoji was allowed to reside there and serve under the *thánahdár's* orders. Vibhoji made himself exceedingly useful, and the Muhammadans conquered the greater part of the possessions of the Vághelás, but the eastern portions were overrun by the Káthis. Vibhoji took a prominent part in these transactions and received some of the villages, notably Ardoi, Rib, Ribda, Kálipát, and one or two others, as a reward for his services. He died in A.D. 1635 and was succeeded by his son Merámanji who continued to reside in Sardhár under the orders of the *thánahdár*. When the Viceroy Ázam Khán entered the province in A.D. 1640 to chastise the Káthis who had been extending their raids to the Dholka and Dhandhuka districts, besides constantly harassing the *foujdár* of Sorath, Merámanji at once joined him in concert with the *thánahdár* of Sardhár and was confirmed in his possessions and received much praise. He also aided the *thánahdárs* and received an additional village or two from new conquests. He married two wives, one a daughter of the Chudásama Grásia of Gondal, and the other a Rájputáni of some other family.

Merámanji had two sons; the eldest named Sáhibji was by the second wife, and the second Kumbhoji by the Chudásama lady. Now, the mother of Sáhibji died young, and as Merámanji was exceedingly attached to the Chudásama lady, she acquired a great influence over him, and her son Kumbhoji was both ambitious and able and sought to supplant Sáhibji. In consequence of this Sáhibji retired to Navánagar. But before his father died Sáhibji returned, and by the aid of the *thánahdár* was installed in place of his father. Kumbhoji retired in anger to his father-in-law at Gondal, and resided either there or at his patrimonial village of Ribda.

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Sáhibji continued to reside in Sardhár and serve the *thánahdár* and he accompanied the army under Kutb-ud-din Kheshgi, *faujdár* of Sorath, against Navánagar in A.D. 1664. Sáhibji was on bad terms with his brother Kumbhoji, but it was finally arranged through the interference of Kutb-ud-din that Sáhibji should give Kumbhoji the villages of Ardoi and Rib and that Kumbhoji should resign all further claims. On these terms peace was made. Sáhibji lived like his predecessors at Sardhár and died in about A.D. 1675 and was succeeded by his son Bámanioji.

Bámanioji succeeded his father in A.D. 1675. Bámanioji was constantly on duty at Rájkot as well as at Sardhár, and as his possessions of Kálipát, &c., were so near to the former place he resided there more often than at Sardhár. He obtained several more villages either in gift for his services or held them in farm from the *thánahdárs*. He appears to have gone to Rájkot for the celebration of the Holi festival when a band of Miánas came down and drove off the village cattle. Bámanioji pursued them and overtook them in the Naklang Vid, where in the engagement that took place he was slain. On his death in A.D. 1694 he was succeeded by his son Merámanji II.

Merámanji II. was a daring and able warrior. After the death of the Emperor Aurangzeb in A.D. 1707 the provincial discipline was much relaxed, and owing to the denudation of the province of troops in order to check the Maráthás, no spare troops were available to assist in maintaining order in the province. Merámanji now resolved to conquer Rájkot and effected his purpose and acquired most of the dependent villages. But in 1720 Masum Khán, the deputy *faujdár* of Junágad, reconquered Rájkot, killing Merámanji, and obtained the post of *foujdár* of the *mahál* of Rájkot and Sardhár, which at this time included Jasdan, Ánandpur, Bhádla, &c. This district was granted to him in *jágir* by the Emperor Muhammad Sháh in A. D. 1720 on condition of his discharging the duties of *faujdár*. This Masum Kuli Khán afterwards built the fort of Rájkot in A.D. 1722, naming the town after himself Masumabad. After the death of Merámanji, Masum Khán, otherwise called Shujáat Khán, ruled at Rájkot till his death in 1732. Merámanji had in all seven sons, to whom afterwards Ranmalji granted holdings as under after the reconquest of Rájkot; 1, Ranmalji, who succeeded him; 2, Modji, who received Gavridar; 3, Kaláji, who received Sháhpur; 4, Harbhamji, who received Pál; 5, Dádoji, who received Kothária; 6, Jasáji, who received Bhichri; and 7, Phulji, to whom was allotted Khokhardar. Rájkot was thus entirely surrounded by the possessions of the brethren of Ranmalji and his own villages. Merámanji was killed in A.D. 1720 and was succeeded by his son Ranmalji.

Ranmalji on succeeding to the *gádi* resolved to profit by the warlike temper of the times, and determined to recover Rájkot as well as to conquer the neighbouring *thánáh* of Sardhár. After some difficulty he contrived in A.D. 1732 to wrest Rájkot from Másum Khán, who was killed in the battle, and almost immediately after he summoned Sardhár, which however refused to surrender. He

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accordingly asked assistance from Háloji of Gondal, but that chieftain refused to co-operate with him. Tejmálji of Kotra Sángáni was more accommodating, and uniting their forces they attacked Sardhár. But the place was strong and the garrison both brave and numerous and ably directed by a gallant *thánakdár* named Bákar Khán, and the confederates were compelled to retire unsuccessful. Ranmalji now despaired of direct attack, but lay in wait for the *thánahdár* whenever he should go to any distance from the *thánah*. One day Bákar Khán, attended by but one horseman, rode in the direction of Kálipát. Ranmalji with a chosen band of good horsemen at once gave him chase. Bákar Khán's horse got entangled in the river and he was overtaken and killed after a valiant resistance on the Sardhári Dhár not far from that village. But ere Ranmalji could collect his forces to attack the *thánah*, Lákha Kháchar of Bhádla besieged it with a large force of Káthis and took the place. Ranmalji now again applied to Tejmálji of Kotra, and the two chieftains uniting their forces conquered the town, which has ever since remained in the possession of Rájkot. Once indeed during Ranmalji's life Sardhár was surprised and conquered by Ráma Kháchar of Ánandpur during the absence of Ranmalji at Rájkot and Tejmálji at Kotra. But it was speedily recovered, and Ánandpur was in turn laid waste, and the gates brought thence and built into the Sardhár gateway. After these conquests Ranmalji granted his brethren holdings as above mentioned out of his new conquests. Ranmalji had four sons: (1) Lákhoji, otherwise called Bávoji, who succeeded him, (2) Vajeráj, who received Mánkhávad, (3) Ákheráj, who received Gadhka, and (4) Prathiráj, who received Tramba. Ranmalji died in A.D. 1746 and was succeeded by his son Lákhoji.

Lákhoji succeeded his father Ranmalji in A.D. 1746. Lákhoji was unfitted to rule and during his lifetime resigned the *gádi* to his eldest son Merámanji who ruled at Rájkot in his place. Lákhoji had however four sons besides Merámanji, viz. 2, Veráji and 3, Togáji. These two sons received between them the three villages of Khámbha, Samadhiála, and Sájadiáli; 4, Suráji, who received Pádásan and half of Káthrota, and, 5, Visoji, who was killed fighting with the Káthis at Varjátirth where his *páliyo* or monument stands to this day. It is customary in the clan of Vibháni Jádejás when any of them ascend the *gádi* or marry to pay their respects to Visoji's monuments both at Sardhár and Varjátirth. Veroji observing the weakness of Lákhoji seized upon Sardhár, and but for Colonel Walker's permanent settlement in 1807-8 the Rájkot estate would have been dismembered. Merámanji was one of the confederates who incited Jamádár Fateh Muhammad to invade Navánagar, but his great namesake Meráman Khavás completely turned the tables on him by ravaging the Sardhár *parganáh*. Merámanji is famed as a poet and in A.D. 1782 he composed a work called Pravin Ságar. At this time he was detained by the Marátha army at Limbdi as security for the payment of *jama*. Merámanji died at the end of A.D. 1794 during his father's lifetime, leaving a son named Ranmalji, then a youth. On Merámanji's death Lákhoji resumed the rule, but in a year and a

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half he was expelled by his grandson. After however some negotiation he was recalled and allowed to again conduct affairs with the aid of Veroji of Sardhár. But he soon wearied of the cares of rule and retired to Navánagar, where he died in A.D. 1796.

Ranmalji on Lákhoji's death succeeded to the Rájkot portion of the estate, but Veroji kept a firm hold upon Sardhár. Things remained in this state until the arrival of Colonel Walker in 1807-8. This officer gave separate guarantees to both Ranmalji and Veroji. Captain Ballantyne however caused Veroji to withdraw from Sardhár to Khámbha, and awarded to Sángáji (also called Dádoji), brother of Ranmalji, the village of Dholera as *grás*. In this way Sardhár was restored to the Rájkot house. Ranmalji married three wives: (1) Jámba, the daughter of a Bháyád of Sáela; (2) Adiba, the daughter of the Ankevália Grásia, a Bháyád of Limbdi; and (3) Motiba, the daughter of a Rájput of Ánand Mogri in Gujarát. Of these Jámba gave birth to his eldest son Suráji and Motiba had also one son Hothiji. Of these Suráji succeeded his father, and Hothiji had a son named Bhupatsing, who was granted the village of Dholera in *grás*. This village had reverted to the *Darbár* on the death of Dádoji without issue male.

Suráji succeeded his father in A.D. 1825. He married two wives, (1) Amjiba, daughter of the Thákor of Sáela and (2) Nániba, daughter of Jhála Abhesinghji of Chuda. Amjiba had a son named Gagubha, who died when only five years of age. Nániba had a son named Merámanji. Suráji died in 1844 and was succeeded by Merámanji.

Merámanji was a chief of but moderate ability. He had four wives, (1) Hajuba, daughter of the Ráj of Vánkáner; (2) Hariba, daughter of Akherájji of Lákhanka a Bhávnagar Bháyád: this lady was the mother of Bávoji the present chief: (3) Báiráj; daughter of the Kudla Grásia, a Chuda Bháyád; (4) Bákunvarba daughter of the Vághela of Machhiáv under Ahmadabad and mother of Ladhubha.

The present Thákor who is named Bávoji, was born on Saturday August 30th, 1856. He succeeded his father on Saturday, November 8th, 1862. His grandmother Nániba carried on the affairs of the *tálukah* until 1867, when Colonel Keatinge entrusted the management of this state and that of Limbdi to Captain (now Major) J. H. Lloyd. This officer and his successors carried on the affairs of the State until November 1874, when the present Thákor was entrusted with limited powers. Finally on the 17th January 1876 he was invested with the full powers of a tálukdár of the second class. Bávoji was educated at the Rájkumár College at Rájkot. He has married eight wives, of whom four only are now alive but one of them only has a son. His younger brother Ladhubha is a very promising youth. He too has been educated at the Rájkumár College. The state is divided into three *maháls* or revenue sub-divisions, Rájkot, Sardhár, and Kuádva. The annual income is about Rs. 200,000 (£20,000). The *tálukah* comprises about sixty-one villages. Kuádva does a brisk trade in *ghi*. Rájkot is itself famous for its dyers and does a fair general trade. The population of Rájkot according to the census

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of 1872 was 11,979 and according to that of 1881 15,108 souls. The Rájkumár College was originally founded by Colonel Keatinge, but was opened by the Governor of Bombay Sir Seymour Fitzgerald in the year 1870. Mr. Chester Macnaghten has been Principal since the first opening of the College, and has most ably discharged these duties and won the entire confidence of all chiefs and officials in the province. Many of his pupils are now ruling chiefs, for instance the chiefs of Bhávnagar, Limbdi, Wadhwán, Rájkot, &c. The College building, which was designed and built by the Agency Engineer Mr. R. B. Booth, is a handsome commodious building in the Venetian-Gothic style of architecture. The play-ground is large and spacious, and there is a capital racquet court. Already the education acquired at the college has had a perceptible influence for the better on the character of the chiefs, and consequently on the civilization of the province generally. In a few years more, the sons of the old pupils will be taking their fathers' places at the college. A few of the young chiefs, or their Bháyád, have visited or are visiting England, and have thereby acquired a series of interesting recollections and impressions which will not easily be effaced. The Thákor Jasvantsingji of Limbdi, who is one of those who has performed this journey, is an exceedingly favourable specimen of the native gentleman, as well as being an intelligent chief. Another fine building within civil limits is the Káthiáwár Alfred High School, built and designed by Mr. R. B. Booth. This building was erected at the cost of His Highness Mahábat Khánji. There is a fine bridge over the Áji river called the Kaisar-i-Hind Bridge, leading into the camp and civil station. This bridge was built at the expense of the present Thákor Sáhib of Bhávnagar, but was designed and erected by Mr. R. B. Booth. There is an excellent *dharmshála* at Rájkot, and a small traveller's bungalow, and there are both post and telegraph offices. His Highness the Ráj Sáhib of Dhrángadra defrayed the cost of building the *dharmshála*.

There is a small church in the cantonments, and a very creditable Roman Catholic church at the end of the plain (formerly a parade-ground) in front of the Agency compound. The Irish Presbyterians have a Mission House here, but it is not at present occupied. There is a School of Art to which most of the large states send pupils and they have already turned out very respectable work. The stone lions on the Kaisar-i-Hind bridge are exceedingly creditable performances. There is a small cemetery in the station which is kept in very good order, and there are hospitals, both a civil hospital and a special one for lepers. The Rájkot Jail is an ill-built and ill-placed structure, and several years ago much alarm was created by the escape of some of the prisoners, but it is to be hoped that Government will soon build a more secure building in a better site. The station garden is in fair cultivation and is well situated.

Rái Sánkli.

Ra'i Sa'nkli is the name of a separate tribute-paying *tálukah* consisting of the two villages of Rái and Sánkli. It is situated in the Jhálávád district and is subordinate to the Bhoika *thánah*. The *tálukdárs* are Desáis of Vasu in Gujarát. They acquired the *tálukah* in A.D. 1807 immediately previous to Colonel Walker's

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RÁI SANKLI.

settlement, from the Kháchar Káthis. Sánkli is four miles north of Rái, and is about a mile north of the Wadhwán Bhogávo river. Sánkli is five miles east-south-east of Wadhwán city, and nine miles north-west of Limbdi. Rái is three miles south of the Bhogáva river and seven miles south-east of Wadhwán and six miles north-west of Limbdi. The population of Rái was 527 by the census of 1872 and 721 souls by that of 1881. This holding was the more easily acquired, in that the Desáis ancestor was a follower of the celebrated Bábáji Ápáji the commander of the Gáikwár's forces. These Desáis also possess Dhasa in the Álag Dhánáni sub-division of the Sorath Pránt.

RÁJPUR.

Ra'jpur is a separate tribute-paying state in the Jhálávád district, consisting of two villages Rájpur and Anindra. The *tálukdár* is a Jhála Rájput and a Bháyád of Wadhwán. Rájpur is subordinate to the Wadhwán civil station *thánah* from which it lies about three miles to the north-east and close to the line of rail. The population of Rájpur according to the census of 1872 was 1168 and according to that of 1881 1018 souls.

RÁJPURA.

Ra'jpura is a separate tribute-paying *tálukah* in the Hálár district subordinate to the Lodhika *thánah* and about seventeen miles east of Lodhika, twelve miles north-east of Gondal, and fourteen miles south-east of Rájkot. The *tálukah* consists of seven villages, and the *tálukdár* enjoys jurisdiction of the sixth class. He is a Jádeja Rajput by caste, and a Bháyád of Kotra Sángáni. The population of Rájpura according to the census of 1872 was 932, and according to that of 1881 765 souls.

RÁJPURA.

Ra'jpura is a separate tribute-paying *tálukah* under the Chok *thánah* in the Gohilvád district. The *tálukah* consists of but one village. The *tálukdárs* are Sarvaiya Rajputs. The village lies about four miles south-west of Chok, and nearly two and a half miles north-east of Jesar. The population according to the census of 1872 was 765, and according to that of 1881 529 souls.

RÁJPURA.

Ra'jpura is situated on the high road from Bhávnagar to Sihor, at a distance of ten miles from the former, and four miles from the latter town. The population by the census of 1872 was 315 souls, but increased in 1881 to 394. It is situated on the bank of the Khodiári river. Its quarries supply excellent stone, which is largely used for building purposes at Bhávnagar and elsewhere. Near Rájpura is a temple dedicated to the Khodiyár mother who is much respected by the Gohils, and the fish in the river near her shrine are unmolested and exceedingly tame.

RÁJULA.

Ra'jula is about 71 miles south-west of Bhávnagar, and lies on the bank of the Ghánivelo river. It is situated close to the Rájanio hill, and hence is said to have derived its name of Rájula. The population according to the census of 1872 was 3494 souls, but increased to 3690 in 1881. It is a place of great trade, and is one of the centres whence Bábariávád is supplied with grain and other necessaries. The Rájula building stone is of excellent quality, and has been largely used of late years, both at Bhávnagar itself, and at other places within the state limits. The merchants of Rájula are rich and enterprising, and the principal houses at Mahuva

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and Kundla have branches here. The export trade consists chiefly of cotton and building stone, and the imports of grain, timber, and cotton piece goods. The workmanship of the Rájula goldsmiths is locally highly esteemed. About seven or eight miles north-east of Rájula lies the long hill called the Bábariádhár. This *dhár* or hill is 452 feet high at its south-west limit, and 569 feet high at its north-east point. It is about 4½ miles long, and is covered with low jungle. Till about 25 years ago, it was a favourite haunt of the lion. The village of Bábariádhár lies at its foot at the north-east extremity, and Barbatána at its south-west point. There is a rough stone fort and a tank on the summit of the hill. The hill forms a striking object in the landscape.

RÁJULA.

Ra'mpura is the chief town of a *mahál* or revenue sub-division under the Wadhwán state. It is situated about six miles north-east of Sáela and ten miles south-west of Wadhwán. The soil is exceedingly fertile as far as the production of cotton is concerned. The town is surrounded by a wall and is wealthy and flourishing. There is a very interesting inscription in the Rátba well in the old waste site of Rátba. It is dated *Samvat* 1538 corresponding to A.D. 1482 and mentions that the then Sultán of Ahmadabad was Mahmud Begadha, the chief of Kuva was Wághji, the *thánahdár* of Jhinjuváda was Khán Alu Khán, and the ruling Parmárs were Laghdhirji and Hádi. This inscription is a very useful check on the contemporaneous history of the province. The nearest railway station is that of Wadhwán on the Bhávnagar-Wadhwán railway. There is a vernacular school here. The population of Rámpura according to the census of 1872 was 2506, and according to that of 1881 2623 souls.

RÁMPURA.

Ra'mpura. This village is three miles south south-west of Bherái. The population in 1872 was 784, but diminished in 1881 to 663 consequent on the famine of 1878-79. The deserted site of the old village of Malikpur is situated near the present village of Rámpura and is said to have been the seat of a Rajput chief. There is a *sati's* memorial-stone near the site of Malikpur about which they say is the memorial stone of a Bráhmani who immolated herself alive on the funeral pile because the Rája persecuted her husband and endeavoured to levy taxes from his land. Before mounting the funeral pile the *sati* cursed the chief, and he was shortly slain and his capital became a ruin. Rámpura is said to have successfully withstood two attacks, first when Lonia and Vira of the Vágh clan of Áhirs repulsed an armed band from the village of Mundia. A local poem commemorates this exploit and styles these brethren as sons of Háda and grandsons of Kumbha. Afterwards, when the Khumáns of Chhelna and Bhamodra attacked Rámpura, they were beaten off with much loss by Jamádárs Laving and Abdullah. The Junágad Darbár rewarded these Jamádárs handsomely on this occasion. Jamádár Laving had a daughter named Rehmatbái who married a husband named Yákub. Her son Áhmad is alive at this day. There is an old temple of the Cháchuda Mahádev on a height overlooking the sea. The lands of Rámpura reach the sea-shore and are immediately opposite to the Shiál Island. The river Dhántarvadi flows near the village and retains water

RÁMPURA.

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throughout the entire year. Another deserted site called Málvada is to be found in the lands of Rámpura. The population of Rámpura consists chiefly of Áhirs. The Dhantarvadi river flows into the sea just below the headland which is crowned by the temple of the Cháchuda Mahádev.

RÁMPARDA.

Ra'mparda is a separate tribute-paying state in the Jhálávád district, and subordinate to the Chotila *thánah*. It is a holding of the Karpada Káthis. It is eighteen miles north-east of Chotila and seven miles west of Muli. The population of Rámparda according to the census of 1872 was 56, and according to that of 1881 423 souls.

RÁMANKA.

Ra'manka is a separate tribute-paying state in the Gohilvád district and subordinate to the Chamárdi *thánah* from which it is distant about thirteen miles to the north-west. It is seven miles to the north of the Dhola junction station and one and a half miles north-west of the Ujaláv railway station. The *tálukah* consists of but the one village of Rámanka and the *tálukdárs* are Gohil Rajputs and Bháyád of Bhávnagar. The population of Rámanka according to the census of 1872 was 503, and according to that of 1881 509 souls.

RÁN.

Ra'n. This village belongs to the Bhátia sub-division of the Khambhalia *parganáh*, and is about eight miles to the north-west of Bhátia and about two to the south-west of Nandána. The population according to the census of 1872 consisted of 1024 souls and it had increased to 1323 by the census of 1881. Near this village *mag-máti* (a kind of clay) is found. It is largely used for washing the head and hair, and also for plastering the interior of houses. Rán is famous for its iron ore which used to be worked into iron at Ránpur, &c.; but the manufacture is now discontinued. The quality of the iron is very good. The village of Rán is famous for having been the dwelling place of Jamdagni Rishi in ancient times. He resided here with his wife Renuka. Her sister named Menuka was married to Sahasrárjun who was a Rája of Northern India. On one occasion this great Rája came to Rán and encamped there on his way to Dwárka with a large camp and train of servants, soldiers, &c. On hearing of this Renuka wished to go and visit her sister, but her husband asked her how she could go in her plain clothes to visit a Ráni who would be very grandly dressed. On her persisting however he furnished her with a magic car drawn by splendid horses, and excellent garments, and she paid a visit to her sister. Here her sister's husband jestingly asked her to give his entire camp an entertainment next day. She told her husband, and he by beseeching Indra obtained all the necessary supplies from his cow. When Sahasrárjun heard this, he sent his wife Menuka to ask for the cow, but Renuka refused to give it. Sahasrárjun then tried to take it by force. The name of this cow was Kámdurga that is 'desire fulfilling.' When Sahasrárjun's men tried to seize the cow, there issued from it divers Asurs such as Patháns, Kuraishis, Mevátis, and Romis. These defended the cow. A great battle ensued and numbers fell on both sides. The Rishi's son Pharashrám now returned home. His father told him to kill his mother as she had caused all this strife. He did so and then slew Sahasrárjun and

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routed his army. Afterwards he restored his mother to life. The blood which flowed at the battle fought here was so much that the river became in flood, the corpses were so numerous that the river Renuka is during the latter part of its course, *i.e.* from the spot where it crosses the highroad to Dwárka, to the sea, called Dhandh or corpse-washer; from this spot on the Dwárka highroad to the Rámeshvar Mahádev's temple it is called the Renuka; and from this point to its source it is known as the Limbdi river.

RÁNPUR.

Ra'npur is situated on the west of the Bárda range at the foot of the Málik and Kán Miro hills, and was formerly a Jethva holding. It is now the chief town of the *mahál* of the same name under Navánagar. The population by the census of 1872 was 729 souls, but this number sank to 551 in 1881 consequent on the famine of 1878-79. There is a famous pass into the hills from Ránpur called the Gor-no-Gálo up which a single horseman can ride with difficulty. Good rice-land exists near Ránpur, and even in the stony ground near the hills, trees grow luxuriantly.

RÁNPUR.

Ra'npur about twelve miles to the north-east from Junágad, is the seat of the branch of the Bábi family sprung from Muzafar Khán and Fatehyáb Khán. These persons rebelled against the Nawáb Mahábat Khán I. but were worsted. Eventually, on condition of resigning all claims to the *gádi*, they received Ránpur in *jágir*. These Bábis are not of the Junágad line. They are the offspring of Sher Khán brother of Salábat Khán, while the Junágad line are the offspring of Sher Khán son of Salábat Khán. Ránpur is situated on the bank of the Uben river and the climate is good. The population according to the census of 1872 was 2132 souls and increased in 1881 to 2700.

Ra'npur. *See* Ahmadabad Statistical Account.

RÁNÁVÁV.

Ra'na'va'v. This village is situated about ten miles to the eastward of Porbandar. It had a population of 2870 by the census of 1872, which decreased in 1881 to 2256 souls owing to the famine of 1878-79. Ránáváv is a fairly old village and is said to have been populated about five or six hundred years ago by Rána Bhán Jethva. This Rána built a famous well with steps about two and a half miles from Ránáváv called the Bhánáváv. Ránáváv used to be famous for its iron works, the ore was found at a place called Dalkhán about two miles south of Ránáváv. These works have been discontinued for about the last fifty years. The iron made here used to be called locally *dhundhva-nu lohodu*. There were also two manufactories of country paper formerly at Ránáváv, but they are now no longer in existence. And there used also to be soap and country cloth (*pánkoru*) made here, but these industries have now been discontinued.

RÁNDHIA.

Ra'ndhia is a separate tribute-paying state consisting of the one village of Rándhia. It is subordinate to the Bábra *thánah*, from which it is distant about eighteen miles to the south-west. It is about six miles south-west of the railway station of Chital and about twelve miles north-east of that of Kunkáváv. It is about ten miles north-west of Amreli. The *tálukdár* is a Syad. The population according to the census of 1872 was 644, and according to that of 1881 539 souls.

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RÁNIGÁM.

Ra'niga'm is a separate tribute-paying state under the Chok *thánah*. The *tálukah* consists of the one village of Ránigám. The *tálukdárs* are Khumán Káthis and Sarvaiya Rájputs. It is situated about six miles north-west of Jesar, ten miles west of Chok, and eight miles west of Háthasni. The population according to the census of 1872 was 1104, and according to that of 1881 686 souls.

RASHNÁL.

Rashna'l is a separate tribute-paying state under the name of Rashnál Pipalva. The *tálukah* consists of these two villages in the Gohilvád district. The *tálukdár* is a Parbhu by caste, and is a descendant of the famous Gáikwári leader Bábáji A'páji who acquired this holding. The manager of this estate enjoys jurisdiction of the fifth class, the *tálukdár* himself residing at Baroda. He is also *tálukdár* of Vithalgarh in Jhálávád. Rashnál lies about thirteen miles east and Pipalva fourteen miles south-east of Bábra. The nearest railway station is that of Dhasa, which is about four miles distant from either village. The population of Rashnál according to the census of 1872 was 1012, and according to that of 1881 1000 souls. The village was plundered by the Vághers in A.D. 1867.

RATANPUR

Ratanpur Dha'manka. This is a separate tribute-paying state of the Gohilvád district and subordinate to the Chamárdi *thánah*. The *tálukah* consists of three villages, viz. Ratanpur, Dhámanka, and Jalálpur. The *tálukdárs* are Gohil Rájputs and Bháyáds of Bhávnagar. Ratanpur lies five miles north and Dhámanka six miles north-east of the Dhola Junction railway station, and is close to the new station of Sanosra on the Bhávnagar-Gondal Railway. They are situated on the southern and northern banks of the Kálobhár river respectively. The population of Ratanpur and Dhámanka according to the census of 1872 was 526 and 232, and according to that of 1881 513 and 223 souls respectively.

RÁVALIÁVÁDAR.

Ra'valia'va'dar. This village is situated about eighteen miles south-south-west of Dhrángadra, and about twenty-two miles south-east of Halvad. The river Phalku takes its rise in the lands of this village. The villagers are principally Rávals by caste and the village is said to have been populous at the time when Ra Noghan of Junágad invaded Sind. On this occasion a Chárán female named Varudi entertained Ra Noghan and his army, and in reward for her hospitality Ra Noghan bestowed on her the twelve villages of Rakhai, Rávaliávadar, Kalnial, Kántrodi, Gajanváv, Gohogir (now called Nárichána), Tunván (now called Vántávadar), Mahiyáni, Megám, Dhanála, Chádhara, and Tikar. She refused them for herself but eventually her nephew Sákhdo accepted them and gave them away to the Rávals. Afterwards they fell under Dhrángadra and Rávaliávadar was granted by Ráj Ráisinghji to his second son Jijibhái in appanage. On his line dying out without issue male, Rávaliávadar reverted to the state. The population of Rávaliávadar according to the census of 1881 was 776 souls.

RÁVAL.

Ra'val, the chief town of the *mahál* of the same name, is a thriving little town, situated on the Vartu river. Low lying land of great extent in its vicinity is watered by the Vartu, and large crops of rice raised thereon. The population of Rával was 2964 according to the census 1872, and this amount swelled to 3067 in 1881. Rával

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is about twenty miles from Porbandar and lies a little to the west of north of that town.

RIBDA.

Ribda is a village belonging to the Gondal state. It is situated twelve miles north of Gondal and the same distance south of Rájkot. A good *dharmshála* is built here. Ribda is situated close to the Sardháridhár, a long trap dyke, which is a famous watershed in the province. All rivers rising to the north and near this *dhár* flow into the Gulf of Cutch, but those which rise south of it flow into the Indian Ocean. The population of Ribda according to the census of 1872 was 624, and according to that of 1881 717 souls.

ROHISA.

Rohisa. This village is situated about eight miles to the east of the town of Una, and about half a mile from the sea-shore. The population according to the census of 1872 was 995 and according to that of 1881 869 souls. This diminution is due to the famine of 1878-79. The population consists chiefly of Vája Rajputs, Bháts, and others. It was here at Rohisa that the famous Uga Vála was slain by order of Ra Kavát of Junágad and his memorial-stone stands to this day on the Chitrásar boundary. This memorial-stone does not exactly face the east as is the invariable custom, but is bending forward. It is said that Uga Vála's sister came to visit her brother's memorial-stone, but could not distinguish which was his out of the group at this spot. In her grief she implored her brother to give some sign which was his memorial-stone, and on this Vála Uga's *páliyo* is said to have bent forward in her direction as though to greet her. It is still in this position. In former times the Gáriádhár chieftain's maternal uncle lived at Rohisa and endeavoured to conquer Gáriádhár. Hence the Gáriádhár chieftain took an oath never to mount the *gádi* until he had conquered Rohisa, but he never was able to do so, hence in order to keep his oath a stone was brought from Rohisa at the time he ascended the *gádi* as a token that Rohisa was conquered though in fact this was not the case. Ever since this when a Pálitána chieftain mounts the *gádi*, a stone is brought from Rohisa. Ladho Vájo is said to have brought a large stone hither from Gáriádhár and this stone is built into the raised platform in front of the *chora*, or village guest-house. The Chitrásar lake lies about three miles to the north of Rohisa. The legend about it is very curious. It is said that a strange merchant came to trade at Rohisa with an exceedingly intelligent dog called Chitro. He purchased goods to a large amount from a Vánia on credit and when asked for security offered to leave his dog. The Vánia agreed, and the stranger departed having strictly enjoined his dog not to leave the Vánia until he should return. The dog stayed accordingly, and soon became a universal favourite. After a month or two a burglary was committed at the Vánia's house and much property was carried off, but Chitro made signs to the people to follow him and led them into the jungle to a spot where he stopped and began to scratch. The Vánia had the ground dug up and found all his stolen property. On this he was very pleased and declared that the dog had defrayed his master's debt. He wrote therefore a receipt for the money due to him by the stranger and an account of what had happened and tied it round the dog's neck

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ROHISA.

and told him to go and seek his master. The dog set out but had not gone many miles when he met his old master who was on his way to Rohisa to pay his debt. His master seeing his dog coming in the distance thought he had been faithless and had left the Vánia. When the dog came up to him, he cursed him, and said 'Thou wast faithless, but I came.' On hearing this reproach the dog fell dead. His master now for the first time perceived the note tied to his neck, and reading it, understood how nobly the dog had behaved and how unworthily he had rewarded him for his goodness. Then he wept bitterly and caused the Chitrásar lake to be excavated and built round at the spot where the dog fell dead and on the little island in the lake he built a temple in which he placed the dog's image, which is there to this day. Afterwards a village was founded near the tank, which was called Chitrásar also after this small lake.

ROHISÁLA.

Rohisa'la is a separate tribute-paying *tálukah* under the Chok *thánah* from which it is distant five miles to the north-east. It is situated on the northern bank of Shatrunji river. The *tálukdárs* are Sarvaiya Rajputs. The population of Rohisála according to the census of 1872 was 557, and according to that of 1881 354 souls.

ROHISÁLA.

Rohisa'la lies about sixteen miles to the south-east of Botád. The population consisted of 1729 souls according to the census of 1872, but this number decreased to 1658 in 1881 owing to the ravages of the famine of 1878-79. The village is an ancient one, and is situated on the bank of the Pádalio river. There is a curious legend told about certain Chárans of Rohilsála, who are said to have lived in the time of one of the kings of Valabhi named Siláditya. One Mámadio Chárán of Rohisála is said to have been a great favourite with king Siláditya, who was so attached to him that he always had the Chárán sent before him when he woke, so that he might see his face in the morning. Mámadio gradually began to presume on the king's regard for him, and commenced to meddle in state affairs, at which the ministers were much annoyed. As, however, they did not dare to openly attempt to ruin him, they told the king that as Mámadio was childless it was unlucky to see his face first of all in the morning. When Siláditya heard that Mámadio was childless he took a dislike to him and dismissed him from attendance on him. Mámadio being much grieved enquired what had caused the king to change his mind, and heard at length that it was on account of his being childless. He now left Valabhi and betook himself to a shrine of Káli Máta and there practised great austerities. Finally, he prepared to sacrifice himself to the goddess, but she appeared to him and told him that his two wives Lásbái and Devalba would bear him many children. He accordingly returned home to Rohisála and in due time his wife Lásbái bore him six daughters, namely, Khubdi, Khokán, Jográi, Totali, Beri, and Vánkol, and one son named Jhánkho. Devalba also bore him seven daughters, Ávad, Jod, Chánchi, Ánsi, Melri, Gogal, and Khodiár, and one son named Merákhio. King Siláditya had a very fine male buffalo, of which he was very fond. Ávad and her sisters were *jognis*, and they stole this buffalo and drove him to a spot near

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Rohisála and there killed him, and were boiling his flesh in a large pot, when the king came there. He accused them of stealing his buffalo. The sisters replied that they knew nothing about the buffalo, and that they were simply dyeing their clothes. The king examined the pot, and instead of flesh saw clothes therein. But as he also saw the gold nose-ring of his buffalo lying there, he suspected the guilt of the sisters and ordered his men to burn the seven sisters alive together with their brother. His men forthwith prepared a pile and placed the seven sisters and their brother thereon and set it on fire. Then the sisters cursed king Siláditya, and told him that he should ever be childless. As king Siláditya returned to Valabhi, he passed on his way the Pándhára *talávi*, near Ningála, and there to his astonishment he saw these very same seven sisters and their brother bathing. Seized with remorse he implored their pardon and begged them to recall their curse. The sisters forgave him, and recalling their curse said, 'You will indeed have children, but they who do not leave their caste will be childless.' Some of the bards say that the Káthis are offspring of king Siláditya by some foreign woman, and that all of his race died childless, excepting the branch of Dhánk. The seven sisters are all worshipped at different places. The shrine of Ávad is at the Pándhara *talávi* at Ningála. The shrines of Khodiár are very numerous, but there is a celebrated one near Rájpura in the Bhávnagar territory, and there is another between Jalálpur and Mándva. But though Khodiár's shrines are the more numerous, the fame of Chánchi is perhaps more widespread, and she has given her name to the Chánchái hill in the Gir forest, if not to Chánch village on the southern seaboard. There is a good Darbári *utára* here and a vernacular school.

Rozi

Rozi is a small shrine sacred to a Chárun female. It is usually known as Rozi Máta. It lies about eight miles north of the town of Navánagar on the southern shore of the Gulf of Cutch. It occupies a very cool and healthy position. There is a *darbári* house near the temple. A light-house has been recently placed here which is useful to vessels making the Beri Bandar creek or travelling further up the gulf to Jodia or elsewhere. It is said to have been named after a Chárun woman who resided there. A Kunvar of Nagar called Jiyoji son of Jám Rával who was hunting here chased a *roz* (*Nylghai*) which took shelter at the Chárun's *nes*. The Chárun woman refused to surrender it, and on its being forcibly killed, cursed its slayer who died shortly after from a fall from his horse. The woman committed *trága* or suicide, and has since been worshipped as the Rozi Máta or Nylghai Mother. This shrine is specially held sacred by the chieftains of Navánagar, and by the goldsmiths of that town.

Sáela

Sa'ela is a separate tribute-paying state possessing third class jurisdiction. The *tálukah* consists of thirty-eight villages, and its annual income is about Rs. 60,000, not including the income of Bháyád or Mulgrásiás. The present *tálukdár* is styled Thákor Sáhib during his lifetime. He is by caste a Jhála Rajput and a Bháyád of Dhrángadra. Sáela has a brisk trade in cotton and grain. The town is situated on the bank of a large tank called the

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Manasarovar, the excavation and building of which is popularly attributed to Sidhráj Jayasing, the celebrated sovereign of Anhilváda. Sáela lies about sixteen miles to the north-west from the Chuda railway station, and sixteen miles south-west of Wadhwán camp, and eighteen miles south-west of Wadhwán city station. It is mentioned as a *parganah* of Jhálávád in the Ain-i-Akbari. In the eighteenth century however it had fallen into the hands of the Káthis and in A.D. 1750 was in the possession of the Karpada and Khavad Káthis. At this time Ráj Sáhib Ráisingji was chief of Halvad. He had seven sons, Gajsingji who succeeded him, Sheshábhái, Meruji, Ajábhai, Kaslábhai, Nathubhái, and Ásábhai. Sheshábhái and Meruji received between them the *tapa* of Máthak, including the villages of Chupni, Rátábhe, Vánkia, and Dungarpur. Sheshábhái's mother was dead, but Merubhái's mother was alive. One day a servant of Merubhái's struck a servant of Sheshábhái's on which Sheshábhái chastised Merubhái's man. Seeing this Merubhái's mother feared lest Sheshábhái, who was of an arrogant and haughty temper, might one day deprive her son of his *grás*. She therefore showed but little kindness to Sheshábhái, who to reassure her resigned his share in Máthak, and went into outlawry against Dhrángadra and obtained from that Darbár the village of Nárichána in *grás*. At this time Gajsinghji, elder brother of Sheshmálji, ruled at Halvad, while his Kunvar Jasvantsinghji and that prince's mother Jijiba governed Dhrángadra. When the Bái and her forces were absent at Varsoda, Sheshmálji took Dhrángadra. Previous to this he had occupied Halvad, but had been forced to quit by Kalábhái of Bávli and Gajsinghji. He now defended Dhrángadra successfully from Bái Jijiba who had called to her aid the Kasbátis of Viramgám and Dholka. But at this juncture Bhagvantráv, the Peshwa's lieutenant, entered Jhálávád to collect tribute, and Jijiba obtained not only his aid but also that of the Bábi of Rádhanpur. They all now besieged Dhrángadra. Sheshábhái was now forced to surrender Dhrángadra and agreed to do so on condition of Nárichána and Liya being granted to him as *grás*, and that he and his men should be permitted to depart with all the honours of war. The terms were agreed to, and he departed and surrendered the town. In the above warfare the Sáela Káthis had fought against Sheshábhai; he therefore resolved to conquer that town and accordingly made a sudden attack upon it and took it in A.D. 1751. Afterwards he made Sáela his head-quarters and thence conquered much of the surrounding country. He died in A.D. 1794 and was succeeded by his son Kákobhái, also called Vikmátsing. Sheshábhái had a son Vajobhai, who, with Jethibhái and Alubhái sons of Kakobhái, received Nárichána in *grás*. In Kákobhái's time Colonel Walker made the permanent settlement of the tribute of the Káthiáwár chieftains. Kákobhái led a peaceful life and died in A.D. 1813 and was succeeded by his son Madársing *alias* Vakhatsing who however died the same year and was succeeded by his son Átobhái. Átobhái's brothers Chándoji, Bhároji, and Ráisingji received in *grás* the villages of Khántri and Náldhari. Átobhái was succeeded by Sheshmálji II. (also called Bápji) in A.D. 1837. This Sheshmálji's

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son Harising received Aya Derivála in *grás*. Sheshmálji died in 1839 and was succeeded by Keshrisingji, the late chief, who was both able and intelligent. His only son, named Vakhatsingji, succeeded him. He is now thirty-six years of age. The eldest son of Vakhatsingji, named Madársingh, is at present attending the Rájkumár College at Rájkot.

SÁELA.

Sáela is famous for the temple of Rámchandar built by Lála Bhagat, a celebrated Vánia saint who flourished in the beginning of the present century. Here provisions are daily distributed to travellers, ascetics, and others. So famous is the reputation of Lála Bhagat that Sáela is often familiarly called the Bhagat's village. There is a school and dispensary at Sáela and the usual official buildings, also a post office. The tank is a very fine one, and is generally fairly stocked with duck in the cold weather. The population of Sáela according to the census of 1872 was 6623, and according to that of 1881 6488 souls.

SÁKARIA.

Sa'karia was a separate tribute-paying *tálukah* in the Bábariávád district, but is now under the jurisdiction of Junágad. The Grásiás are Bábriás of the Varu tribe. Sákaria is about eight miles north-west of Jáfarabad. The population according to the census of 1872 was 62, and according to that of 1881 55 souls.

SALÁYA.

Sala'ya is the port of Khambhália from which town it lies about eight or nine miles to the northward. It is situated on the creek of the same name. The population of Saláya was 2757 according to the census of 1872 and 2773 according to that of 1881. The port of Saláya was classed amongst the regular harbours (*bandars*) by the Moghal government, and appears in the list of ports in the Mirat-i-Áhmadi, as belonging to the Sarkár of Islámnagar (Navánagar). It is probably the best port with the exception of Bombay and Karáchi on the west coast of India. The port has two entrances, one between Kárumbhár Island and the mainland, and the other between Kárumbhár and Dháni Bet. The former is narrow but deep, and the latter is about a mile broad. The harbour is perfectly sheltered on the east and north-east by Nárera Bet and Kárumbhár Island, and to the west and north-west by the Dháni Bet. The Kárumbhár Island is a coral island surrounded by a reef which drops down into deep water, the highest part of the island is the shore where the blown sand has accumulated and formed sand hills. The centre is a mangrove swamp, or in parts plain sand perforated by creeks, and overflowed at high water. A little arable land is to be found at the south-east corner, which is cultivated in the rainy season by Vághers from the mainland. A light-house of coral has recently been built by Mr. Walter McClelland, the able civil engineer of the state, at the north-west corner of the island. Both the shore of the mainland, and the Dháni and Nárera Bets are fringed with large coral reefs, and these reefs extend along the shore to the eastward as far as the entrance to the Bedi creek, Pirotan Island at the mouth of the creek being a coral island. The reefs of coral are covered with lovely anemones and living coral where they have not been covered with mud. All these reefs seem to have been during the last few years much covered with mud which kills

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SALÁYA.

the coral, but affords nourishment to the mangrove which grows readily thereon. There can be no doubt but that consequently these reefs are so far rising and the sea is being confined more each year to the channels between the islands. Much grain is imported or exported from Saláya according as the harvest in Hálár is good or otherwise, but the main exports are *ghi* which is usually sent to Mándvi in Cutch, and cotton which goes to Bombay; and the principal imports are cotton seed, dates, and timber, of which the cotton seed is imported from the Gujarát ports; the dates come from Basrah and Muskat; and the timber from the Malabár Coast. The entire shore from Navánagar to Saláya, including the islands in the gulf, are covered more or less with mangrove. This useful growth supplies the coast population with firewood, and the cattle, especially camels, with fodder, and serves to bind together and consolidate the mud and thus reclaims to a certain extent land from the sea. The effect of these groves of mangrove in delaying the tidal waves and in causing silt to be accumulated must be considerable. If it were preserved or if at all events a fringe were preserved along the shores of the creeks it would both mark out the water-way and help to confine the sea water to these useful and sheltered water-ways. The inhabitants of Saláya say that the water in the creek appears to be pushing its way further inland of late years. Although at present the trade of Saláya is not very great, yet owing to the excellence of the harbour it would make a very good terminus for any further extension of the railway. The trade of inland parts of India would be attracted hither, and might be shipped from this port to Europe direct, and in like manner goods might be exported from Europe to Saláya and sent thence upcountry. Saláya is only about forty miles distant from Dwárka, and if the railway were brought to Saláya there can be no doubt but that pilgrims to Dwárka would be conveyed along this line in considerable numbers. There is a post office and vernacular school in Saláya and a *mahálkari* or subordinate revenue officer, and a *nyáyádhish* or assistant judge have their head-quarters here. An excellent marine survey of the harbour of Saláya has been made by Commander Dundas Taylor of the Marine Survey Department.

SAMÁDHIÁLA-CHARAN-NU.

Sama'dhia'la-Cha'ran-nu is a separate tribute-paying *tálukah* of one village in the Gohilvád district under the Chamárdi *thánah*, from which it is distant about twenty-eight miles to the west-north-westward, and about two and a half miles from the southern bank of the Kálobhár river. The *tálukdárs* are Chárans. It is eighteen miles to the north-west of Dhola junction, and eleven miles west of Ujalváv station on the Bhávnagar-Wadhwán Railway. The population of Samádhiála according to the census of 1872 was 305, and according to that of 1881 135 souls.

SAMÁDHIÁLA CHABHÁRIA.

Sama'dhia'la Chabha'ria is a separate tribute-paying state in the Gohilvád district, subordinate to the Songad station from which it is distant about eighteen miles to the north-west. The *tálukah* consists of two villages. Samadhiála lies on the southern bank of the Kálobhár river. The *tálukdárs* are Gohil Rajputs and Bháyád of Láthi. It is five miles to the north-west of Dhola

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junction and four miles south-west of Ujalváv station on the Bhávnagar-Wadhwán Railway. The population according to the census of 1872 was 796, and according to that of 1881 689 souls.

SAMÁDHIÁLA KHUMÁN-NU.

Sama'dhia'la Khuma'n-nu is a separate tribute-paying *tálukah* under the Chok *thánah* of the Gohilvád district. It is about eight miles west of Chok and about a mile to the north of the Shatrunj river. The *tálukah* consists of but one village. The *tálukdárs* are Sarvaiya Rajputs and Khumán Káthis. It is about fourteen miles west-south-west of Pálitána. The population of Samádhiála according to the census of 1872 was 697, and according to that of 1881 957 souls.

SAMLA.

Samla is a separate tribute-paying *tálukah* in the Jhálávád district and subordinate to the Bhoika *thánah*. The *tálukah* consists of the two villages Samla and Jansáli. Samla is situated five miles north-west of Limbdi and eight miles south-east of Wadhwán city. The nearest railway station is that of Khárva which lies four miles distant to the westward. The *tálukdárs* are Jhálás and Bháyád of Limbdi. The population of Samla according to the census of 1872 was 901, and according to that of 1881 757 souls.

SANÁLA.

Sana'la is a separate tribute-paying state under the Chok *thánah*, from which it is distant about four and a half miles. It is three miles east of Jesar. The *tálukah* consists of but the one village of Sanála. The *tálukdárs* are Sarvaiya Rajputs. The population according to the census of 1872 was 715, and according to that of 1881 500 souls.

SÁNA CAVES.

Sa'na Caves. The Sána hill is sixteen miles north of Una, one mile north of Vánkia, and ten miles south-west of Dedán. Close to the hill flows the Rupen river. Both sides of the hill are perforated by numerous Buddhist caves. There are about sixty caves in all and there was evidently a large and flourishing monastery here. It seems possible, if not probable, that these Sána caves are the Buddhist convent founded by Dudda, daughter of the sister of king Dhruvasena I. of Valabhi. See also Dunddás. The caves are well supplied with little tanks of water and the architecture is very simple, there being scarcely any tracery or ornamentation in any of the caves. There are no inscriptions hence it is difficult to assign an exact date to these caves, but they probably belong to the same period as those of Talája.

SANES.

Sanes is one of the chief villages in the district called Bhál, which lies immediately south of Nalkántha. It has been overflowed by the sea in quite recent times, and the salt water only retired since the commencement of the eighteenth century. But since the commencement of the present century its retreat has been most marked, and the consequence has been that the Bhál district has yearly become of more value. This has specially been the case during the last twenty years, and now the Bhál villages are yearly more prosperous and populous. The great want in the Bhál is sweet water. The Bhál district is famous for its *chásia* wheat, of which an acre will yield in a good year 12½ Bengali *mans* or nine cwts. This district, like the Khára Pát, will produce good crops

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with a minimum of rain. The average yield of an acre of Bhál land in a good year is wheat as above; cotton, two Bengali *mans* of cleaned cotton; *bájro* 6¼ Bengali *mans*; *jovár* 4½ Bengali *mans*. The *bájro* of Sanes is specially famous. The average rainfall of the Bhál district for the last ten years may be roughly stated at twenty-one inches annually; a great quantity of excellent grass is produced in the Bhál. The quality of this grass is very superior to ordinary grass.

SANOSRA.

Sanosra is situated on the high road from Rájkot to Songad station, from which last it is eight miles distant in a north-westerly direction. There is a good traveller's bungalow and *dharmshála* at Sanosra, and it is also a station on the Bhávnagar-Wadhwán main line. There is a telegraph office here, and the population according to the census of 1872 was 1118 souls. There is a neighbouring shrine in the hills called the Sándhera Mahádev, the legend being that in Muhammadan times certain Musalmáns pursued and killed one of the sacred bulls. The animal after losing its head fell in front of the temple, and was there miraculously changed into stone.

SÁNTHLI.

Sa'nthli is the name of a separate *mahál* of the Navánagar state. It comprises the holdings of the Vála Káthis under that state. These consist of the villages of Sánthli, Jhundala, Madhra, Ránparda, Meghpur, Dodiála, Kantolia and Verával. These villages were shared with Navánagar by the Káthis, and the revenue management was one of the most complicated, and at the same time unsatisfactory in the province. Recently however the interests of the Grásiás and Darbár have been disentangled by the Rájasthánik Court, and the Grásias have been allotted land to be held in severalty in compensation for their miscellaneous rights, a course which has proved equally acceptable to both Darbár and Grásiás. The Grásiás are Vála Káthis and their ancestors originally resided at Devlia now under Jetpur. Sánthli was originally a Sarvaiya holding, held by the Sarvaiyas of Vasávad. Afterwards when the province was governed by the Muhammadans a *thánahdár* resided at Vasávad and governed the *parganáh*. But after the dissolution of the Moghal power, the Káthis overran the centre of the province, and the Mokáni branch of the Válás conquered Sánthli and its villages originally belonging to the Sarvaiyás as well as other villages in which were Kánáni Mulgrásiás, *i.e.* Vála Káthis of the Kánáni sub-tribe and erected them into a small principality. Subsequently in A.D. 1806-7 they wrote over a share in their possessions to the Navánagar Darbár. We have therefore in the Sánthli estate (1) the original Sarvaiya and Kánáni Mulgrásiás, (2) the Mokáni branch of the Vála Káthis, and (3) the Navánagar Darbár. The population of Sánthli according to the census of 1872 was 1482 and according to that of 1881 1314 souls. Sánthli is situated ten miles south-west of Atkot, fifteen miles north-west of Chital railway station, and four miles north of Vasávad of which *parganáh* it was originally a village. The soil of Sánthli is fertile, and the Bhadar river flows within a few miles of the village.

SARA.

Sara is the chief town of the *mahál* or revenue sub-division of this name under the Sáela state. There are a group of twelve

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villages subordinate to it. It is situated fifteen miles south of Halvad, thirty miles north-west of Sáela, and twenty miles north-west of Muli. Sara was conquered by Sheshmalji from the Bháthi Rajputs, who state that they accompanied the Sodha Parmárs from Nagar Parkar. Sara, after the expulsion of the Parmárs from Chotila and the neighbourhood, remained in the hands of the Bháthis subject to the Muhammadan government, who had a *thánáh* there; after their power declined, the Bháthis became more or less independent and were conquered by Sheshmalji in about A.D. 1765. There is an interesting inscription in the Gebal Shah Mosque of A.H. 1139 (A.D. 1726) of the time of the Emperor Muhammad Sháh. The population of Sara according to the census of 1872 was 1883, and according to that of 1881 1922 souls. Hares abound at Sara.

SARA.

Sarafdar, classically Sarafdad, is the chief town of a *mahál* or revenue sub-division of the Dhrol state. It is situated on the eastern bank of the Dondi river and is a flourishing town. It is twelve miles west-north-west of Rájkot. It is six miles south of Pardhari and twenty miles south-east of Dhrol. Jám Jasáji seized this town, but was compelled to restore it to Dhrol by the treaty of the 23rd February 1812. Sarafdar is famous for its manufacture of country padlocks. The town is surrounded by a fort and the chief has a nice residence there. The population of Sarafdar according to the census of 1872 was 1564, and according to that of 1881 1551 souls.

SARAFDAR.

Sarhda'r is the chief town of a *mahál* or revenue sub-division of the Rájkot state, which is indeed usually called Rájkot Sardhár. It is situated on the Rájkot-Bhávnagar road, and has a large and fine tank. There is a traveller's bungalow and *dharamshála* at Sardhár. The town is surrounded by a fort. Sardhár is said to derive its name from the celebrated Sardhári Dhár a long trap dyke which is one of the principal watersheds of the centre of the province. As the town was at the head (beginning) of the *dhár* or dyke it was called Sardhár or head of the *dhár* or dyke. Sardhár is said to have been a conquest of Lákha Phuláni, but this is merely a tradition. It was certainly held by the Vághelás for many years and was in their possession at the time of Akbar. Sardhár is described in the Ain-i-Akbari as being a possession of the Vághelás. But it was conquered from them owing to their constant raids by the Muhammadans, who placed a strong *thánáh* there. Afterwards the Khácher Káthis of Bhádla on the dissolution of the empire conquered the town, but were unable to retain it and they were forced to yield it to Thákor Ranmalji of Rájkot who with the aid of Tejmálji of Kotra Sángáni conquered the place, and established himself there. Tejmalji on account of his aid in the conquest of the town acquired the Kotra Páti there. Sardhár is about fifteen miles south-east of Rájkot and fourteen miles north-west of Átkot. Sardhar is famous for iron oil vessels manufactured by the local smiths. The population according to the census of 1872 was 2922 and according to that of 1881 was 2805 souls. The chief building is a nice new mansion on the bank of the tank. There is a school and post office here.

SARDHÁR.

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SARSAI.

Sarsai is the chief town of the revenue sub-division of this name belonging to the Gondal state. It is situated on the southern bank of the Dhráfad river which further on near Rináli after joining the Ambájar falls into the Ojhat, a confluent of the Bhádar. Good building stone (limestone) is found in the Sarsai lands. Good sugarcane and grain grow here. Sarsai is a great market for firewood which is procured from the Gir forest. The Sarsai *tapa* originally belonged to the Selárka Káthis, who had written over half of their lands to Junágad. But Kunbhoji in about A.D. 1782 (*Samvat* 1838) obtained the Junágad share in payment of his loan of *koris* 3,00,000. The Selárka Káthis had previously in *Samvat* 1834 (A.D. 1778) written over most of their shares to Gondal. Sarsai is about twenty-four miles south-east of Junágad and fourteen miles south-west of Mánikváda station. The population according to the census of 1872 was 1431, and according to that of 1881 1742 souls. The following eight villages compose the Sarsai *mahál*: Sarsái, Chámparda, Bhaláni-Monpuri, Khijdia, Ghantian, Dádar, Moti Ratáng and Vájdi. There are also the waste sites of Kanjarda, Itála, and Gorakhnámu. There is a small interior fortlet and the town is now being surrounded by a wall. A vernacular school exists here.

SARVA.

Sarva, formerly the chief town of the holding of the Sarvaiya Rajputs (a branch of the Chudásamás of Junágad) and the name of a *parganah* under the Moghal Government, is now a village under the Paliyád *thánah*. It is situated on the southern bank of the Goma river which flows into the Suk Bhádar opposite to Ránpur. Sarva is about eight miles east of Vichhia and the same distance west of Pályád. The nearest railway station is that of Botád which lies about fourteen miles to the south-east. A son of Chudásama Bhim of Bhádli son of Ra Noghán II. of Junágad received the Chorási of Sarva in appanage from Bhadli, in about the first half of the twelfth century A.D. From this house sprang the Sarvaiyás of Amreli afterwards so famous. Sarvaiyás Jeso and Vejo of the Amreli family when deprived of their possessions by the Muhammadans went into outlawry, and some say that the Jesádhár village in the Gir is named after Jesa, and that Vejalkot in the same forest is named after Vejo, but it is usually attributed to Vinjal Vája. Afterwards when they established themselves in Und, Jeso held Háthasni and Vejo a neighbouring village called Jesar. The Sarvaiyás of Sarva held that town till about A.D. 1710 when they were driven out by Kálo Kháchar, after which they joined their brethren in Und. Sarva has now sunk from its former importance to comparative insignificance. The population according to the census of 1872 was 1193, and according to that of 1881 981 souls.

SÁSAN.

Sa'san is a small hamlet or village on the southern bank of the Hiran river. It is the head-quarters of the superintendent of the Gir forest. Sásan means punishment in Sanskrit, and probably the name is derived from the fact that in ancient times state prisoners were sent here and to Chhelna in order that they might die quickly from the poisonous quality of the water. In front of this village and on the northern bank of the Hiran is the Vánsadhol

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hill which is a conspicuous feature in the northern Gir. In the northern Gir the most famous hill is that called Cháchái in Amreli territory. Locally it is called the Charkáls, and is the highest hill in the province after the Girnár and Dátár hills. It is 2128 feet above the sea. In the south-eastern Gir there is another lofty hill called Nándivelo 1741 feet above the sea-level. It is a land-mark in clear weather to ships making the Káthiáwár coast.

SÁTA-NO-NES.

Sa'ta-no-nes, or the Hamlet of Sáta, is a separate tribute-paying state under the Chok *thánah,* from which it is distant five miles to the south-east. It lies at the foot of the northern slope of the Und hills. The *tálukdárs* are Áhirs of the Kámlia tribe. The population of Sáta-no-nes according to the census of 1872 was 366 and according to that of 1881, 411 souls. It is about twelve miles south of Pálitána.

SATODAR-VÁVDI.

Satodar-Va'vdi is a separate tribute-paying *tálukah* in the Hálar district consisting of the three villages of Sátodar, Vávdi, and Rájpura. Sátodar is on the western bank of a tributary of the Phophal river and immediately to the north-east of it on the opposite side of the river is Rájpura. Vávdi lies about a mile and a half to the south-east of Sátodar on the same bank of the same stream. Vávdi is about eighteen miles north-west of Jetpur railway station and twenty-two miles west of Gondal. The *tálukdárs* belong to the Kána branch of the Jádeja tribe of Rajputs. The *tálukah* is subordinate to the Dhrápha *thánah* from which Sátodar lies about twenty-four miles in an easterly direction. The population according to the census of 1872 was 1150 and according to that of 1881 1043 souls.

SEJAKPUR.

Sejakpur is about twenty miles south-west of Wadhwán. It is quite an insignificant village, but the remains of ruined temples, especially of that called the Naulákh, which is in good preservation, show that it was once of considerable importance. It was the first settlement of what may be called the modern Gohils, who, originally inhabitants of the peninsula, had migrated to Khergadh on the Luni in Márwár, and had returned hither on their expulsion from that place by the Ráthods. Their leader, Sejakji, received this holding from the Ra of Junágad in about the year A.D. 1236, as appears from an inscription at Jasdan, which mentions that Jayasingdev granted six drams (drachmas) monthly towards the building of Sejakpur. This date is further established by an inscription of A.D. 1244 from the Shiál Bet, which mentions that in this year two Pálivál Vániás, residents of Sejakpur, established the image of Malináth in this island. After the conquest of Ránpur and Sejakpur by the Muhammandans, the latter town, in the course of time, fell waste or nearly so, and was acquired by the Khavads in the declining days of the empire.

SHÁHPUR.

Sha'hpur is a separate tribute-paying *tálukah* situated in the Hálár district and subordinate to the Lodhika *thánah.* The *tálukdárs* are Jádeja Rajputs and Bháyád of Rájkot. It lies about nine miles south of Rájkot, fifteen miles north of Gondal, and nine miles east of the Lodhika *thánah.* The population according to the census of 1872 was 396 and according to that of 1881 525 souls.

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er XIII. nd Places.

The high road between Rájkot and Gondal passes about a mile and quarter to the east of Sháhpur.

HUKA.

Sha'huka is a separate tribute paying *tálukah* in the Jhálávád district, subordinate to the Bhoika *thánah*, from which it is distant about ten miles to the north-west. It lies on the southern bank of the Limbdi-Bhogáva river, and is about one mile south-west of the Limbdi railway station, and two miles west-south-west of Limbdi town. The *tálukdárs* are Jhálás and Bháyád of Limbdi. The population of Shahuka agreeably to the census of 1872 was 887 and according to that of 1881 921 souls.

DIVADAR.

Shevdivadar is a separate tribute-paying *tálukah* subordinate to the Chok *thánah* of the Gohilvád district from which it is distant about five miles to the southward. It lies at the foot of the northern slope of the Und hills and is about twenty-four miles north of Mahuva. The *tálukdar* is a Khasia Koli by caste. The population of Shevdivadar according to the census of 1872 was 441 and according to that of 1881 246 souls.

ÁL BET.

Shiá'l Bet. This is an island belonging to Jáfarabad, situated about three miles south-east of Rámpura, and about four miles south-west of Chánch on the south-eastern coast of the province. It is about two miles to the south-east of the mouth of the Dhántarvári river and about three miles south-east of the commencement of the Motápát creek. The island is altogether about three miles in circumference, not including the portion called Savái Bet, on which is the shrine of Savái Pir. This portion of the island is isolated at high water and then becomes a separate island, but at low tide can be reached dry foot from the Shiál island. Here it is said Ra Kavát of Junágad was confined in a cage with many other gallant Rajput chiefs by Ánand Chávada until released by Vála Uga of Bhádrod and Talája. The oldest inscription on the island is of *Samvat* 1272 (A.D. 1216) in which a Mehar styled Rájshri Ransinghji of Timbanak (the modern Timana) is mentioned.[1] From the date, this Ransinghji must have been a brother or son of the Mehar Shri Jagmál of the Timána copper-plate. Afterwards in Muhammadan times the Mehars or Chavads seem to have been expelled on account of their piratical habits and the island was fortified and a garrison placed there by Sardár Khán *foujdar* of Junágad, to protect trade and put down piracy. But after the island of Div was acquired by the Portuguese they seem to have established themselves here as well as at Kalsár and elsewhere on the coast. During the Muhammadan period the shrines of Savái Pir and Gheban Sháh were erected. The Hindu and Jain temples appear to have been levelled by either the Muhammadans or Portuguese. When however the Portuguese power in the northern part of their dominions was curtailed by the fall of Bassein in A.D. 1739 and the acquisition of Sálsette and Thána by the British, they were compelled to withdraw from

[1] I do not think the finding of this inscription proves that the Mehars necessarily reigned at the Shiál island. The inscription shows they reigned at Timána and these images may have been taken to the Shiál island for safety. Most probably the Chávadás were the rulers of the island, but possibly they may have been Mehars.

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outlying posts like the Shiál island and concentrate all their effort on the defence of Div.

SHIÁL BET.

Afterwards the island fell into the hands of the Shiál Kolis from whom it was conquered by the Sidis of Jáfarabad and Janjira. Whether it derives its name from Shagál or Shagal Sha, a Vánia devotee of Shiv who resided there (see Bilkha) or from the Shiál Kolis, seems doubtful. The latter derivation seems the most plausible, but the truth is probably that the Kolis derived their name from that of the island which is possibly a corruption of Shagal. There are eighty or ninety large and small built wells on the island; one of these called the *thán* or breast well produces excellent sweet water and is said to give women who are otherwise unable to suckle their children a sufficient supply of milk for that purpose. There is a small built tank called Gangáji surrounded with old images on the way to the Savái Pir island. There is also on the seashore a sweet spring called Gupt Ganga, which is daily overflowed by the sea, without affecting the sweetness of the water. The island is now in a very impoverished state. The population of Shiál Bet, according to the census of 1872 was 270, and according to that of 1881 289 souls.

SHIHÁNAGAR.

Shiha'nagar is the chief town of the Shihánagar *tapa* or *mahál* under Amreli. The former name of the village was Málodh, but the name was changed to Shihánagar after Shihájiráv Gáikwár. It is situated on the southern bank of a tributary of the Padália river, and is about one mile north of the Keri river. It is about sixteen miles north of Dhola junction station and about five miles east of Ningála railway station. It is about twelve miles north-west of Vála and about thirteen miles south-east of Botád.

SHIÁNI.

Shia'ni is the chief town of the revenue sub-division of the same name under the Limbdi state. It is one of the most ancient possessions of the Limbdi house, and for a short time during the seventeenth century enjoyed the honour of being the capital. It is mentioned in the Ain-i-Akbari as one of the three *parganáhs* under Jámbu, *viz.* Jámbu, Limbdi, and Shiáni. The town is no doubt ancient and was called Shiáninagar nearly a thousand years back. There is an inscription in the Jain temple at that town dated *Samvat* 1076 (A.D. 1010) to the effect that certain images of Sántináth and other Tirthankars were installed by Párakh Jutha Mádhavji at Shiáninagari in that year. There are other more modern inscriptions. This temple is asserted to have been built by Sampriti Rája (a very early Jain convert) in the Jain Kalpsutra, in the Shatrunjaya-Udhára and the Gautama Parákrama. It is situated about one-half mile north of the Wadhwán Bhogávo river and twelve miles east of Wadhwán, nine miles north of Limbdi, and about six miles west-north-west of Jámbu. The population of Shiáni according to the census of 1872 was 3146, and according to that of 1881 2853 souls.

SHRINAGAR.

Shrinagar, a few miles north-west of Porbandar, is situated near the Arabian Sea, and is interesting as being reputed to have been the first capital of the Jethvás in the peninsula. There are the remains of a temple of the Sun at Shrinagar, built by one of the earlier Jethvás. The population of Shrinagar was, by the census

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SHRINAGAR.

of 1872, 334 souls, and in 1881 this number rose to 350. Shrinagar is a village of no importance. The soil is rather salt and in consequence there is throughout the *mahál* a scarcity of good water. There are no *pakka* wells; those that are dug in the loose earth do not last more than two or three years. They do not hold water after the end of the cold weather. The only tank is at Mevása and this does not hold water all the year round. For some months in the year the people of Mevása have to get water from another village. Shrinagar itself is well wooded with mango and *bábul* trees, but the rest of the *mahál* is flat and bare.

SILÁNA.

Sila´na is a separate tribute-paying *tálukah* under the Lákhápádar *thánah* from which it is distant about sixteen miles to the north-west. It is about five miles east-south-east of Bagasra. The nearest railway station is that of Kunkávav which lies about thirteen miles to the north-north-west. The *tálukdárs* are Vála Káthis. The *tálukah* consists of but the one village of Silána. The population of Silána according to the census of 1872 was 940 and according to that of 1881 691 souls.

SIHOR.

Sihor, called in former times Singpur or Sinhpur (the lion city), lies in a picturesque situation on the slope of the Sihor range of hills, and the town stretches down to the river Gautami, which laves its western walls. It is situated in north latitude 21°43′ and in east longitude 72°. The old site of the city, now waste, is about half a mile distant to the south and is cradled in the hills. It was abandoned consequent on the warfare between the two rival sects of Audich Bráhmans, called Jánis and Ránás, who inhabited it. This fight arose on account of a sneering remark made by a Bráhman of one of these clans on seeing a woman, the wife of a Bráhman of the other clan, who was standing with face unveiled, and it raged until many had fallen on both sides. At last the Jánis sought aid from Kándhoji, the chieftain of Gáriádhár while the Ránás called on Visoji of Umrála for assistance. Visoji marched at once, and coming suddenly through a pass in the hills, surprised the town and obtained possession of it. Kándhoji of Gariádhár, who had come to aid the Jánis, was driven back, and Visoji made Sihor his capital. But the old site, defiled by so much Bráhman slaughter, was relinquished for the present one. A fugitive Jáni Bráhman, named Trikam,[1] is said to have founded the race of Kotila Bábriás, but others say his name was Koteshvar. A still more ancient name for Sihor than Singpur is Sárasvatpur. It continued to be the capital of the Bhávnagar branch of the Gohils, until that city was founded by Bhávsingji in 1723. It is fourteen miles distant from Bhávnag There is a good traveller's bungalow here on the opposite bank the river Gautami, and also a railway stati Sihor was suppo by Professor Wilson and others to hav he capital of Sinha or Sah dynasty; modern research, h s not confir these conjectures, but points to Junágad monarchs. Sihor is said to have been be Bráhmans by Mulráj Solankhi, and to have b Sidhráj Jayasing of Anhilváda Pátan; it, ho

[1] Government Selections XXXVII. 456.

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Sultáns of Gujarát, when they conquered the peninsula, and afterwards under the Moghal emperors. Sihor is surrounded by hills clothed with trees, and though the jungle is fairly dense, it is more scrub than regular forest. It used to shelter lions until about 1854-55, when the last was shot. There are still many panthers here, and wild pigs. Near to the southern wall of the city is situated the Brahm *kund*, which is celebrated in the Skandh Purán for its excellent qualities. Bráhmans bathing here (says this Purán) will become eloquent and learned, provided they worship Nilkantheshvar with sufficient devotion; and again, he who always bathes herein, is promised a seat in Shiva's heaven. Further up the river Gautami, immediately beyond the Diprio Dhár lies the Gautama *kund*, so called after the sage of this name, Gautam Rishi, who dwelt here in a cave and performed religious austerities. In memory of him the temple of Shiv, crowning the adjoining height and in the immediate vicinity of his cave, is called the temple of Gautameshvar Mahádev. They who worship at this temple usually bathe in the *kund*, which is filled with fish. These are so tame, that an expert swordsman can cut them over with a sword as they crowd to the surface. Sihor, though of respectable antiquity, does not probably date previous to the eighth century after Christ, and the coins found there are usually not anterior to the reign of the Emperor Muhammad Toghlak of Delhi, though a few are of the Valabhi sovereigns. But the greater quantity are of the Sultáns of Gujarát or later emperors of Delhi of Moghal descent. It is indeed said that a sovereign of Sihor led an expedition against Lanka (Ceylon) in the fifth century of the Christian era, but the authority is doubtful. There is a promising plantation of timber trees, especially teak, about a mile distant from the town in a southerly direction. Sihor is famous for its brass and copper work, its snuff and mortar (*chunán*). The dyers too are numerous and skilful, and dye women's scarves (*sádlás*) with various colours, but they are specially famous for their chocolate dye, a favourite colour for women's scarves in the peninsula. Sihor is also a great place for oil-pressers; much oilseed is imported here from the neighbouring villages, and the oil expressed in oil-presses. The oil is chiefly sold in the neighbouring towns and villages, but is sometimes exported to Gujarát or even Bombay. Most of the railway buildings and many public buildings at Bhávnagar are constructed of Sihor stone found in the Ránio hill. There is a telegraph office and a railway station at Sihor, and it is a local commercial centre of some little note; the population according to the census of 1872 was 10,028 souls, but it was reduced by the famine of 1878-79 to 9528 in 1881. There is a good dispensary here. There are two boys' schools and one girls' school in Sihor.

SISÁNG CHÁNDLI.

Sisa'ng Cha'ndli is the name of a separate tribute-paying *tálukah* in the Hálár district and subordinate to the Lodhika *thánah*. The *tálukah* consists of seven villages of which the principal are Sisáng and Chándli whence the *tálukah* derives its name. The *tálukdárs* are Jádeja Rajputs and Bháyád of Navánagar. Sisáng is situated eleven miles north-west of Lodhika and twenty miles south-west of Rájkot. Chándli is about three miles west of Lodhika and eighteen miles south-west of Rájkot. Sisáng is eight miles

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north-west of Chándli. The population of Sisáng and Chándli were 891 and 968 respectively according to the census of 1872, and 820 and 890, respectively, according to the census of 1881.

SITHA.

Sitha is situated about thirteen miles south-east of Dhrángadra and thirteen miles to the north-west of Wadhwán and about eleven miles north of Wadhwán civil station. It is said that Sitha was founded during the rule of Jhálakdevji between A.D. 1185 and 1210. The name is derived variously from the name of an Ahiráni who became a *sati* here and from a supposed corruption of the word Simhasthala or Abode of Lions. It is certainly a tradition in the village that formerly there was a forest here and many lions. There were lions doubtless both here and at Jhinjhuváda and Dhrángadra, but the derivation seems fanciful and strained. About three miles south of the village is the bed of a stream called the Umái which flows during the rainy season. There is a large monastery of Shaivite Bávás at Sitha who also adore Ambáji. The abbot or *máhant* of Sitha is a very important person in the neighbourhood. There are two tanks close to the town: one that of Amba and the other that of Gadhiya. Amba's tank is built round on three sides. There is a small shrine of the Charmáliyo Nág just outside the south side of the town. The town is surrounded by a wall which was erected by the late chief Ráj Ranmalsingji between 1846 and 1849. It has two gates and two wickets. The population of Sitha in 1881 was 3181 souls of whom 1619 were males and 1562 females. Two good *dharmsháls* are at Sitha, and there is also a vernacular school and a dispensary founded by Bái Shri Báirájba. Coarse cotton cloth is made here principally for local wants, excellent earthen vessels, and the bowls of pipes. These latter are largely exported to Gujarát, but the principal trade of the place is in cotton. There is a fairly large reservoir called the Chandrásar as built by Ráj Chandrasingji in A.D. 1624 about one mile to the east of Sitha. The cattle of many villages come and drink here. Sitha is situated on the high road from Wadhwán civil station to Dhrángadra. There is a nice court-house at Sitha for the state *thánahdár* and a fine Shrávak temple; the memorial *chhattris* of the abbots (*máhants*) of Sitha are also worth a visit. Mango and jámbu trees have been lately planted close to the two town tanks as also near the Chandrásar and at present are doing well.

SOMNÁTH PATAN.

Somna'th Patan: See PATAN SOMNÁTH.

SOMNÁTH GHELA.

Somna'th Ghela: See GHELA SOMNÁTH.

SONGAD.

Songad, situated on a rise on the bank of the hill stream Utávli, is the head-quarters of the Gohilvád district office. It is distant nineteen miles west-south-west of Bhávnagar, fifteen miles north-north-east of Pálitána, fourteen miles south of Vála, and about forty miles east of Láthi. The Assistant Political Agent's bungalow is on the summit of a small hill close to the village but within the limits of the civil station, which comprises 300 acres and for which an annual rent of Rs. 300 is paid to the Grásiás by the British Government. Within the station limits are the Deputy Assistant's house, the Songad *thánah* buildings the

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hospital and dispensary, the court-houses, vakils' hall, and a fair library. The entire station is planted with trees and there is an excellent station garden. In the village are the school, post office, and an excellent *dharmshála*. A bund has been thrown across the river by the Bhávnagar Darbár thus ensuring a constant supply of excellent water for which the station is famous. The railway station of Songad is about a mile distant from the Assistant Political Agent's bungalow. Songad is very centrally situated and now with its railway station within easy reach of any part of the district. The village was originally named Sonpuri, but the name was changed by Sir Seymour Fitzgerald, Governor of Bombay, at the Grásiás request, on the occasion of His Excellency's visit there on December 31st, 1870. Sihor, an important town, is about five miles distant and the view of the surrounding hills from the Assistant Political Agent's bungalow is very pleasing. A good made road connects Songad with Rájkot, Bhávnagar, Pálitána, Sihor, and Vála. The population of Songad according to the census of 1872 was 773, and according to that of 1881 1181 souls.

SONGAD.

Songad Bhagat-nu is a village of the Thán *parganah* under Lakhtar. It is about three miles north-east of Thán. Songad is famous for a temple of the Sun held sacred by all the Káthi race. It is said to have derived its name from Sonbái daughter of Vála Váloji and wife of Válera Jalu. As she was a ministrant in the temple of the Sun her offspring were called *Bhagats* (worshippers) and from her also was the fort of Songad named. The Bhagat sub-tribe of Káthis is sprung from Sonbái. Songad had a population of 162 according to the census of 1872, and according to that of 1881 of 140 souls.

SONGAD BHAGAT-NU

Suda'mra: See DHÁNDHALPUR.

SUDÁMRA.

Sulta'npur is the name of the chief town of a revenue sub-division under the Gondal state. It is about fourteen miles south-south-east of Gondal and six miles north-east of the Vávdi railway station. It is about two and a half miles south of the river Bhádar. The soil of Sultánpur is very fertile and admirably adapted for growing cotton and sugarcane. It was originally an imperial *thánah* and afterwards a Káthi holding, but is now under Gondal. The population of Sultánpur according to the census of 1872 was 2594, and according to that of 1881 2534 souls.

SULTÁNPUR.

Sulta'npur. This village is the port of Talája, from which it is about six miles to the south-east. According to the census of 1872 it had a population of 980 souls, which however decreased to 824 after the famine of 1878-79. The river Shatrunji, which rises in the Gir and flows by the town of Talája, falls into the sea near Sultánpur. The Sultánpur creek, though not very deep, affords shelter for country craft during the monsoon. The port is connected with the town of Talája by a good made road, and drives a flourishing trade with the neighbouring towns and villages, importing chiefly timber, bamboos, molasses and grain, and exporting principally *ghi* and cotton. During the last few years, however, cotton has been much sent to Bhávnagar for export, and has not been exported direct. There seems to have been a battle fought here with the Muhammadans

SULTÁNPUR.

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during the reign of Sultán Ahmod II. of Gujarát. It is probable that the Muhammadans were putting down the pirates with whom these shores were infested. Some *pályás* here, dated *Samvat* 1611, A. D. 1555, on Monday the 13th of the light half of the month of *Máha* record the deaths, respectively, of Koli Kánthad and Makvána Jaso, who fell at the fight of Sultánpur.

SUPEDI.

Supedi is the name of the chief town of a revenue sub-division of the Upleta *mahál* in the Dhoráji division of the Gondal state. It is situated on the east bank of the Utávali river an affluent of the Bhádar, at a distance of seven miles from Dhoráji, and about three and a half miles to the north-west of the Bhádar river. The village was founded in A.D. 1659 when the Maháraja Jasvantsing was Viceroy of Gujarát and Sardár Khán *foujdár* of Soráth, by a Leva Kanbi named Sávshi Dadhánia. There is a waste site in the limits of Supedi, called old Supedi. There are also besides this six other waste sites in its lands called Kerála, Rámola, Mándápa, Chori Thán, Nesra, and Champáthol. The lands of all these waste sites have been thrown into Supedi which has consequently very extensive lands. There are descendants of this Sávshi Dadhánia at the present day in Supedi. The soil of Supedi is very rich, and excellent cotton crops are raised there. So rich a village is it that there is a local saying which is supposed to describe the four best villages in the peninsula. It is to this effect:

In Soráth Supedi, In Hálár Hadiána, In Machhu Kántha Morbi,
In Kutch Kariána.

The entire acreage of Supedi is 9963 acres of which 9293 are culturable. There are thirty-nine masonry wells besides several water-lifts along the banks of the Utávali and Bhásdar rivers. The entire revenue of the village is Rs. 28,332 per annum equivalent to £2833. There are 675 houses in Supedi and the population consists of 2772 souls of whom 1335 are females and 1437 males. The Khoja element in the population is predominant. An excellent made road connects Supedi with Dhoráji and there is a very good bridge over the Bhádar river on this road. This bridge is invaluable in the rainy season and permits traffic flowing steadily into and from Dhoráji. It was built by the Gondal state engineer Mr. Ganesh Govind. The banks of the Utávali river are fringed with numerous wild-date trees. A fair is held in the Supedi river on the eleventh of the light half of the month of *Jeshth* on the festival of *Bhim Agiáras* and on the eighth of the dark half of the month of *Shrávan* being the birth day of Krishna. Clothes, wooden instruments used in cooking, wooden house furniture, toys, sweetmeats, &c., are sold on these occasions.

TRÁPÁDA.

Sutra'pa'da (originally Saptapáta or the town with seven separate quarters) has still seven separate quarters. It is the chief town of a *mahál* or revenue sub-division of the Junágad state, and is the head-quarters of a *vahivatdár* or revenue officer and a first class magistrate. There is also a post office here. It is situated on the shore of the Arabian Sea, about seven miles south-east of Pátan Somnáth. By the road it is even further, as the river of Pátan flows between. There is a reservoir here called the

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Chyavan *kund* sacred to Chyavan Rishi who was the son of Bhrigu Rishi, who resided here with his wife Puloma who was very beautiful. A Ráksha became enamoured of her. Her husband had gone to bathe in the Paráchi reservoir leaving her in charge of Ágni. The Rákshas now entered the house, and in spite of the prohibition of Ágni forcibly carried her off. She implored the aid of Vishnu who suddenly appeared and killed the Rákshas. At the time of her being carried off she was pregnant and from her terror she had a premature delivery of a child who on this account was called Chyavan. He afterwards became a great sage or *rishi* and was seated at the site of the present Chyavan *kund* performing religious austerities. These he performed so rigorously that a white ant's hill was formed over him. Rája Sharyáti son of Vaivasvat Manu, with his wife and daughter Sukmya arrived here with all his retinue while hunting. His daughter with her maidens was strolling along the seashore and saw the ant-hill and saw something shining inside and pushed in a stalk of grass. When she pulled out the stalk, it was stained with blood. She became alarmed and ordered her maidens to pull down the ant-hill. They did so and the *rishi* was discovered much attenuated by his penance and deprived of both his eyes by the pushing in of the grass stalk. Sukamya begged for forgiveness, alleging that she was not aware of his being concealed there, and declared that she would marry him. The *rishi* replied that he was old and withered and that she had better marry some handsome young prince, but she refused to leave him. In the meantime, owing to the sin committed by her, her parents and their attendants all fell sick, and a servant came running to tell her that her parents were dying and that she must hasten if she wished to see them alive. She replied that she could not leave the *rishi*, who moved at her constancy at once cured the whole party and her parents now married her to him, and purchasing the site of Sutrápáda then called Suryapur bestowed it on her husband in dowry.

While the *rishi* and she were living there, the twin Ashvini Kumár (that is to say the celestial doctors of Indra's heaven) visited this place on a pilgrimage and became the guests of the *rishi*, and complained to him that Indra had prevented them from taking their share of the sacrifices. The *rishi* said that if they would restore his eyesight and make him young again, he would intercede with Indra, and reinstate them in their rights. They agreed and advised the *rishi* to construct the reservoir now known as the Chyavan *kund*. He did so, and bathed there, and was restored to youth and recovered his eyesight. The *rishi* then performed a sacrifice and invited all the gods including Indra. Then he begged Indra to restore them their rights and eventually Indra consented. There is a temple of the Sun at Sutrápáda with an inscription dated *Samvat* 1357 (A.D. 1301) to the effect that Vejaldev Buta established the image of the Sun. This Vejaldev was probably one of the Vájás of Somnáth Pátan. This portion of the coast from Mádhavpur to Jáfarabad is called Nágher and is very fruitful and abounds in water. The following couplet is said by the sea coast people regarding Nágher :

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Where there are Vája Thákors and mango groves and Padmanio dwell in the houses;
And Persian wheels creak in the fields. That land is green Nágher.

TRÁPÁDA.

The ancient temple of Kadvár about two miles to the west-north-west is well worth a visit, and is probably more ancient than its more famous neighbour. It is said to have been built in the reign of Nand Rája of Mágadh, whose brother-in-law and viceroy Ráodráksh ruled at Junágad. The temple is that of Varáh heat third or boar incarnation of Vishnu. There are three images in the temple, *viz.* of the Varáha incarnation, one of the Narsing incarnation, and one outside which is of the Váman or dwarf incarnation. The population consists chiefly of Áhirs, Rajputs, Kolis, and Dheds. There are also Vániás, Bráhmans, Kanbis, and Muhammadans of different classes. The Kolis are principally of the Gheria sub-tribe. The entire population by the census of 1872 was 2950 souls but it diminished to 2857 in 1881 owing to the famine of 1878-79. There is a roadstead at Sutrápáda, but few vessels touch here, and there are none belonging to the town, but of late years owing to the erection of a cotton press some cotton has been exported from Sutrápáda. After the Moghal authority became weak in the peninsula, Sutrápáda was seized on by its Muhammadan garrison, but they were eventually driven out by the forces of the Nawáb of Junágad in whose hands the town remains.

TALÁJA.

Talaja in north latitude 21° 22′ and east longitude 72° 4′, had a population of 3340 souls according to the census of 1872, but this was reduced to 3109 in 1881 after the famine of 1878-79. It is about thirty-one miles south of Bhávnagar, and is picturesquely situated on the slope of a hill crowned by a Jain temple. At the foot of the hill flows the river Taláji, which flows into the Shatrunji river, about half a mile east of the town. Talája derives its name from Tálav Daitya, who originally is said to have resided in the hill, and from him the hill was also called Táladhvajgiri. This *Daitya* was very troublesome, and used to both kill and eat men, but was at last destroyed together with his brother Dádhmo-Daitya, by the goddess Bhaváni, who is worshipped here by the name of Tulja Bhaváni. There is also a cave and small temple here sacred to Tálav Daitya, who is, however, locally known as Kálvo Daitya. There is also an excavation near the cave, in which a lamp is lit in memory of Tálav Daitya every Saturday night, and it is said never to be extinguished, however violently the wind may blow or the rain may fall. The country on the north bank of the Shatrunji river is called Gohilvád, and that to the south Válak or Vála Kshetra, the country of the Válás, who formerly ruled here and at Vála Chamárdi. When they were dispossessed of Vála Chamárdi by the Gohils, the Válás appear to have retired here, and many legends (see Forbes's *Rás Mála*) are told of the Vála chieftains of Talája. They appear to have been dispossessed, however, later on, by the Vájás, and then to have retired to Bhádrod near Mahuva, and subsequently to Dhokarva. The Talája hill abounds in Buddhist caves, probably of some antiquity, as the style is severe and wanting in ornament. The Vájás appear to have ruled for but a short time at Talája. The name of the last chieftain was Harráj Munjráj, who compelled certain Chárans of Bábriát to sell him their horses. The price fixed was

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10,000 *koris*, but the Vája chieftain only paid 5000 and refused to pay the remainder. On this the two Chárans, father and son, committed *trága* (suicide). Kágbai was the sister-in-law of the Chárán who committed *trága*, and his wife was named Nágalbái. Nágalbái discovered, by drops of blood appearing in the milk which she was churning, that her husband and son had committed *trága*, and accordingly she went to Talája to inquire about them, giving strict injunctions that her sister Kágbái, who had supernatural powers, should not be informed of the death of the Chárans, lest in her anger she should destroy the town. When she reached the town she found that, agreeably to her presentiment, her husband and son had committed *trága*. A Vánia named Alisháh, who was security for the money, consulted her what he should do, and she counselled him to fly quickly, enjoining him not to look behind. In the meantime Kágbái, having become aware of what had happened, flew in her wrath to the hill and commenced to burn it. The Vánia fled about three miles to Devli, and there looked back again. Kágbái at once recognized him, and assuming the shape of a kite, she pursued him and stoned him till he died. Then she returned to Talája and cursed the Vája chieftain, and foretold the destruction of his rule, and became a *sati* in Babriát together with Nágalbái. The ridge where Alisháh, the Vánia, was killed is still called Alisháh's Dhar. Their monuments are still pointed out at Babriat. The Vájás shortly afterwards were dispossessed by the Bária Kolis. One of the caves in the Talája hill is called Narsi Mehta's school. Narsi Mehta was a Nágar by caste, and a celebrated follower of Vishnu. He was the first of this caste to adopt this faith, the Nágars being all worshippers of Shiv, and he suffered much persecution on this account. He was a resident of Talája, and was born in this town. Some poetry is said by the bards and Chárans concerning the death of the Chárans, &c., of which I quote the first four lines as containing the allusion to the Vája rule :

> The peaks of the hill (of Táldaitya) at Talája
> Were seven *kos* in height,
> But by your wrath, Oh Kágbái !
> They were thrust down to hell.
> Mother, you uprooted
> Both the Tal hill and the Vájás ;
> Mother, the measure of your fame has increased,
> Oh Kágbái ! until it has filled the 500 millions of miles of the earth's circumference.

The Bária Kolis, who were daring pirates, carried their depredations so far as to plunder British vessels, and in A.D. 1771 a British force was sent to co-operate with Akherájji of Bhávnagar in subduing them. After a brief conflict the Kolis were driven out, but as Akherájji was unwilling to accept Talája, it was bestowed on the Nawáb of Cambay, who deputed a governor thither. It proved, however, a troublesome possesion to the Nawáb, and eventually in 1773 A.D. Vakhatsingji of Bhávnagar purchased it from the Nawáb, and as his governor refused to evacuate, he was expelled by force. Since then it has remained in the hands of Bhávnagar. Sartánpur originally Sultánpur, is the port of Talája, from which place it is distant about five miles. The principal imports are timber, bamboos,

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ALÁJA.

gol, grain and kerosine oil, and the principal exports are cotton and oil-cake. The soil is not considered rich, though favourable for the growth of cocoanuts, of which there is a plantation at Khándera above six and a quarter miles to the south-east of Talája, and about five miles to the north-west of Gopnáth. There is a fine Adansonia at Páváti, about four miles south of Talája, which is about forty feet in circumference. There are also two Adansonias on the sea coast near Gadhula, each of which is about thirty feet in circumference. They are growing close together. Much grain is raised by irrigation in the neighbourhood of Talája. Good building stone is found in this district. Talája is held sacred by the Jain sect. There is an interesting Persian inscription at the shrine of Husein Pir, dated A.H. 974, corresponding with A.D. 1566, stating that a mosque had been built in this year in the reign of Sultán Muzáfar of Gujarát. Talája has a dispensary.

ALSÁNA.

Talsa'na is a separate tribute-paying *tálukah* under the Wadhwán station *thánah* from which it is distant about eighteen miles to the east-north-east. The *tálukah* consists of four villages, and the *tálukdárs* are Jhála Rajputs and Bháyád of Limbdi. It is about twenty miles north-north-east of Limbdi and about sixteen miles east-north-east of Wadhwán city. It is about nine miles and a half south-east of Lakhtar and about eleven from Lakhtar railway station. Talsána is situated in the Nalkántha or low land in the neighbourhood of the Nal and one of the *tálukah* villages. Parnála is even further in the Nalkántha, and is often inaccessible in the rainy season. Talsána is famous for the temple or shrine of the Pratik Nág and is one of the now few surviving remnants of snake worship in the province. The four villages of the Talsána *tálukah* are Talsána, Parnála, Katári, and Navgám. The population of Talsána according to the census of 1872 was 1609, and according to that of 1881 1702 souls.

TÁNA.

Ta'na lies about eight miles south of Sihor and sixteen miles south-west of Bhávnagar. The population according to the census of 1872 was 2000 souls, and increased in 1881 to 2139. Tána was the scene of a fight in A.D. 1794 between the Bhávnagar troops under Thákor Vakhatsingji and the Kundla Khumáns aided by Pálitána. The Bhávnagar troops were victorious and the Káthis were defeated. There are many very fertile gardens round the town famous for their excellent fruit. Mangoes, *jambus*, &c., are produced in considerable quantities.

ANKÁRA.

Tanka'ra, the chief town of the revenue sub-division of the same name, is situated on the western bank of the Demai river close to its junction with the Asundra and about a mile and a half north of its confluence with the Jhinjhu stream. The town is surrounded by a fortified wall and is well built. It is under the Morbi state. Tankára is about fourteen miles south-south-west of Morbi and about twenty-two miles north of Rájkot and thirteen miles west of Vánkáner. Near Tánkara large quantities of bloodstone, agate, carnelian, and other pebbles are found, and are exported thence to Cambay where they are polished and sold as Cambay stones. The fee payable to the Darbár per *man*

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40 lbs. dug up and exported is from eight *annas* to a rupee (one shilling to two shillings). There is an old temple of Vishnu here who is worshipped under the name of Lakshmi-Náráyan. There is a made road from Tankára to Morbi. At this town is a school and post office and the usual official buildings. The population of Tankára agreeably to the census of 1872 was 4903, and according to that of 1881 5724 souls.

TANKÁRA.

Ta'vi is a separate tribute-paying *tálukah* consisting of the one village of Távi, subordinate to the Wadhwán station *thánah* in the Jhálávád district, from which it is distant fourteen miles to the eastward. It is about thirteen miles north of Limbdi and twelve miles east of Wadhwán city. The *tálukdárs* are Jhála Rajputs and Bháyád of Limbdi. The population of Távi according to the census of 1872 was 720, and according to that of 1881 777 souls.

TÁVI.

Tha'n is the chief town of the revenue sub-division of the same name, and is a part of the *tálukah* of Thán Lakhtar, a state enjoying third class jurisdiction. It is situated on the west bank of a tributary of the Máha river. It is fifteen miles north of Chotila, twenty-two miles west-south-west of Muli, and seventeen miles east of Vánkáner. The town is surrounded by a fort and is of some antiquity. It lies close to the Mándav range of hills. The original owners of Thán are said to have been Bábariás who were dispossessed by the Parmárs. These in their turn gave way to the Káthis who held Thán for some time and made it the head-quarters of their marauding expeditions. But in A.D. 1690 Kártalab Khán, the viceroy of Gujarát stormed Thán and dispersed the Káthis and levelled the temple of the Sun. The present temple has been rebuilt on the old site. Thán is specially famous for the temple of the Snake-God Vásukhi and in the immediate neighbourhood is the shrine of Bándia Beli, another of the Snake brethren, who came hither at the petition of the sages (*rishis*) to destroy Bhimásur Daitya, who ruled at Bhimpuri (the modern Bhimora) with great tyranny. For a short time Lákha Phuláni, the celebrated chieftain of Vágad (Cutch), is said to have ruled at Thán and an adjacent village is called after him Lákha's stool (Lákhámánchi). After the expulsion of the Káthis, Thán remained a Muhammadan *thánah* until the dissolution of the Moghal power, when it fell into the hands of the Jhálás of Halvad, Dhrángadra, and is now a possession of their Bháyád of Lakhtar. There are numerous small tanks near Thán both near the town and near Songad. The two immediately adjacent to the town are known as the Pritam and Kamal tanks. These names were given in honour of Krishna and his consort Lakshmi who bathed in either tank respectively. The one called Pritam (beloved) is so named after Krishna as the beloved of the Gopis, and the Kamal (lotus blossom) is so named after the beauteous Lakshmi who is likened to this lovely flower. Near Thán are one or two lukewarm springs and a few miles distant is Tarnetar, which is a corruption of Trinetra, as there is there a famous temple of Shiv under his title of Trinetreshvar (the three-eyed god). There is a post office at Thán and the usual Darbári offices. The population of Thán according to the census of 1872 was 1851, and according to that of 1881 1641 souls.

THÁN.

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TIKAR.

Tikar is a village of the Dhrángadra state situated on the bank of the river Bámbhan about a mile distant from the southern shore of the Lesser Ran of Cutch. It was founded by Rái Meghpálji in about *Samvat* 1384 (A.D. 1328). The name is said to be derived from the Gujaráti word *tekro* a mound, as the village is built upon a rising ground. During the rains when the river is in flood and the Ran full the village becomes an island and is entirely surrounded by water. The wild donkey (Equus onager) is very common in the Ran near Tikar in the cold weather, but in the rains they retire to breed in the Kesmal Bhir and other islands in the Ran. Tikar is famous as being the head-quarters of the *pávaiyás* or eunuchs who are somewhat numerous in Káthiáwár. Their head-monastery in Káthiáwár is at Tikar and they are devotees of Bahuchráji in the Chunvál. They are entitled to certain rights in Tikar, and lead a life of idleness, dressing as women and singing and dancing on festal occasions. The earthen vessels made at Tikar are famous in both Cutch and Machhu Kántha. Excellent cotton coverlets called *chophás* are made here, and are renowned throughout the province. These *chophás* are sometimes worn over the shoulders in the cold weather. The Bámbhan river rises in the hills near Chotila, and is famous for always containing water. There is a fine Shrávak temple at Tikar which was built in A.D. 1837 by Sangvi Hima Surchand at a cost of Rs. 22,000. The inhabitants of the village are principally Jains. There is a shrine of Varnu Parmár at Tikar who is said to have been slain in the Ran between Ádesar and Dhrángadra, while endeavouring to rescue the village cattle. He is said to have fought with such gallantry that while his head fell in the Ran his body returned to Tikar. The villagers in admiration of his bravery subscribe yearly, and supply ascetics who alight at his shrine with grain or flour. Much natural salt is found in the Ran near Tikar.

TIMÁNA.

Timaʹna in north latitude 21° 26′ and east longitude 72° 2′ is about five miles north of Talája and twenty-six miles south-west of Bhavnagar, and had a population of 1000 souls in the census of 1872, which diminished to 933 in 1881 owing to the famine of 1878-79. It is situated on the north-eastern bank of the river Shatrunji, about half a mile distant from the river. The celebrated battle between Pándav Bhim and the king of Bhadrávati Nagari (said to have been Bhadrával) was, it is said, fought near the Mendháni Dhár within the Timána limits. In this battle the Pándavs were victorious and Bhadrávati Nagari was demolished. Consequently the king removed his capital to Timána, where many remains attest its former greatness. Prominent among these is an artificial lake of considerable size, which, as it has now silted up, is used for cultivation. Two copper plate grants were recently discovered at Timána. These are dated in *Samvat* 1264 (A.D. 1208) and mention Bhim Deva II. (Bhim Bholo) as being the paramount sovereign of Gujarát from the throne of Anhilpur Pátan; Chávingdev was his prime minister, and Mehar Shri Jagmál the local ruler. There is also a *lekh* in the Shiál island below an image of Mahávir Svámi, dated *Somvat* 1272, *Jesht Vad* 5th Sunday, to the effect that the band of pilgrims established this image for the spiritual welfare of Mehar Rájshri

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Ransing, the local ruler of Timána. Mehar Shri Jagmál, for the benefit of the souls of certain of his relations, founded the temples of Chandreshvar and Prathvidiveshvar (the last is still standing) and endowed them with 55 *prájás* of land from the village of Kámlol and 55 *prájás* of land from the village of Phulsar, near the village of Kunteli (the modern Kundheli). Padiár Shákdha also granted 100 drams annually out of the proceeds of the duty on the sale of cloth, and Rával Unchdev also granted one dram for each village of Válák worshipping at these shrines, and also one rupee daily from the customs of Timána. This grant is interesting in that it shows that so late as A.D. 1208, drams (drachmas) were the current coin and that the local ruler was a Mer. The next mention of Timána occurs in the Vastupál Charitra about A.D. 1211, where mention is made of a merchant named Tilha of Timána, who purchased the right of worship at a temple of Timána by buying a wreath of flowers offered for public sale. The first offer was 24 *lákhs* of drams, but finally Tilha offering all that he had purchased, the garland and with it the right of worship. This Tilha is said to have been a *ghi* merchant, and to this day Timána is famous for its *ghi*.

TIMÁNA.

Timbi was formerly a separate tribute-paying *tálukah* of the Bábariávád district, but is now under the jurisdiction of Junágad. The Grásiás are Bábariás of the Gohil sub-tribe. Timbi is about fourteen miles north-west of Jáfarabad. The population of Timbi according to the census of 1872 was 1491, and according to that of 1881 1888 souls.

TIMBI.

Toda, usually called Toda Váchání, is a separate tribute-paying *tálukah* in the Gohilvád district and subordinate to the Songad station *thánah*. The *tálukah* consists of two villages, Toda and Todi. The *tálukdár* is a Váchání Gohil and a Bháyád of Bhávnagar. Toda is eight miles south of Songad and eight miles north-north-east of Pálitána. It is about nine miles south-west of Sihor. The population of Toda according to the census of 1872 was 184, and according to that of 1881 241 souls. Todi is about one and a half miles south-west of Toda. Its population was in 1872 173, and in 1881 167 souls.

TODA.

Tra′paj is about twenty-eight miles south of Bhávnagar and about six or seven miles north-east of Talája. The ancient name of this town was Tárápur. It lies about three miles to the east of the Shatrunji river. When the capital of the Válás was moved to Bhádrod and Sána Vála (after whom the Sána hill is named) was ruling there, he gave twelve villages to his younger brother Sur Vála in appanage. Among these twelve villages were Trápaj, Mathávára, &c. Afterwards these Válás plundered so many vessels, that the Emperor Muhammad Toghlak came in person to Gujarát and took Mathávára. Sura Vála is said to have fallen in the fight and his memorial pillar stands in Mathávára to this day though the inscription is illegible. After the death of Sura Vala this village fell into the hands of the Vanára Áhirs and Moja Áhir of this race possessed himself of Trápaj, Mathávára, Pánchpipla, Umbarla, Bodla, Satra, Bhárápur, Álang, Manár, Mahádevpura, Jayanagar and Chopra; but eight of these were

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recovered by the Bhádrod Válás, and he retained only Trápaj, Pánchpipla, Umbarla and Bodla for which he paid annual tribute to Bhádrod. Afterwards when the Muhammadans conquered Bhádrod his descendants paid tribute for these four villages to the Muhammadan authorities at Gogha, but as they failed to pay the tribute, the Muhammadans dispossessed them of the villages in question. On this the Áhirs betaking themselves to Gáriádhár reconquered these four villages from the Muhammadans with the aid of Kándhoji the chieftain of that place. Kándhoji bestowed them on his brother Mandlikji, who accordingly resided there. Mandlikji shortly afterwards reconquered the other villages of the Trápaj *tapa* and ruled there. Now Mandlikji had married a Vála lady of Bhádrod, and was persuaded to visit his father-in-law's house with her. But he was killed there by treachery, and his descendants received the village of Rálgond in compensation for his murder. This village of Rálgond is now under Pálitána. The *tapa* of Trápaj and its dependent villages were conquered by Thákor Vakhatsingji of Bhávnagar in A.D. 1735. The descendants of Mandlikji are to be found in these villages up to this day. In front of this village is the temple of the Táranáth Mahádev a relic of the days when the village was called Tárápur. The soil is fairly good and like all the sea coast this place is famous for *chásaito*, or *jovár* raised by irrigation during the hot weather; and about 125 country *mans*, corresponding to 62½ Bengal *mans*, of this grain can be raised per acre. This village is on the Bhávnagar-Mahua highroad, and there is a good *dharmshála* here. Trápaj is the head-quarters of subordinate revenue and police officials. There is a vernacular school-house here and also a girls' school. There is a rocky ridge in the limits of Trápaj called Ishvardhár on which is a temple of Mahádev called Ishvareshvar. The population of Trápaj according to the census of 1872 was 1847, and according to that of 1881 1653 souls.

TULSISHÁM.

Tulsisha'm about 21 miles north of Una, is situated in the Gir forest. There are seven *kunds* filled by a spring of warm water (outside the temple), in the seventh of which the lower castes bathe. The six other *kunds* are reserved for the higher classes. This water is fairly warm probably from about 70 to 80 degrees Fahrenheit. The name of the place in the Puráns is Taptodak or the place of warm water. Thus the Prabhás Khand has the following sloka:

'A man should bathe in Taptodak and then worship Talsvámi.'

Tulsishám is said to derive its name from Krishna, who slew Tal Daitya here, and is hence worshipped as Tal's lord, Talsvámi, whence Talsvám, Talsám, and finally Talsi and Tulsishám. Others say that Tulsi was the wife of Jálandhar Daitya, otherwise called Shankh Chud, who resided in Div island, which is from this cause called Jálandhar Bet. This Daitya had received this blessing from the gods, that so long as his wife should remain chaste he should be unconquerable, and he commenced to be in consequence very tyrannous and even threatened the palaces of heaven. The gods then came forth to war with him, and after the other deities had suffered

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defeat, Shiv himself came to combat with him, but was unable to prevail. Finally, Krishna assuming the form of her husband, came to Tulsi and thus by deceit enjoyed her. The charm was thus broken, and Shiv killed Jálandhar Daitya. Tulsi then became a *sati* and burned with her husband on the funeral pile, but ere dying she cursed Krishna for his deceit and changed him into a *sháligrám* stone. Krishna, however, bore her no malice, but vowed he would marry her, and changed her hair into the Tulsi plant and herself into the Galki river in which these stones are found. On *Kártik sud* 11th the Tulsi plant is married to the *sháligrám* stone by Hindus. As it is said that it was here that Krishna met Tulsi, the place is called in memory of them Tulsisháma. TULSISHÁM.

Ujalva'v is a station on the Bhávnagar-Wadhwán line of railway, it lies about 12 miles west of Vala and about seven miles north-west of Umrála. It is eight miles north of Dhola junction station. Ujalváv is situated in a rich cotton country and has itself good soil. The population of Ujalváv according to the census of 1872 was 337, and according to that of 1881 342 souls. UJALVÁV.

Umra'la on the southern bank of the Kálubhár river was the capital of the Bhávnagar Gohils previous to the acquisition of Sihor. It is called Umarkot by the bards. It is about twenty-five miles west-north-west of Bhávnagar, and seventeen miles north-west of Sihor. The population of Umrála consists chiefly of Bráhmans, Vániás, Kanbis, Kolis and Bhávsárs, and amounted to 3530 persons in the census of 1872, but decreased to 3429 persons in 1881 after the famine of 1878-79. The soil of Umrála is very fertile, and in a good season an acre will yield 6¼ Bengali *mans* of *bajri*, 7¼ Bengali *mans* of cotton pods, 18½ Bengali *mans* of wheat, and 75 Bengali *mans* of *gol*. There is a dispensary at Umrála. The dyers of Umrála are specially skilful in dyeing women's scarves. UMRÁLA.

Umarda. This village is situated on the southern bank of the Bhogávo river, here locally called Bilganga. It is about thirty-eight miles south of Dhrángadra and about seven miles south-west of Muli. It is not known who founded the village, but it is supposed to have been founded about 200 years ago and to have derived its name from a grove of *umbra* trees (Ficus glomerata) which flourished in those days near the village. During the time of Ráj Sáhib Jasvantsingji the Sardhár Káthis are said to have carried off the cattle of this village, but the Ráj retaliated by a foray in the lands of Sardhár which proved successful. The cultivators chiefly Kanbis by caste mostly are Kabir Panthis by religion. The population of Umarda according to the census of 1881 was 1117 souls. UMARDA.

Una and **Delva'da.** There are many reasons for taking these towns together, one being their propinquity, but they are always also coupled together in common parlance. It would seem that the ancient town of Una was called in Sanscrit Unat Durg (the lofty fortress), and that it was situate close to the present Una which was then known under the name of Delváda. Hence Una-Delváda were in those days almost synonymous. It is situated on the bank of the river Machundri. In former times Una-Delváda was ruled UNA-DELVÁDA.

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UNA-DELVÁDA.

by Unevál Bráhmans, but on a certain occasion they offered an insult to the bride of Vejal (Vinjal) Vájo, who surprised the town, and put them all to the sword, and himself assumed the government. But as the ancient Una or Unat Durg which was the residence of the Bráhmans was considered defiled by the slaying so many of their sacred race, Unat Durg was suffered to fall waste and the population moved into the adjacent town of Delváda which was hereafter called Una. Some years afterwards when Una had fallen under the Muhammadan rule a new town was founded about three miles south of Una on the Machundri river, and to this town the old name of Delváda was given, and though the Muhammadans called it Navánagar (the new town), the name of Delváda has stuck to it. Vejal Vájo did not long retain his conquest, and the place was conquered by the Muhammadans. Under the Sultáns of Gujarát Una-Delváda were of much importance from their proximity to the island fortress of Div, a point of great importance for the defence of the Gujarát shipping, and from which Delváda is about four miles and Una seven miles distant. Málik Eiáz, the great governor of Sorath, had his principal residence at Div, but frequently resided at Una, and he is mentioned in the Sanskrit inscription of *Samvat* 1582, A.D. 1526, in the tank at Una, and his grave is shown in the mausoleum of Hazrat Sháh without the town of Una. After the dissolution of the Moghal power, Una-Delváda like most of the towns on the sea coast fell into the hands of the Muhammadan garrison, who thenceforth were independent, sometimes however acknowledging the authority of the Junágad Nawáb, and sometimes of the Habshi of Jáfarabad. They were however finally subdued in about A.D. 1782 by the Nawáb of Junágad who now owns these towns. Navábandar is the port of Una Delváda, and is capable of much improvement; at present its trade is confined to local wants. It is situated about four miles south-south-east of Delváda. The population of Una and Delváda by the census of 1872 was 7056 and 3079 souls respectively, but they were reduced to 5980 and increased to 3373 in 1882. There is a celebrated inscription in the Sháh Bágh at Una dated *Samvat* 1652, on the 5th of the dark half of *Kártik*, equivalent to A.D. 1596 in memory of Jagat Guru Hirvijaya Surishvar. This inscription mentions how the Emperor Akbar abolished the pilgrim tax at the Shatrunji hill and also repealed the *jazya* and other levies.

UNCHA KOTRA.

Uncha Kotra. This small village is picturesquely perched on a bold rock overlooking the Arabian Sea. It is famous as having been the capital of the Vájás after they were expelled from Somnáth Pátan and had been forced to quit Una. Here they remained many years, and Khimoji Vájo was especially famous as a daring pirate. The Vája rule is said in these times to have extended as far as the Manasri river at Álang Manár. Kotra is seven miles south-west of Jhánjhmer, and about forty-six miles south-west of Bhávnagar. The population was 284 according to the census of 1872, but fell to 186 in 1881 after the famine of 1878-79. It is thirteen miles east of Mahuva. There is a famous well at the village of Nicha Kotra, about one mile north of Uncha Kotra, where 32 *kos* or water-bags can be worked at one time.

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Unchaya, formerly a separate tribute-paying *tálukah* in the Bábariávád district, is now under the jurisdiction of Junágad. The *tálukdárs* are Bábriás of the Dhánkhra sub-tribe. Unchaya is ten miles north-east of Jáfarabad and one mile east of the Dhántarvádi river. The population of Unchaya according to the census of 1872 was 672, and according to that of 1881 363 souls. The port of Bherái is only three miles to the east of Unchaya. UNCHAYA.

Untdi is a separate tribute-paying *tálukah* in the Jhálávád district subordinate to the Bhoika *thánah* from which it is distant about seven miles to the north-west. The *tálukdárs* are Jhála Rajputs and Bháyád of Limbdi. Untdi is situated on the southern bank of the Limbdi Bhogávo river and is only 1½ miles south-east of Limbdi and 2½ miles from the Limbi railway station. The population of Untdi according to the census of 1872 was 470, and according to that of 1881 431 souls. UNTDI.

Untia'vadar was formerly a separate tribute-paying *tálukah* in the Bábariávád district, but is now subject to the jurisdiction of Junágad. The Grásiás are Bábriás of the Áhir tribe. Untiávadar is twenty miles north-east of Jáfarabad and six miles east of Rájula. The population of Untiávadar agreeably to the census of 1872 was 347, and according to that of 1881 324 souls. UNTIÁVADAR.

Upleta is the chief town of the revenue sub-division of the same name under the Gondal state. The town is pleasantly situated on the western bank of the river Moj which falls into the Bhádar, about two miles south of the town. The Darbár palace is picturesquely situated overlooking the river, and facing a fine grove of tamarind and other trees on the opposite bank. This grove is the usual pitching place for English officers visiting Upleta. Upleta is mentioned as a *parganah* of the Sorath Sarkár in the Ain-i-Akbari. In the Mirat-i-Ahmadi also it is mentioned as a *parganah* of Sorath with a fort, the residence of a commandant or local governor, and as having 53 villages subordinate to it, 41 of which were waste. After the assumption of independence by Sher Khán Bábi, Upleta became a revenue sub-division subordinate to Junágad. It was afterwards farmed to the Gondal chieftain and finally granted to him in the latter half of the 18th century A.D. It is now a very wealthy town second only to Dhoráji and Gondal in the Gondal state. The inhabitants are chiefly Mehmans and Vániás all of whom are more or less devoted to trade. There is a post office, a school and dispensary and *dharmshála* at Upleta and the usual Darbári offices. The population of Upleta according to the census of 1872 was 6500, and according to that of 1881 6268 souls. Upleta is ten miles distant from Dhoráji to the westward and nineteen miles north-west of Junágad. Upleta is connected by a good made-road with Dhoráji. UPLETA.

Vad was originally a separate tribute-paying *tálukah* of the Bábariávád district, but is now under the Junágad state. It is situated on the eastern bank of the Dhántarvadi river about ten miles north-east of Jáfarabad. The Grásias are Bábriás of the Varu tribe. The population of Vad according to the census of 1872 was 534, and according to that of 1881 374 souls. VAD.

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VADÁL. **Vada'l** is a separate tribute-paying state situated in the Una sub-division of the Gohilvád district. The village is situated about one mile south of the Shatrunji river. It is about seven miles south of Pálitána, and about the same distance to the north-west of Chok. The *tálukdárs* are Áhirs of the Kámlia sub-tribe. Vadál is subordinate to the Chok *thánah*. The population of Vadál agreeably to the census of 1872 was 674, and according to that of 1881 555 souls.

VADÁLI. **Vada'li** is a separate tribute-paying estate of the Hálár district subordinate to the Lodhika *thánah* from which it is distant about seventeen miles to the east-north-east. It is ten miles south-east of Rájkot. The *tálukdárs* are Jádeja Rajputs and Bháyád of Rájkot. The *tálukah* consists of the one village of Vadáli. Vadáli is prettily situated in the hills. Its population according to the census of 1872 was 613, and according to that of 1881 590 souls.

VADOD. **Vadod** is a separate tribute-paying *tálukah* of the Jhálávád district, subordinate to the Wadhwán station *thánah*. It is situate on the northern bank of the southern Bhogávo river about half a mile from the river. The *tálukdár* is a Jhála Rajput and a Bháyád of Wadhwán. He exercises sixth class jurisdiction. The *tálukah* consists of three villages, Vadod, Káriáni, and Ugal. Vadod is ten miles south of Wadhwán city and ten miles west of Limbdi. The nearest railway station is that of Khárva on the Bhávnagar-Wadhwán line about six miles north-east of Vadod. The population of Vadod according to the census of 1872 was 1009, and according to that of 1881 923 souls.

VADOD. **Vadod** is a separate tribute-paying *tálukah* of the Gohilvád district, subordinate to the Chamárdi *thánah* from which it is distant about sixteen miles to the north-west. The nearest railway station is that of Ujalváv on the Bhávnagar-Gondal railway, which is about six miles to the south-west. It is about twelve miles west-north-west of Vala. The *tálukah* consists of the one village of Vadod. The *tálukdárs* are Deváni Gohils and Bháyád of Bhávnagar. The population of Vadod agreeably to the census of 1872 was 965, and according that of 1881 877 souls.

VÁGHAVRI. **Va'ghavri** is a separate tribute-paying *tálukah* in the Soráth district and subordinate to the Lákhápádar *thánah*. It lies three miles north-west of Lákhápádar, twelve miles west of Kundla, and ten miles east of Dhári. The *tálukah* consists of the one village of Vághavri. The *tálukdars* are Káthis of the Vala tribe. The population of Vághavri agreeably to the census of 1872 was 183, and according to that of 1881 89 souls.

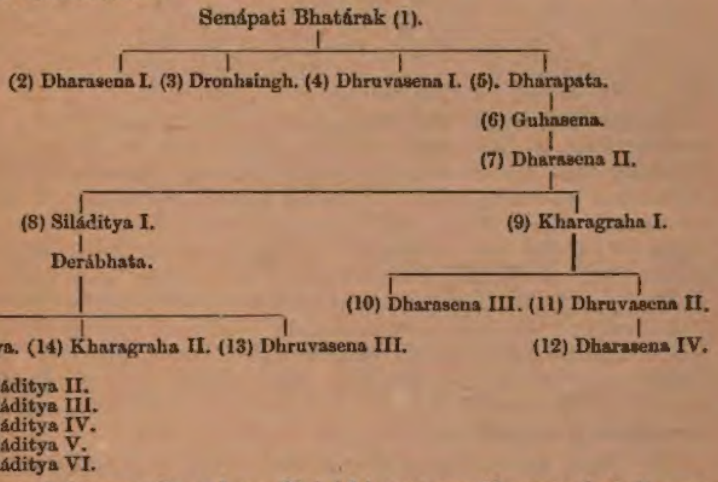
VALA. **Vala** is the chief town of the state of the same name, and is situated on the southern bank of the Ghelo river, about twenty-two miles north-west of Bhávnagar, sixteen miles north of Songad civil station, and twelve miles north-east of Dhola Junction railway station. The *tálukah* consists of forty villages and the chief is a Gohil Rajput, a Bháyád of Bhávnagar and exercises jurisdiction of the third class. Vala is situated on the Gogha-Dhandhuka highroad. The annual income of the *tálukah* is now about a *lákh* of rupees. The ancient

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name of Vala was Valabhipur and it was from this spot that the dynasty founded by the Senápati of the Guptas swayed for a period of about three hundred years the destinies of the province. Previous to the foundation of Valabhi, the official capital of the province had always been Vámansthali (Vanthali), as the religious capital had been Patan Somnáth, and many have wondered why so apparently an unfavourable site as Valabhi should have been chosen as a capital. But it is necessary to remember that only the coast belt and the strip from Wadhwán to Gogha was inhabited, with the exception of Vanthali, Junágad, and a few towns and villages isolated in the dense forest which clothed the entire centre of the province. Under these circumstances Valabhi was most advantageously situated to repel an invader, and was close to the mainland and communication with the outer world. Probably too in those times the waters of the Gulf, if they did not actually reach the capital, were not far removed from its gates, and thus the city had the advantage of sea communication, besides being situated in a position which every foreign invader must pass if he wished to reach Somnáth and the fertile region of the coast belt. Not much is known about the Valabhi kings save what can be gleaned from their copperplate grants, but these show them to have reigned roughly speaking from about A.D. 480 to A.D. 790 when their capital was sacked and their dynasty overthrown by a foreign foe.

It is known that they were of solar race, and that they tolerated both the Hindu and Jain religions, and that the following *Vansávli* or family-tree shows all the sovereigns of their race and the order of their succession :



It is not known by whom Valabhi was overthrown, but it may have been by some of the earlier Muhammadans who retired as rapidly as they came. However that may be, the direct line of the dynasty appears to have been cut off or at all events to have escaped to a distant country. But on the departure of the invader a portion of the ruling tribe seems to have returned, who under the name of

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Chapter XIII. States and Places. VALA.

Vála which may be derived from the Gujaráti *válvu* to take back or reconquer, denoting that they had returned to their ancient seat from their exile or it may be from the Persian word ولا noble. This seems to have been the bardic notion, for in alluding to Vrishket they say:

> Vrishket was of lofty lineage,
> Whence the Vála tribe,
> The Kaurav and Pandu tribes have been extinguished,
> But you have preserved undying fame.

The original compares as it were lofty with Vála so as to give a sort of double meaning to Vála, and likens lofty lineage with the Vála tribe, which last two words may also be rendered 'illustrious race.' Possibly though Vála was derived from Valabhi anyhow the Vála Rajputs claim to be Suryavamsi. There is one other fact to which it is necessary to draw attention when claiming for the Válás kinship with the rulers of Valabhi, and that is the use of the name Siladit or Selait, which is evidently a contraction from Siláditya.

It seems beyond a doubt that if any local king had destroyed Vala, the bards would not have been silent regarding his fame. But in all the bardic accounts, barbarians are mentioned. The date forbids Elphinstone's suggestions of the Persians, although perhaps the couplet quoted in the account of Wadhwán points to a Persian invader on the whole an early Muhammadan raid seems the most probable solution of this vexed question. And in the Vála Rajputs' own bardic chronicles they disown all conquest of Vala but say that their ancestors repeopled the waste country. Had the truth been that the Válás had any share in the conquest of Valabhi, their bards would never have been silent. On the contrary their bards represent Vala as being taken from Ebhal I. by a Muhammadan sovereign.

Whatever may be the truth, Ebhal Vála returning from Mewár seems after a short residence at Wadhwán to have repeopled Valabhi, henceforward known as Vala, and to have also obtained possession of Chamárdi. As far as can be ascertained this was at about the close of the eighth century A.D. The Válás ruled at Vala till about the middle of the tenth century when they were driven out by Mulráj Solankhi of Pátan, who established his authority at least as far as Gogha, and bestowed Vala on Bráhmans. But during these two centuries, the Válás had spread throughout the neighbouring country, and though Mulráj granted Vala to Bráhmans, he appears to have left a Vála chieftain there with certain rights therein, and left undisturbed the Vála Grásiás of the surrounding country.

The Válás, now avoiding Gogha, established themselves in Talája, expelling the Mehar rulers, and so firmly did they take root there, that this part of the coast belt is known as Válák (Vála Kshetra). Thence in the course of time they spread to Bhádrod. The next wave that swept over Vala was that of the Gohils who entered the province in about A.D. 1236. Ránoji of the generation next to Sejakji, conquered Vala in about A.D. 1260, and slew Ebhal

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Vála II. The Válás now quitted Vala for ever and finally settled at Talája and Bhádrod, while the Gohils overran not only Vala, but the neighbouring country, and compelled the Válás of the surrounding villages to quit their ancient seats. But the triumph of the Gohils was but short-lived. The Muhammadans conquered Gujarát, and the Gohils were compelled to relinquish Vala to them. And from this date (say A.D. 1297-98) Vala was governed by the Muhammadans; first under the viceroys of the Delhi Emperors, next by the Sultáns of Gujarát, and last of all by the Viceroys of the Moghal Emperors who placed a *thánah* here. Thus Vala remained till the death of Aurangzeb in A.D. 1707. After the death of this great man Vala and Loliána fell into the hands of Bhávsingji the founder of Bhávnagar who bestowed Vala and two other villages on Visoji the founder of the Vála house. Visoji is said by some to have been a twin brother of Akherájji of Bhávnagar, who succeeded his father Bhávsinghji, and to have been on bad terms with him. However, he made himself so useful to the Viceroy of Gujarát, the Mahárája Abhyesing of Jodhpur, and to his deputy Ratansing Bhandári, that he was permitted to enlarge his patrimony by conquests from the Káthis and others, provided always that he agreed to pay the *jama* of the Muhammadan government. This he willingly agreed to do. Visoji had three sons and one daughter named Nathubhái, Káyábhái, Jethubhái, and Magjiba, respectively. Of these his daughter Magjiba was betrothed to the Nawáb Hámid Khán of Junágad, but that chief died whilst Magjiba was on her way to be married to him. Magjiba, though pressed by her attendants to return home, refused to do so, and proceeding to Junágad, circumambulated the deceased Nawáb's tomb, and resided at Junágad for several years, finally however returning to Vala where she received the village of Bholád in maintenance. Visoji died in A.D. 1774 and was succeeded by his son Nathubhái. His second son Káyábhái received villages of Páti, Pipli, and Rájthali in *grás*. Jethiji at first received Ratanpur, but afterwards he received Vávdi in place of Ratanpur. Nathubhái during his rule employed himself in consolidating his *tálukah* and was careful not to provoke the hostility of Bhávnagar. On his death in A.D. 1798, he was succeeded by his son Magábhái who followed in his father's footsteps and acquired several more villages from Goghári Gohils, Sayads, and others. In spite of the opposition of Bhávnagar, he contrived by careful negotiation to retain the village of Pipal. Magábhái was ruling when Colonel Walker's settlement of the tribute of the Káthiáwár chiefs was concluded. He died in A.D. 1814 and was succeeded by his son Harbhamji. Maghábhái had two other sons, named Pátábhái and Adábhái, of whom Pátábhái received Dared and other villages, Adábhái, Kánpur &c. in *grás*.

In Harbhamji's time there was a skirmish with the Láthia Grásiás of Vávdi, &c., as Harbhamji was protecting the Govália Káthis whom they had attacked. Some of the Pachegám Grásiás also were killed in a boundary fight, and hence the Devání Gohils of Pachegám refuse to drink the water of Vala to this day. Harbhamji had two sons, Kaliánsing, who died during his father's

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lifetime; and Daulatsing, who died a minor in A. D. 1840. Harbhamji himself died in 1838, and on the death of Daulatsing, Harbhamji's younger brother Pátábhái of Dared mentioned above, and Hamirji who was the son of Harbhamji by a Khavásan mistress were candidates for the *gádi*. But an arrangement was made whereby Hamirji received Rájpura in *grás*, while Pátábhái succeeded to the *gádi*.

Pátábhái does not seem to have taken any interest in state matters, he spent his time almost constantly at his old village of Dared and allowed his eldest son Prathiráj to reside in Vala and conduct affairs. He died in 1853 and was succeeded by his son Prathiráj who only survived his father by seven years dying in A.D. 1860. He was succeeded by his son Meghrájji (then a minor). During Meghrájji's minority the administration was at first conducted by the Agency attachment *mehta*, but afterwards he was installed on the *gádi* with full authority. In 1868, however, the *tálukah* was so overburdened by debt, that it became necessary to appoint Mr. Keshavlál Bhagvánlál to administer the state under Agency supervision, the Thákor receiving a fixed sum for his expenses. On Keshavlál's death on the 7th November 1873 Ázam Bájibhái Manishankar the present Kárbhari was appointed to succeed him. In 1875 Thákor Meghrájji died and was succeeded by his son Vakhatsing, who is now studying at the Rájkumár College at Rajkot. As Vakhatsing is a minor, the administration of the state has been conducted by Ázam Bájibhái under the Assistant Political Agent of the Gohilvád district. During this management the *tálukah* has been freed from debt, and is now in a flourishing condition.

Vala has given its name to a sect of Bráhmans who are called Válam. These Bráhmans used to demand an exorbitant amount from Káyasths as a fee on the occasion of the marriage of their daughters, but Ebhal Vála II. caused these ceremonies to be performed at a moderate charge by other Bráhmans at Talája and himself defrayed the expenses. After this the Válam Bráhmans quitted Vala in disgust and took up their residence in Dhandhuka.

There is a very curious couplet referring to the death of Ebhal I. which would show that the Muhammadans made forays into the peninsula at a very early date and that possibly if Siláditya be merely a title, he may actually have been ruling when Vala was taken. The custom of assuming a different name on mounting the throne is very common in India amongst both Hindus and Muhammadans. Amongst the Moghals it was universal. But they had three names, viz. 1, the family name or real name to which was always added the name of the Prophet; 2, the imperial title; 3, the name by which a deceased sovereign is spoken of. Thus Akbar's family name was Jalál-ud-din, to which Muhammad being added made his name Jalál-ud-din Muhammad. On ascending the throne he assumed the title of Akbar, and after death is spoken of as 'Arsh Ashiani' or 'He whose dwelling place is in Heaven.' This custom of assuming a special name on ascending the *gádi* was universal

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among Muhammadan sovereigns in India, and the Gujarát Sultans kept up the practice of the three separate names. Nor is this usage confined to Muhammadans, but the custom of assuming a separate name on mounting the *gádi* is known even amongst Rajputs. Thus the present Rána of Porbandar's real name is Bhojráji, but his *gádi* name is Vikmátji, and in all Government returns &c. his name is inserted as being Vikmátji, so that many people are not aware of the fact of his name being really Bhojrajji. Thus too the Ráj Rána of Jhálera Patan's real name is Vakhatsing, but he has assumed the *gádi* title of Jálamsingh.

Now the names Siláditya &c. are evidently *gádi* names because it is unknown in India for father, son, and grandson to bear the same family name. Here too we have not only three generations, but six successive sovereigns, all bearing the name of Siláditya. If it be admitted as possible that the Válás were the ruling race at Valabhi then the couplet in question will smooth all difficulties and show that Vala was destroyed by an early Muhammadan invasion, that Ebhal Vala (Siláditya VI.) was slain in the battle, and that they returned after the sack of the town and reigned there until much later times. The couplet is as follows :

> In *Samvat* 777 the hero did not pay tribute,
> When the Pádsháh overthrew Vala,
> Then, alas, died the warrior Ebhal.

There are but few architectural remains at Vala. The houses appear to have been built principally of mud, but some are of brick. The bricks which lay on the surface have long since been removed, but old foundations are constantly dug up even at the present day. Old coins and copper-plates are found as well as mud seals, beads, and small household images. But there do not appear to have been any large or imposing buildings in stone, or if there were, all trace of them has now disappeared. A few stone bulls lie about in the jungle and one or two large *lings*, but nothing of any interest. There is not any very great trade in Vala; the principal exports are wheat and cotton, while sugar stuffs, cloth, timber, and grain are its chief imports. The population of Vala according to the census of 1872 was 5106, and according to that of 1881 4972 souls.

VANA.

Vana is a separate tribute-paying *tálukah* in the Jhálávád district subordinate to the Wadhwán station *thánah*, from which it is distant about twelve miles to the north-east. It is about five miles west of the Lakhtar station on the B. B. and C. I. extension to Wadhwán. The *tálukah* consists of three villages, Vana, Bákarthali, and Ghanád. The *tálukdárs* are Jhála Rajputs and Bháyád of Wadhwán. The population of Vana according to the census of 1872 was 2098, and according to that of 1881 2297 souls.

VANÁLA.

Vanála is a separate tribute-paying *tálukah* in the Jhálávád district, subordinate to the Bhoika *thánah*, from which it is distant about five miles to the south-south-east. The nearest railway station is that of Limbdi on the Bhávnagar-Wadhwán main line, from which it lies about twelve miles to the south-east. The *tálukah* consists of but the one village of Vanála in the peninsula, though

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the *tálukdars* own *grás* in the Dhandhuka sub-division of the Ahmadabad district. The *tálukdárs* are Jhála Rajputs and Bháyád of Limbdli. The population of Vanála, according to the census of 1872, was 508, and according to that of 1881 623 souls.

GADHRA.

Va'ngadhra is a separate tribute-paying *tálukah* in the Gohilvád district, subordinate to the Songad station *thánah* from which it is distant about sixteen miles to the north-west. It is about four or five miles west of Umrála and about two miles north of Dhola Junction Railway station. It is situated on the southern bank of the Kálubhár river. The *tálukah* consists of but the one village of Vángadhra and the *tálukdárs* are Gohil Rajputs and Bháyád of Láthi. The population of Vángadhra according to the census of 1872 was 518, and according to that of 1881 447 souls.

NKÁNER.

Va'nka'ner, the chief town of the second class state of the same name, is situated in a commanding position at the junction of the Pátális Voklo with the river Machhu, by one of which it is surrounded on every side except the east. It is about twenty-four miles north-north-east of Rájkot, and sixteen miles south-east of Morbi. The chief is a Jhála Rajput and exercises jurisdiction of the second class. The *tálukah* consists of about eighty villages, and the annual revenue is about two *lákhs* of rupees (£20,000). The *tálukah* is divided for revenue purposes into three sub-divisions, Tithva, which includes the town of Vánkáner, Lunsar, and Mesaria. The Vánkáner chief also owns the village of Khasta in the Dhandhuka sub-division of the Ahmadabad district, the annual income of which is about Rs. 40,000 annually. There are a post office, vernacular school, dispensary, *dharmshála*, and the usual public offices at Vánkáner. There is a good manufactory of cotton country cloth at Vánkáner where there are about 125 houses of weavers who make different kinds of scarves, waistcloths, &c., worn largely by the inhabitants of the province. The principal exports are native cloths, *ghi* which is usually sent to Rájkot, and a small quantity of grain and cotton. The imports are principally metals, timber, and cloth of English manufacture.

The founder of the Vánkáner house was Sartánji the son of Prathirájji the eldest son of Ráj Chandrasingji of Halvad. Prathirájji was residing at Wadhwán, but was carried off captive to Ahmadabad and died there in confinement. Some say that his capture was because he plundered treasure on its way to Ahmadabad, while others say that his brothers Askaranji and Amarsing contrived the matter. Anyhow Prathirájji died at Ahmadabad and Askaranji mounted the Halvad *gádi*, but was shortly after assassinated by Amarsing who after this succeeded his brother. But Sultánji and Rájoji, the sons of Prathirájji, went into outlawry against Halvad. Sultánji or Sartánji went to Navánagar and received some assistance from the Jám and subdued the Bábriás and Maiyás who lived in the hills round the present town of Vánkáner and established himself on the Gadhia hill near that city. From this spot he made himself a troublesome neighbour to Halvad. Afterwards in A.D. 1605 he founded the city of Vánkáner between the Machhu river and the

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Pátália stream and made it his capital. Sartánji frequently attacked Halvad but was unable to create any impression on it. Finally, in A.D. 1623, a Halvad force came against him just as he was about starting for Idar to fetch his wife who was on a visit to her father. In this battle Sartánji was slain fighting valiantly. He was succeeded by his son Mánsingji in 1623. The Idar lady become a *sati* on hearing of his death. Sartánji gave his brother Rájoji the village of Devli, but Rájoji relinquished it when he acquired Wadhwán. Mánsingji succeeded his father in 1623, his younger brother Rámsinghji receiving Lunsáriu and Bokarthambhu in *grás*. Mánsingji made several unsuccessful attacks on Halvad but was unable to take it. He reigned till 1653. Mánsingji had eight sons, viz. Ráisingji I., who succeeded him in 1653; Bhimji, who received Kánkot; Bhánji, who received Vághasia; Agarsingji and Viramji who received a portion of Kherva, Devli and Sardhárka between them in *grás*; Varsoji and Ratanji received a portion of Kherva between them in *grás*. The youngest son Hardásji died young without male issue. Mánsingji died in 1653 and was succeeded by his son Ráisingji. Ráisingji does not appear to have been more successful than his father against Halvad. He died in 1679 leaving two sons: Chandrasingji who succeeded him, and Veroji who received Kotária in appanage.

Chandrasingji succeeded his father in 1679. During his time the Mahárája Jasvantsing was *Subahdár* of Gujarát. He expelled Ráj Jasvantsingji from Halvad and forced him to take shelter at Váráhi. After this Halvad was bestowed on Nazar Ali Khán in *jágir*, but Chandrasingji conquered Halvad from him and retained it for three years but was expelled in 1682 by Ráj Jasvantsingji. He ruled at Vánkáner till 1721 when he died leaving four sons, viz. Prathiráj, Keshrising, Varsoji who received Dhuva, and Tejoji who received Ghiávad. Prathiráj succeeded his father in 1721 and died in 1728 without male issue; he was succeeded by his brother Keshrising.

Keshrising succeeded his brother in 1728. Vánkáner say that it was the intention of the Jám to endeavour to seat Varsoji, Keshrising's younger brother, on the *gádi*. However, through the assistance of Wadhwán Keshrising succeeded his brother and it was in gratitude for this aid that Keshrising gave up to Wadhwán Nagnes and its dependent villages. But Wadhwán tell a different story. Keshrising, while relinquishing this distant possession, nevertheless consolidated the home *parganah* and handed over the estate at his death in 1749 to his son Bhároji in excellent order.

Bhároji succeeded his father in 1749, and was of a warlike and enterprising disposition. He pursued the Káthis of Koti Kundni who had been raiding in Vánkáner territory, and with the aid of the Diván of Junágad (the celebrated Amarji) effectually humbled them. He is said to have also taken Halvad, but to have been unable to hold it. Bhároji afterwards plundered the village of Sájdiáli under Sardhár and defeated the Rájkot Thákor Lákhoji (also called Bávoji) who attempted to relieve it. Bhároji died in 1784 after a

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long rule of thirty-five years. He had four sons and one daughter, Ráisingji, Lákhoji who died without issue male, Jivanji who also died without a son, and Sámatsingh who received Arni Timba.

Ráisingji died during his father's lifetime but his son Keshrisingji succeeded to the *gádi* on that chief's death. Keshrising allotted Jáli and Jetpur to his brothers Vághoji and Abhyesing. Abhyesing dying childless; Jáli reverted to the Darbár. Keshrising had but one son Chandrasingji, and died after a short reign of three years.

Chandrasingji II. succeeded his father in 1787. He is also called Dosoji. He appears to have distinguished himself in putting down the Káthi raids into Vánkáner territory and to have plundered Sudámra in revenge for certain cattle-lifting of Nájo Dhándhal of Bhimora. Chandrasingji on a certain occasion went to Ahmadabad with Prathirájji of Wadhwán. On their return they had a quarrel with some of the Gáikwári Jámadár Bacha's men. Eventually bloodshed ensued, and in the affray a nephew of Jamádár Bacha named Isab Khán was killed. On this account Chandrasingji gave Mesaria to Jamádár Bacha as compensation. In 1807-8 Colonel Walker accompanied Bábáji Ápaji, the Gáikwár general, on one of his Mulkgiri progresses, and concluded the tribute settlement of the Káthiáwár chiefs. On this occasion Chandrasingji signed the agreement on behalf of Vánkáner. Chandrasingji had three sons, Vakhatsingji, Vajerájji who died childless, and Jálamsing who received Kerála and Rájávadla. Chandrasingji died in 1839 and was succeeded by his son Vakhatsingji.

Vakhatsingji, who succeeded in 1839 was much absorbed in religious exercises and visited most of the local places of pilgrimage, such as Somnáth, Dwárka, &c. He had seven sons and six daughters; of these Jasvantsingji the eldest died in 1844, leaving one son, Banesingji who died in June 1881. Dánsingji the second son had great influence over his father, and indeed carried on most of the public affairs of the state on behalf of his father; he received Khijadia and Vanjhora in *grás*. Veroji the third son received a half share in Panchásia and Ránakpur. Khengárji the fourth son received a half share in Sindhávadar and Kálavri. Devoji the fifth son received the other half of Panchásia and Ránakpur. Dipsingji, the sixth son, received a half share in Sindhavadar and Kálavri; and Karansingji the seventh son has as yet received nothing. Vakhatsingji died in A.D. 1860 and was succeeded by his grandson Banesingji.

Banesingji succeeded his grandfather in 1860, and after a reign of twenty years died in June 1881 at the age of 39 years. Banesingji was succeeded by his son Gagubha by his wife Jámba the daughter of Jádeja Vibhoji of Sajanpur, a Morbi Bháyád. He had also two daughters by his Muli wife who was daughter of the late Thákor Vakhatsingji of Muli. Banesingji was present at Rájkot at the Darbár held by Sir Seymour FitzGerald in 1870. On this occasion he rode in the Elephant Procession with Captain (now Lieutenant-Colonel) Watson abreast of the Morbi chief Vághji who was riding with Major (now Lieutenant-Colonel) LeGeyt. The

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elephant which the Vánkáner chief was riding grew restive and charged the Morbi elephant and threw it down, but fortunately no one was injured. Banesingji devoted much attention to causing new villages to be populated in waste lands and was liberal in subscribing to public works. Vánkáner was taken under direct management on the death of Banesingji in June 1881 on account of the minority of Gagubha who is now in his sixth year. Vánkáner is very picturesquely situated, and the chief has lately built a wall on the bank of the Machhu to protect the town from any inundation. The Luhárs and locksmiths of Vánkáner are very clever, and the locksmiths of this town are famous. The leather-workers too do strong work and Vánkáner shoes are supposed to have excellent lasting qualities. There are many Momanás in Vánkáner who both cultivate and weave and are an industrious thriving class. The population of Vánkáner according to the census of 1872 was 5552 and according to that of 1881 5531 souls.

VANOD.

Vanod is a separate tribute-paying *tálukah* of the Jhálávád district. The *tálukah* consists of eight villages and the chief enjoys jurisdiction of the fifth class. The town of Vanod is about ten miles north of Mándal, ten miles north-east of Dasára, twenty miles north-north-west of Viramgám, and eighteen miles north-north-east of Pátri. The chief is a Muhammadan by religion and is styled Malik. The Vanod Maliks were originally Ráthod Rajputs and Bháyád of Jodhpur. They claim to be descended from Ráthods Bhimji and Ajoji sons of Ráv Chonda of Mandovar (this is the Jodhpur House). They came to Ahmadabad early in the reign of Áhmad Shah who married one of their daughters, and in consequence of this, and their adopting Islám, he granted to them the *tálukah* of Vanod and the title of Malik in A.D. 1435. Vanod is said to have been founded by and named after the celebrated Vanráj Chávada of Anhilpur Patan, and the shrine of his *kuldevi* (family goddess) Vanáv Mata is situated close to the village. The population of Vanod according to the census of 1872 was 2459, and according to that of 1881 2691 souls.

VANTHALI.

Vanthali, which is the principal town of the *parganah* of the same name, is situated about nine miles to the west-south-west of Junágad. It lies 21° north latitude and 70° 30′ east longitude. The name Vanthali is said to have been corrupted from the ancient name of this town, which was Vámansthali or the abode of Váman. In the Vanthali Ransthambh dated *Samvat* 1469 (A.D. 1413) it is called Vámanpur. In the inscription in the Hániváv at the village of Dhandhusar it is called Vámandhám, but in the Kumárpál Charitra &c. it is called Vámansthali. It was also sometimes called Devsthali which name was corrupted into Dethali. The population of Vanthali according to the census of 1872 was 6056, and according to that of 1881 6529 souls. Vanthali is at present famous for its coppersmiths' work, also its ironsmiths' work and vessels &c. made by them and exported to the neighbouring towns and villages. And *dhotis*, *pachhedis* and other cloths are woven here for native wear. The town of Vanthali is famous from ancient times. The Girnár

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hapter XIII. tes and Places. VANTHALI.

Mahatmyasár says that a famous wise and excellent Daitya reigned at Balisthán (Bilkha), named Bali Rája, who was about to celebrate his hundredth *yadnya* in each of which he sacrificed a horse. Now as it is understood that whoever may be able to perform a hundred Ashvamedha sacrifices will attain to the throne of Indra. The gods were therefore much alarmed and implored Vishnu to protect them. He consented and became incarnate as the dwarf Váman. Now Bali Rája was very generous and never refused charity to any one. Váman the dwarf went to Balisthán and arrived when Bali Rája was distributing charity to the Bráhmans during the performance of this sacrifice. Bali Rája was attended by the Daitya Guru Shukrácharya. Shukrácharya perceived by his wisdom that Váman was a god in disguise, and warned Bali Rája not to listen to his request. But Bali Rája refused to deny the request of the suppliant dwarf. Váman then asked for three paces of land, and Bali Rája assented. Bali Rája was pouring water into the dwarf's hand by way of confirming his gift, when Shukrácharya assuming an infinitesimal form entered the spout of the vessel from which Bali Rája was about to pour water in order to prevent the gift being confirmed, and no water issued. On this Bali Rája pushed a blade of *kusha* grass up the spout to clear it. This pierced Shukrácharya's eye and he fell out from the pain and water flowed forth. To this day one-eyed people are called in jest Shukrácharya. But the gift was now confirmed. Váman then assumed a gigantic aspect and at one stride covered the earth and at the second the heaven. He then said to Bali Rája, 'Where shall I plant my third foot-step.' Bali Rája recognizing his divinity offered his head humbly for the third foot-step. Váman then placing his foot on Bali Rája's head thrust him down to Pátál of which country he made him king. Váman then consulted a Bráhman named Garg whither he should build a city for his residence. Finally he selected the present site of Vanthali and founded a city there on the opposite side of the hill from Balisthán, in the western portion of the Vastrápath Kshetra. There is a temple of Váman in Vánthali to this day. Vanthali appears to have been subject to the different lords-paramount of the peninsula until it fell into the hands of the Válás at the close of the Valabhi rule. Rája Rám of the Vála tribe is said to have married his daughter to Chudáchandra Chudásama of Thatha in Sind and to have bequeathed his rule to his son-in-law and the rise of the Chudásamás is ascribed to this time. Afterwards during the reign of Graharising Mulráj Solankhi urged thereto by the complaints of the pilgrims led an army against Graharising, who uniting with Lákha Phuláni of Cutch withstood him gallantly. But after a severe contest Lákha Phuláni was slain near Átkot and his *páliyo* or funeral monument stands there to this day. Graharising was taken prisoner, but was afterwards released on promising not to molest the pilgrims to Somnáth in future. Afterwards Vanthali seems to have fallen into the hands of a race of Rajputs who held it for several generations. They were related to the Vághelás of Dholka. Jagatsing and Arising appear to have conquered Vanthali from Ra Mandlik I. of Junágad, and their

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family held Vanthali for about a century when Ra Mahipál reconquered it from Amarsing and Tejsing of this family. Vijayánand son of Arising contended with Bhan Jethva at Bhubhratpalli (Bhumbhli). Afterwards when Sángan and Chámund ruled there it seems that their sister Jayataldevi had married Virdhaval Vághela the chief of Dholka. He marched into Sorath to collect tribute and encamped before Vanthali, when there he thought he would send his wife Jayataldevi to her brothers to visit them and persuade them to pay handsome tribute. She went accordingly and told them Vira Dhaval's demand. But the brothers were very enraged at their sister's conduct and said, 'You have come to persuade us to pay tribute lest we should fight with your husband and you would become a widow, but fear not for if your lord be slain we will marry you to a better than he.' When Jayataldevi heard these insulting words she too was exceedingly angry and said, 'I came not on my own account but from fear lest the house of my father should be utterly ruined by my gallant husband whom none can withstand.' She then returned and told her husband what had happened. Virdhaval on this led forth his army and Sángan and Chámund also advanced to oppose him. A fierce contest ensued, but finally both Sángan and Chámund were slain and Virdhaval conquered and sacked Vanthali taking thence much spoil. After staying there a month he departed after installing the sons of Sángan and Chámund. Afterwards in 1413-14 Áhmad Sháh of Gujarát marched against Vanthali, and laid waste the town. On this occasion eighteen Rájkumárs or princes fled and took shelter in Junágad to which town Áhmad Sháh afterwards laid siege. About a mile to the south-east of Vanthali is the banian tree grove called Kapiláshrama or abode of Kapil and it is believed that Kapil Muni formerly lived here. The shrine of Bhálái Sháh is about half a mile to the north of Vanthali. It is said that Bhálai Sháh was living at Bhensán and that a small stream reached as far as the Bhensán village vicinity but no further. The Pir (or holy man) was seated in the river performing his ablutions and a woman near him was washing some clothes so that drops of dirty water fell on the Pir's clean garments. He begged of her to desist till he should have finished his ablutions, but she rudely refused and said, 'Go away as far as you like and take your stream with you; I shall not stir.' Bhalái Sháh then went off towards Vanthali and the stream followed him, and there joined the river Ojhat. The Pir then performed his ablutions and afterwards took up his residence at Vanthali. There is an old palace of the Nawab's at Vanthali called the Navlákho which has a curious secret passage connected with the road. Vanthali is more or less surrounded with rivers and the Ojhat, the Uben, and the Kálvah flow through its lands. The Kálvah rises in the Dátar hill at Junágad and is only in flood when much rain falls in the hills there, but while the flood lasts it is fierce. It is said that a Cháraniáni was coming to Junágad with her babe in her arms during the rainy season. When she reached the town she found the Kálvah in flood, but ventured in and tried to ford the stream. She was however carried off her legs, and her child was washed out of her arms and drowned. She managed however to

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VANTHALI.

reach the opposite bank. Here she turned and cursed the stream and said:

> The flood of the Kálvah shall be as scanty as the rice given to ascetics in a cocoanut shell.

There is a tradition that at one time certain Nágori Muhammadans who were *thánahdárs* of Vanthali took independent possession of it, but they were soon driven out by the *Foujdárs* of Junágad. There is a long inscription in the Vinjaleshvar Mahádev temple at Vanthali, from which we learn that Kshemánand of Vanthali son of Arising and father to Vijayánand married Premaldevi daughter of Virdhaval son of Lavanprasád the Solankhi of Patan. Vijayánand his son married a Ráthor lady daughter of Udal Ráthor friend of the above Lavanprasád. Udal Ráthor had a son named Jaitrasing who had a son named Bhimsingh. This Bhimsing is mentioned as being a friend of the great Visáladev Vághela of Anhilváda Pátan. Bhimsing had a daughter named Minaldevi and her daughter was Nágaldevi and she was the favourite Ráni of Vijayánand of Vanthali. By Nágaldevi Vijayanand had two sons Arising and Tejsing, and two daughters Hirádevi and Tárádevi. Of these two daughters Hirádevi was married to Lávanyadhaval of the Chálukya dynasty. At Hirádevi's death her mother Nágaldevi placed her statue in the temple of Vinjaleshvar. From another inscription at Vanthali we learn that in *Samvat* 1346 (A. D. 1290) Vijayánand was the Mandleshvar or local chief of Vanthali, and that Sárangdev of Anhilváda was lord paramount. The Patel of Vanthali by caste a Kanbi is named Lakhmidás and is a very wealthy man. His father's name was Ámbo. There are many mango groves near Vanthali, the soil of which is very fertile. Vanthali the chief town of the *mahál* of the same name, is but a small town; it is situated about eighteen miles east of Navánagar, and by the 1872 census had a population of about 1308 persons. The population sank to 1249 in 1881 consequent on the famine of 1878-79.

VARÁHA RUP.

Varaha Rup, commonly called Váhra Rup, is a temple sacred to Vishnu in his third incarnation when in the form of a boar he supported the world on his tusk, from the Daitya Hiranyaksha who was endeavouring to provoke him to combat. Vishnu was saving the world after it had been overwhelmed by a deluge beneath the ocean, and was pursued by Hiranyaksha who insulted him and tried to provoke him to fight. He refused to listen to the insults of Hiranyaksha until he had firmly established the world. He then fought with the Daitya and slew him. A small hamlet has sprung up round the temple. It is on the shore of the Indian Ocean about six miles east from Jáfarabad as the crow flies, and about fourteen miles south of Rájula. Varáha Rup is in Junágad territory. The population according to the census of 1872 was 72, and according to that of 1881 86 souls.

VARAL.

Varal is about 22 miles south of Bhávnagar, and about the same distance south of Sihor. The population, which had reached to 1106 souls in 1872, diminished to 871 in 1881 after the famine of 1878-79. The village is said formerly to have been a

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very flourishing one, but it fell waste early in the 18th century, owing to the constant raiding and warfare of that time. It was not however suffered to remain waste long, and was repopulated. A battle was fought near this village between the forces of Nawáb Hámid Khánji of Junágad and Thákor Vakhatsingji of Bhávnagar at the close of the eighteenth century. And later on the Káthis attacked Varal, but unsuccessfully. In A.D. 1838 Sádul Khasia plundered Varal, but since then it has enjoyed an immunity from such attacks.

VARTEJ.

Vartej is a small and flourishing town, situated on the banks of the Máleshvari river. It is at the point of junction of the high road from Gogha to Dhandhuka and Bhávnagar to Rájkot. There is also a railway station here on the Bhávnagar-Wadhwán main line. It is distant six miles from Bhávnagar, fifteen from Gogha, and eight miles from Sihor. There is a traveller's bungalow here. The river banks abound in fine mango plantations. There is a fine Jain *dharmshála*. Vartej is mentioned in the Mirát-i-Ahmadi as having formerly been a roadstead (*bárah*). In connection with this it is said that early in the 17th century a merchant of Vartej of the Kandolia Bráhman caste lost large sums in trade, and finally his house caught fire and was burned down. Heartbroken with his losses he and his wife while yet living mounted the funeral pile on the 1st of the light half of *Kártik*, *Samvat* 1674. A Sanskrit inscription to this effect is to be seen in Vartej to this day. In this inscription Rával Shri Dhunáji of Sihor is mentioned as the local ruler, and the losses of the merchant are put down at three *lákhs* of rupees. The town contains good dyers, blacksmiths, and shoemakers. The population according to the census of 1872 was 2250 souls, but decreased in 1881 to 2124 owing to the famine of 1878-79.

VÁVDI.

Va'vdi (Dharva'la) is a separate tribute-paying *tálukah* in the Gohilvad district and subordinate to the Songad station *thánah* from which it is distant about eight miles to the north-west. It is about five miles south-east of Dhola Junction railway station. The *tálukah* consists of the four villages of Vávdi, Dharvála, Pánchtaláv, and Dedakdi. The Grásiás are Gohil Rajputs and Bháyád of Láthi. The population of Vávdi according to the census of 1872 was 834, and according to that of 1881 495 souls.

VÁVDI.

Va'vdi (Va'cha'ni) is a separate tribute-paying *tálukah* in the Gohilvád district subordinate to the Songad station *thánah* from which it is distant about nine miles to the south-south-east. It is about eight miles south of Sihor and nine miles north-east of Pálitána. The *tálukah* consists of the two villages of Vávdi and Limbardhár. The Grásiás are Váchání Gohil Rajputs and Bháyád of Bhávnagar. The population of Vávdi according to the census of 1872 was 199 and according to that of 1881 479 souls.

VÁVDI.

Va'vdi (Ra'jgar) is a Junágad village about nine miles east-south-east of Jetpur and about the same distance to the west-north-west of the Khákhria station on the Bhávnagar-Dhoráji railway. Vávdi is itself a station on this line, and is conveniently situated for the trade of the wealthy towns of Ránpur and Bhensán under

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Junágad. The population of Vávdi according to the census of 1872 was 328 and according to that of 1881 226 souls.

VÁVDI.

Va'vdi (Mohoti) is a village belonging to the Pálitána state, and is the chief town of a small revenue sub-division of the same name. The soil of Vávdi is exceedingly rich, and the cultivators are in a very flourishing condition. The village lands are large in extent and there is much irrigated land. In a good year the revenue of Vávdi is not less than Rs. 75,000 and may attain to Rs. 100,000. Vavdi is about thirteen miles north-west of Pálitána. It is about twenty miles south-west of Songad and about sixteen south-east of Dhasa railway station. The population of Vávdi consists principally of Kanbis, but there are one or two rich merchants. The population of Vávdi according to the census of 1872 was 1859, and according to that of 1881 1993 souls.

VASÁVAD.

Vasa'vad is a separate tribute-paying state and a holding of certain Nágar Bráhmans who were originally the Desáis of the Vasávad *parganah*. It is situated on the northern bank of the Vasávdi river about seventeen miles west of Bábra, twelve miles north-west of Chital, and fourteen miles south-east of Gondal. Like most of the villages in the interior of the province, it first started into existence as a *nes* or hamlet, and is said to have been founded by one Váso, a Bharvád or shepherd by caste near a large banian tree, whence the village was called Vasávad or Vasa's Banian. Afterwards it became a portion of the Chudásama dominions, and is famous as having been one of the few holdings granted by these chieftains. Ra Vika is said to have been the cadet who received Vasávad in *grás* from Junágad and his race ruled here until the conquest of Sorath by the Gujarát Sultáns. Under the Moghals Vasávad was the head of a *parganah* and it is mentioned in both the Ain-i-Akbari and the Mirát-i-Ahmadi. In the latter it is mentioned as having an inner fortlet and as being the seat of a *foujdár* (*i.e. thánahdár*) and as having ninety-seven villages subordinate to it. There is a subterraneous passage from the mosque which is outside the fort to the Bhamaria *kuva* or well within the fort. The population of Vasávad according to the census of 1872 was 3030, and according to that of 1881 2969 souls.

VAIJA-NO-NES.

Vaija'-no-Nes is a separate tribute-paying *tálukah* situated in the Und sub-division of the Gohilvád district and is subordinate to the Chok *thánáh* from which it is distant about two miles to the southward. The *tálukah* consists of but one village and the *tálukdárs* are Kolis of the Khasia tribe. The population of Vaija-no-Nes according to the census of 1872 was 185, and according to that of 1881 175 souls. Vaija-no-Nes is nine miles south-south-east of Pálitána and about twenty miles north of Mahuva.

VAVÁNIA.

Vava'nia is a sea-port belonging to Morbi, situated in the Gulf of Cutch. It is about ten miles south-west of Mália and twenty-four miles north-west of Morbi, with which town it is connected by a good made-road. Vaváni is itself situated about four miles from its port or *bandar* which is on a small creek flowing into the Gulf of Cutch. Vaváni is the head-quarters of a separate *mahál* or revenue sub-division, and the trade is sedulously fostered by the Darbár. But it

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remains small and will probably never be of much importance. There are two tanks here called Vánchiásar and Modása respectively. Salt is found in the adjacent Ran. The population of Vaváníá agreeably to the census of 1872 was 2000, and according to that of 1881 1690 souls. The Cutch Darbár has some share in the customs of the port.

VEJALKOTHA.

Vejalkotha. Another famous place in the Gir is Vejalkhotha or Vejalkot which is a height on the eastern bank of the Rával river and flanked on one side by this river and on the other by the Surtali stream. It is entirely surrounded by these streams and other ravines save at the two gateways which lie north and south. The position is very strong and it was a famous stronghold for outlaws in ancient times. Near Vejalkotha on the opposite bank of the river Rával is a small arched gateway of brick lying at the foot of Khábra hill and hence called the Khábra Gate. It is evidently part of some very ancient building. Vejalkotha is said to have been named after Sarvaiya Veja who with Jasa, his brother, were originally Grásiás of Amreli. Expelled thence by the Muhammadans they settled Jasa at Jesar and Vejo at Háthasni in Una. Jealousy however sprung up between them and Vejo treacherously slew Jasa's son Ranmal. Then fearing Jasa's vengeance he fled to the Gir forest and lived in this deserted stronghold. But Jasa pursued him, and camped at a spot now called after him Jasádhár. Here Vejo, who was not aware of Jasa being so near, accidentally went while hunting a boar. When Jasa captured Vejo he put arms in his hands and told him to defend himself, but Vejo hung down his head and said that his guilt in treacherously slaying Ranmal forbade him to take up arms against Ranmal's father. On this Jasa slew him and this deserted fortress has ever since been called Vejalkotha. Others however attribute the founding of Vejalkotha to Vejal or Vinjal Vája. But the appearance of the place is even more ancient than Vinjal Vája's time, and it probably was founded by dynasties anterior to either Sarvaiya Vejo or Vinjal Vája. Vejo Sarvaiya's stay there was enforced and temporary, so that though he may have taken shelter there it is not probable that he could have built it. Vinjal Vája is much more probable, only the buildings seem to date from at least A.D. 800 whereas Vinjal Vája could not have been anterior to the fourteenth century A.D. Until a more elaborate examination has been made of Vejalkotha, it will be difficult to assign it any accurate date, but it will probably be found to be certainly at least as old as A.D. 1000.

VEKRIA.

Vekria is a separate tribute-paying *tálukah* under the Lákhápádar *thánah*, from which it is distant about eighteen miles to the westward. The *tálukah* consists of but one village of Vekria, and the Grásiás are Káthis of the Vála tribe. Vekria is about eleven miles south-south-west of Bagasra, and twelve miles south-south-east of Mánekváda. The population agreeably to the census of 1872 was 651, and according to that of 1881 770 souls. Vekria is situated close on the western side of a lofty roky ridge which runs for about eight or nine miles from north-west to south-west. About a mile north-east of Vekria this ridge is 1005 feet high, but is highest at its south-east extremity close to the village of Cháchai where it reaches

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1388 feet. The Shetranji river rises close to the foot of this ridge about a mile or two to the westward. After rounding the south-east end of the ridge it flows parallel to it in a north-easterly direction until about opposite to Vekria. It then flows still more to the east and leaves the ridge.

VERÁVAL.

Vera'val is known in the Puráns as Velávan or the forest of creepers, but three other derivations are suggested, one from Velákul a term used in old inscriptions for a small port. Thus in the inscription in the temple of Harsad Máta the words occur Hurmuj Velákul, *i. e.* in the port of Ormuz. Another is suggested from the tradition that Seláit Vála married a wife from this part of the country and stayed here for a time; afterwards his son Dhán Vála succeeded him on the Talája *gádi*, and his son Verávalji came hither and founded the village of Verával. A third derivation is from Vilayasthal or 'charming place.' It has owed its origin to its celebrated neighbour Patan Somnáth, and rose into notice as a port principally during the time of the Gujarát Sultáns, when and afterwards until superseded by Surat, it was the principal port of embarkation for Muhammadan pilgrims to the sacred cities of their faith. It seems to have fallen waste at one time, for the Diván Ranchodji's history tells us that Niámat Khán Lodhi held Pátan Somnáth and other places in *jágir* from the Gujarát rulers and that he peopled Verával in the middle of the 18th century A.D. He also mentions that later on in this century Mánáji Ángria sailed hither and attacked Verával, but after fighting for three days and nights was forced to depart after receiving the present of a horse. He also says that the Portuguese of Div made several fruitless attacks on Verával. Kázi Shekh Mián of Mángrol conquered Verával in about A.D. 1762 but in a short time it was wrested from him by Diván Amarji of Junágad. Still later on in A.D. 1787 Rána Sultánji of Porbandar conquered Verával and retained it for two years but Nawáb Hámid Khán of Junágad reconquered this town in 1789 and since then it has remained in the possession of Junágad. In the temple of Harsad Máta (classically Harsidh) is the celebrated inscription of *Samvat* 1320 this inscription is specially notable as recording the fact of a Muhammadan endowing a mosque in this year. And it also bears four different eras, namely those of Vikram, Shálivához, Valabhi, and Shri Sing. It is from this inscription that it was discovered that the Valabhi *Samvat* commenced in A.D. 319 and that the Shri Sing era dates from A.D. 1113. The river Devka called in the Puráns Devika flows to the north of Verával, and finally bending to the west, joins the sea near the Jáleshvar temple. This place is called the Dáni Báru. The Jáleshvar Mahádev is situated by the sea shore on the northern bank of the Dáni Báru and derives its name from the word *jál* a net, as the legend relates how the fishermen of Rája Nábhág accidentally caught Ápastambh Rishi in their net and he indignant at the insult cursed them and their Rája. Afterwards on their Rája professing his sorrow and presenting the sage with a cow he was forgiven through the intercession of another sage Lomash Rishi, and the *ling* which had been adored by the Rishi has ever since been called the Jáleshvar Máhádev. The fishermen also expressed contrition, and attained salvation and

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the fish were restored to life and became immortal. It is about two miles distant from Pátan Somnáth and is a convenient port of call for steamers passing between Bombay and Karáchi or Cutch. But the sea is so violent on this coast after the middle of April, that this added to the fact that there is neither safe nor deep anchorage near the shore, prevents its being resorted to by any but local shipping of small tonnage. During the hot weather small boats making the shore from the mail steamer, which anchors about three miles out are sometimes liable to be capsized. Small steamers come in somewhat nearer. The late Nawáb has spent some money in improving the port and erecting a light-house, but in truth without large expenditure it will never be anything but an indifferent port or roadstead. Verával is famous for its onions which are large and mild like Spanish onions, and are largely exported. It exports cotton, and imports grain, piecegoods, and timber. The population of Verával according to the census of 1872 was 10,725 souls, but in 1881 had increased to 12,111 owing to increased briskness of trade.

VERÁT.

Vera't, Chitrod, Kanka'i, &c., are old villages now deserted, or else merely occupied by a few huts of Chárans, Rabáris or other cattle grazers, but which evidently must once have been large and populous villages. Near Mália also are many waste sites with ancient *pályás* or memorial stones. These villages were probably once inhabited by Káthis who were driven out in the 14th century *Samvat* by Ra Khengár III. The most ancient of all of these was doubtless Kankái which was built of brick both the fort and the temples and houses therein. The temples of the Kankái Máta and Kálika Máta are however built of stone, but they have both probably been recently repaired. The temple of Kankái Máta who is the tutelary goddess of the Kapol Vániás contains an inscription to the effect that it was restored in *Samvat* 1864 A.D. 1808 by Kapol Vániás Gándi Kika and Devsi Raghunáth. Kankái is probably contemporaneous with Valabhi and other ancient towns and probably dates as far back as A.D. 500 if not older still. It is situated on the bank of the Singávda river about ten miles south of Visávadar. CHITROD is on the eastern bank of the river Hiran, and is also ancient but probably much more modern than Kankái. It is said to have been governed by a Rája named Hathising who was the ancestor of the tribes of Hátis. VERÁT is about coeval with Chitrod and is supposed to have been ruled by the Chávada Rajputs, but this is a mere tradition. It is also called Verát-Nagri ; other ancient places in the Gir are Hiraniu probably the modern Tálála where there are the remains of a masonry band yet visible. AMBÁT near Jámvála and Ghátvad is surrounded by a singular excavation cut in the solid limestone. This was probably an irrigation channel. The Bhim Chás in the eastern Gir near Chikal Koba seems to be a channel cut in the rock for the conveyance of water for irrigation or other purposes. The hamlet of Bhim-ka-Deval or Bhim's temple is about fourteen miles east of Patan Somnáth, and the temple is a fine and ancient one. Other noticeable places in the Girare Chhelna, Sásan, and Mandor. Chhelna in the centre of the Gir, was no doubt formerly cultivated land,

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VERÁT.

numerous wells are to be found in its lands and it probably fell waste in the troublous times early in the 18th century, and its lands were overgrown with forest. Mandor where there are some Buddhist caves cut in the bank of a stream which joins the Hiran probably fell waste about the same time. It is about nine or ten miles north of Sutrápáda and five or six north-east of Patan Somnáth and must have been a fine and flourishing town. There are about six caves in the bank of the affluent of the Hiran and one cave in the bank of the Hiran itself. The town of Mandor lies in the fork between the Hiran river and its affluent. The town was surrounded by a fort wall of cut-stone and had a handsome gate. It is said to have belonged to the Hátis.

VICHÁVAD.

Vicha'vad is a separate tribute-paying *tálukah* in the Sorath district, and subordinate to the district officer. The *tálukdárs* are Majmudárs of the Gáikwár and Nágar Bráhmans by caste. One of them exercises jurisdiction of the sixth class. Vichávad is situated about eight miles west of Mánikváda civil station, nine miles east of Bilkha, and eight miles north of Sarsai. The population of Vichávad according to the census of 1872 was 388, and according to that of 1881 679 souls.

VICHHIA.

Vichhia is a flourishing town belonging to Jasdan from which place it lies about fifteen miles to the north-east. It is fourteen miles west of Botád railway station, and ten miles west of Pályád. It is situated on the northern bank of the Goma river. The town is surrounded by a wall and it is connected with Jasdan by a good made road. Vichhia is a good local market for molasses, *ghi*, cotton, and grain. The principal traders are Vániás and Khojáhs. The present chief of Jasdan has brought Vichhia to its present prosperous state. He built the wall surrounding the town at a cost of £6000 (Rs. 60,000) and lent the traders £2500 (Rs. 25,000) free of interest to build themselves shops. The chief has a good residence at Vichhia and he is constructing a fine tank to the west of this town in order to irrigate the adjacent land. The population of Vichhia according to the census of 1872 was 1180, and according to that of 1881 2344 souls.

VIRPUR.

Virpur, the principal town of the chiefdom of Virpur Kharedi, is situated in the Hálár district and is situated on the highroad between Gondal and Jetpur about ten miles south-west of Gondal and eight miles north-east of Jetpur. The founder of the house was Bhánji brother of Jám Satáji and son of Jám Vibhoji I. He in A.D. 1635 received Kálávad in appanage. His son Bhároji quitting Kálávad established himself in a subordinate position in the Muhammadan *thánah* of Kharedi, of which town the *zamindárs* were Káthis. Here he made himself very useful to the *thánahdár* and aided that official so much in the expulsion of the Káthis that he was granted a portion of their lands. His successors established themselves more firmly, and by farming the crown lands as well as adjacent villages, and by assisting the *thánahdárs* in neighbouring conquests obtained both shares in such conquests and farms of the village revenues. Mokoji also called Bávoji, the seventh generation from Bhároji, obtained sole possession of Kharedi expelling the

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thánahdár in about A.D. 1766. He also conquered Virpur and two other villages from the Káthis, who had occupied that town on the dissolution of the Moghal power. After this conquest he made Virpur his capital, and consolidated a *tálukah* of thirteen villages. The present chief Suroji is the fifth from this Mokoji II. otherwise called Bávoji. The Virpur house are the earliest offshoots of Navánagar amongst the separate tribute-paying *tálukdárs*. The Virpur chief exercises jurisdiction of the fourth class. He is a Jádeja Rajput and as above mentioned a cadet of Navánagar. There was it is said in ancient times a very large temple on the site of the modern town of Virpur, but it was cast down by the Muhammadans. Large stones belonging to this temple are still dug up on its ancient site. There is also a large well with steps called the Minal Váv the building of which is attributed to Minaldevi the mother of Sidhráj Jayasingh, the renowned sovereign of Anhilváda Pátan. The population of Virpur according to the census of 1872 was 1227 and according to that of 1881 1342 souls.

VIRPUR.

Vithalgad is a separate tribute-paying *tálukah* of the Jhálávád district consisting of seven villages in all, three of which are scattered in other districts. Thus Rashnál and Pipalva are situated in the Gohilvád and Hadála in the Hálár district. The ancient name of Vithalgad was Vántu and it formerly belonged to the *tálukah* of Lakhtar, from which it was acquired by Bábáji Ápáji the famous Gáikwár general in A.D. 1806. This general was a man of great prowess and political acumen, and he freed the *tálukah* from debt and also checked the encroachments of the chieftains of Limbdi and Wadhwán. Bábáji Ápáji fills a prominent place in the history of the latter part of the eighteenth and especially of the commencement of the nineteenth century when in co-operation with Colonel Walker he brought the settlement of the Káthiáwár *tálukdárs'* tribute to a satisfactory conclusion. He is said to have been only once baffled, and this was by the notorious riever Kháchar Bhán of Bhadli who, not only escaped his pursuit, but fell on and plundered his baggage. The following couplet regarding this is well known throughout the province:

VITHALGAD.

> Oh! Baba, no one dares to take your goat even by the ear;
> Yet Bhán of Bhadli has eaten it hoofs and all.

The *tálukdár* usually resides at Baroda and the Agency have appointed a *thánahdár* to administer the state jurisdiction, which he does as a third class magistrate, and hears civil causes up to £25 (Rs. 250) in value. The *tálukdár* has fifth class jurisdiction, but being non-resident, is unable to exercise it. Excellent rice is grown at Vithalgad in the low-lying lands there, which are in the rainy season much flooded by the rain water. Vithalgad is situated about eighteen miles north-east of Lakhtar and two miles east of Chábli railway station on the Wadhwán extension of the B. B. and C. I. Railway. It is seventeen miles south-west of Viramgám. The population of Vithalgad according to the census of 1872 was 1151 and according to that of 1881 1273 souls.

Virva'v is a separate tribute-paying *tálukah* in the Hálár district under the Lodhika *thánah*. It is situated about twelve miles south-

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west of Rájkot, eight miles east-north-east of Lodhika, and seven miles north-east of Mengni. The *tálukdárs* are Jádeja Rajputs and Bháyád of Rájkot. The *tálukah* consists of the one village of Virváv. The population of Virváv according to the census of 1872 was 138, and according to that of 1881 176 souls.

VISÁVADAR.

Visa'vadar, about twenty-five miles south-east of Junágad, is situated to the north of the Gir forest, and used to be the head-quarters of the Harsurka Káthis, who formerly enjoyed great possessions in these parts. The town is surrounded by a fort. The climate and the water are both unhealthy. The river Popatri flows by Visávadar. Its water is supposed to be very prejudicial to health. There is a famous couplet regarding this:

> The Popatri says, I am shallow and flow beneath the earth;
> First I cause people to take to their bed, and then I cause their stomach to swell.

A swollen stomach is one of the symptoms of illness caused by drinking Gir water. The population according to the census of 1872 was 1029 souls, but decreased to 924 after the famine of 1878-79. Visávadar is the chief town of a *mahál* or revenue division, and a *vahivatdár* (or revenue official) and a first class magistrate have their head-quarters here. Six miles to the east of Visávadar is the Hothalia hill wherein is the cave of Hothal Padamni, a famous character in local legend. She, when her father was dying and her brothers flinched, vowed to avenge him on his enemy Bámanio Bádsháh (Jám Bámanio?). She assumed man's dress and armour and met with a Rajput, called Odha, who was also marching against Bámanio. Odha had been banished from his country of Cutch by his brother Tamáchi on a false complaint from his wife Minalde, that Odha had outraged her modesty, the truth being that he had refused her advances. In this strait he sought shelter with his cousin Visalde Vághela of Wadhwán and observed that Visalde mingled dust with his food, and on enquiring the reason, was told that it was because of the wrongs he had suffered from Bámanio Bádsháh. Odha and Hothal performed many exploits together, and finally one day when Hothal was bathing alone in a tank, Odha accidentally went there and perceived that she was a woman. Then Odha married Hothal and she resided in this cave in the hill now called after her name. Here she bore him two sons named Jakhro and Jesal. After 12 or 14 years spent thus, Odha felt home-sick and begged Hothal to accompany him to Cutch. She said, 'It is not advisable that we should go thither, nevertheless if you wish it I will accompany you on condition that you will never divulge that I am Hothal Padmini.' He promised her and they returned to his village. Her sons were so brave and gallant that they slew a lion which had much annoyed the village. The villagers then inquired who his wife was to have borne such gallant sons. Odha at first hesitated, but finally, when pressed, confessed that she was Hothal Padmini. When he returned home Hothal reproached him for what he had done, and taking Jesal with her returned to her cave. Odha begged her to stay, but she refused, but promised to return on

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Jakhro's wedding day if he would light a piece of incense which she gave him and think of her. When Jakhro was married, he lighted the incense, and immediately Hothal appeared bringing with her his son Jesal. Jesal was married also at the same time as Jakhro, and after the marriage, departed alone for the cave. Odha followed her at a little distance, until she entered the cave, but when he arrived there he found her not and it is conjectured that she was an Apsara who had displeased Indra and had therefore been banished from *svarga* until she should have taken on her a human incarnation and married a mortal. Now that her sons were married, her earthly mission was accomplished, and she was caught up to heaven. Odha remained till his death seeking and lamenting for Hothal. Her cave is called Hothal Padmini's cave to this day, and the hill also is called the Hothalio.

VISÁVADAR.

Visa'va'ra is situated about a mile from the seashore on the Kindri creek and about eleven miles north-west of Porbandar. There is a group of temples here to the east of the village which is called Mul Dwárka. There is also an old well called the Gnán Váv said to have been built by Visa Bhagat who gave his name to the village. There is an illegible inscription in this well. The imports and exports by sea in 1881-82 were of the value of Rs. 61 and Rs. 1505 respectively; but nothing was either exported or imported in 1882-83. The population was 1016 in 1872, and increased to 1058 by 1881. There is a short inscription in the temple of Shri Sidhnáth here, dated *Samvat* 1262 (A.D. 1206) to the effect that Ránshrising Shri Vikráditya caused this image of Rán Shri Vikrámáditya to be made.

VISÁVÁRA.

Wadhwa'n city is situated on the southern bank of the northern Bhogávo river, which is usually called the Wadhwán Bhogávo, to distinguish it from the southern or Limbdi Bhogávo river. Of these two rivers, the southern Bhogávo in the rainy season after pouring its waters into the great marsh (which is a continuation of the Nal) east of Mitápur and Parnála, is joined there by the waters of the northern Bhogávo and the Bhádar rivers. This marsh is drained by three streams one called the Omkár river and two others, one of which retains the name of Bhádar while the other is called the Dhári. All of these eventually fall into the Gulf of Cambay. Of these the Omkár river drains the marsh on the north-east, and the Dhári and Bhádar on the south-east. Wadhwán city is a fortified town, and the chief's palace (an imposing looking building when seen at a distance) occupies a commanding position in the southern portion of the town. Wadhwán is a state exercising second class jurisdiction and possessing thirty-one villages. For the most part the soil of the *tálukah* is black and fertile, but there are also sandy patches, as well as *gorádu* or reddish soil, which is somewhat inferior to the black soil or *karál*. There is one peculiarity about the water of Wadhwán, though it applies to the greater part of Jhálávád. It is this that water found at any depth is brackish, and if used for irrigation though one excellent crop is produced, the land becomes afterwards so salt that it has to be left fallow for 7 or 8 years before it will produce even an ordinary rain crop. It is divided for

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revenue purposes into four principal sub-divisions or *mahals*, viz. Wadhwán, Nágnes, Khodu, and Rámpura. The population of Wadhwán city according to the census of 1872 was 17,389, and according to that of 1881 16,968 souls. Of these about nine-tenths are Hindus and one-tenth Musalmáns. There are 900 houses of Bráhmans principally Audich and 1000 houses of Vánias mostly Dasa and Visa Shrimális. The wealthiest of these two subdivisions is the Visa Shrimáli. At Wadhwán city is a station of the Bhávnagar Wadhwán Railway. It is a great local centre of the cotton trade and has a wealthy population settled there who engage largely in trade and commerce. A large import trade is carried on here in grain, *ghi*, and cloth stuffs. Excellent country soap is manufactured here and used throughout the peninsula and is also exported to Gujarát. Native saddles and horse furniture generally are made here, and are of some little local fame. The stone-cutters and quarrymen are skilled workmen inferior to those of Halvad and Dhrángadra alone. Wadhwán city was founded in very ancient times, so far back indeed that the following *duho* or couplet is commonly said regarding it and Vala:

Vala and Wadhwán,
Pátan city was afterwards founded.

But the most ancient accounts represent it as being called Astigrám the village of bones, and as being subject to the ravages of a cannibal Yaksh called Shulpáni who resided in a cave in the bank of the Bhogávo river about half a mile east of Wadhwán city near which spot stands now a small temple sacred to Mahávir Svámi. Shulpáni Yaksh is said to have been animated by the soul of a bullock belonging to a merchant, named Dhan Dev, which being exhausted in crossing the Bhogávo river had been entrusted by its master to the people of Wadhwán, who however had suffered it to die of hunger and thirst. While Shulpáni Yaksh was still devouring the inhabitants Mahávir Svámi or Vardhmán Svámi the 24th and last Jain Tirthankar visited Wadhwán. He converted the Yakah, and in memory of this great deliverance, the city was after him called Vardhmánpur, since corrupted to the modern Wadhwán. Afterwards the Válás appear to have held Wadhwán, and the following couplet commemorates the name of the first Ebhal of that tribe who is said to have flourished in A.D. 295:

At Wadhwán resides Ebhal
Who can withstand the onset of 200,000 men;
He defeated the Iránis with his spear
Of which the Sun is witness.

But the Válás soon retired southward and we next hear of a Rája of Chápa race at Wadhwán named Dharnivaráh. In a copper-plate of this chief he is described as sprung from Vikramárk of Chápa race. The founder of the dynasty is styled Vikramárk, his son being Adraka, and his son Pulkeshi. Pulkeshi had two sons, Dhruvabhta and Dharnivaráha, who seems to have succeeded his brother, and who is the reigning chief of Vardhmánpur or Wadhwán in *Shak Samvat* 639 (A. D. 717). Dharnivaráh is

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represented as a subordinate of Mahipál Dev. It is difficult to say who this Mahipál Dev could have been, but if the name be not a complimentary title of one of the later Valabhi kings, it may have been the real or family name of a hitherto unknown successor of the 6th Siláditya. Possibly too it may have been the name of one of the Válás of Vanthali, and we know that in more mordern times the name of Mahipál was a favourite with the Junágad Chudásamás, the successors of the Válás of Vanthali. The Chápa race to which Dharnivaráh is said to have belonged, was probably the Chápatkat or Chávada, which notoriously ruled in the vicinity. Afterwards Wadhwán fell into the hands of the Solankhis of Patan who were Lords paramount of both Gujarát and the peninsula. Their great military road was constructed from Viramgám towards Junágad (in suppression of the old circuitous road through the coast belt which led by Gogha and Una to Somnáth Pátan and Dwárka) in order to overawe the Yádav Chudásama chieftains of Junágad, and at the same time make the route shorter to the sacred fane of Somnáth. The main difficulty was to obtain supplies of water and to provide fortified camps. Wadhwán was one of the latter and the remains of *kunds* or water receptacles have been discovered in the river-bed which are attributed to Sidhráj Jayasing. This great road passed through Jhinjhuváda, Wadhwán, Sáela, Dhándhalpur, Adála, Chobári, Sardár, Gondhal, Virpur and Jetpur to Junágad. Finally Wadhwán was bestowed in later times on a branch of the Vághelás who were dispossessed by the Muhammadans at an early period. And from the time of Áhmad Sháh a strong *thánah* was always kept here as being an important point whence to dominate the peninsula. There are three exceedingly interesting and valuable Persian inscriptions in Wadhwán, two of the time of Áhmad Sháh, and the third is in the Páda mosque[1] in the town and is dated *Sursan* 849 corresponding to A.D. 1448 in the reign of Sultán Muhammad II. Gheiás-ud-dunya-wa-ud-din son of Sultán Áhmad I. Of the two inscriptions of the time of Sultán Áhmad, one originally belonged to a mosque within the Darbár enclosure, but now used for a granary. It now lies loose in the Páda mosque. This one has the date *Sursan* 840 corresponding to A.D. 1439, and mentions that the builder of the mosque was Malik Muhammad bin Malik Musa in the reign of Násir-ud-dunya-wa-ud-din-Ábul Fateh Áhmad Sháh. The other inscription on a loose slab somewhat broken is also in the Páda mosque but it only mentions the fact of the mosque having been built in Ahmad Sháh's reign. There is another very interesting old Gujaráti inscription recently discovered at Wadhwán during excavations of the old palace foundations dated Vikram *Samvat* 1613 A.D. 1556 in the reign of Sultán Ahmad II. of Gujarát as follows:

[1] This mosque is built near the Bhoirápa where the remains of many old Jain temples and images are frequently found. These temples are said to have originally been 500 in number, and to have been founded by a Modh Vánia named Pájo. An image of Neminath the Jain Tirthankar bearing an inscription dated *Samvat* 139 (probably 1139) mentions that it was established on the third of the light half of the month of *Vaishákh* in the above mentioned year, in the Pája Vasahika by Ratandevi, wife of Vohora Munjál, son of Vohora Deda, descendant of Seth Pája of Modh race.

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Translation.

On Monday the 1st of the light half of the month of *Shrávan* in the year 1613 after Vikram, according to the Jhálávádi calculation in the victorious reign of Pátsháh Shri Ahmad. From Hazrat Sulimán Khán being deputy of Shri Itmet Khán[1] Ahodi[2] Mir Shri Hazabar. Malik Amal Haválim[3] Mustáphal Malik being the chief men (of the kingdom) to the Lord of Shri Rangola (or Rangvala) of the *pargana* of Wadhwán Ra Shri Arisálji, Sángan being the chief man. Mir Abdul Halim, son of Abdul Hasan, being *Bakhshi* of Wadhwán. Desai A'sa and the Patel and Taláti. To wit whatever *vaje* is due from the *pasáitás* of the above-mentioned town both Kotiás and Taláviás, this shall be spent by the Talaviás on the Taláv (tank) and the Kotiás on the Kot (fort). Whoever shall infringe these stipulations let it be to the Hindu as the oath of the cow and to the Musalmán as the oath of the pig. This has been granted in the presence of Desai Bhulav, son of Shávji and Jasa son of Bhánji. If any one act contrary to this to him be the Gadhya Gál.

Beneath are carved two donkeys.

This inscription shows the origin of the Kotia and Talávi Kolis and that they were originally *pasáitás* holding lands, the income of which they were bound to expend on the forts and tanks of the places near which their holdings were situated. After the Muhammadans Wadhwán fell into the hands of the Jhálás of Halvad who have retained it ever since. During their rule Wadhwán was usually given to the heir to the *gádi* in *Jivái*. Wadhwán is famous for being the place where Ránik Devdi queen of Ra Khengár of Junágad committed *sati* when brought thither captive by Sidhráj Jayasingh, who had slain, not only her husband, but her two sons. Ránik Devdi could not forgive Sidhráj the slaughter of these boys, and mounted the funeral pile in the Bhogávo river opposite Wadhwán, after cursing their slayer. Her *páliyo*, or memorial-stone, still stands on the city or southern bank of the river in memory of her death. It is placed in a temple of some architectural pretensions. The Wadhwán Jhálás are sprung from Prathiráj the eldest son of Ráj Chandrasingji of Halvad who came to Wadhwán in the beginning of the 17th century A.D. and endeavoured to obtain the assistance of the *thánahdár* against his father. The *thánahdár* did not operate actively against Chandrasingji, but he suffered Prathiráj to reside there. Prathiráj aided the *thánahdár* in several daring exploits prominent among which was the sack of Shiáni, but afterwards he became headstrong and impatient of control, and plundered imperial treasure. After this he was imprisoned and sent to Ahmadabad where he died in confinement. But his two sons Sultánji and Rájoji took shelter with the Ráv of Bhadli, and as Amarsingji a younger brother of Prathiráj had succeeded to the *gádi* of Halvad, and was moreover suspected of having assisted the imperial servants in confining Prathiráj, they went into outlawry against him. Finally Rájoji, the second son in about A.D. 1630, established himself at Wadhwán though in a subordinate

[1] Itimád Khán. [2] Yáhudi (?). [3] Nusrat Phal (?).

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position to the *thánahdár* of whom he was a service tenant. Rájoji however served the *thánahdár* loyally, and thus established himself firmly and made himself exceedingly useful; he died in A.D. 1643 and was succeeded by his son Sabalsingh I. who was an equally gallant warrior and was sent with the viceroy Mohobat Khán to Surat in A.D. 1663, when that nobleman proceeded thither after the plunder of that town by the Marátha chieftain Shiváji. On his return he occupied himself principally in taking farms of villages and amongst others farmed the village of Anindra, and is mentioned in an inscription of *Samvat* 1721, corresponding to A.D. 1665, in a well at that village. Sabalsing is said to have been assassinated by his younger brother Udayasing in A.D. 1666. Udayasing however died in A.D. 1681 and was succeeded by his son Bhagatsing. Now Rájoji the founder of the house had four sons Sabalsing, mentioned above who succeeded him and was assassinated as described, Udayasing who murdered and succeeded Sabalsing aforesaid, Bhávsingji who left Káthiáwár as a child in his father's lifetime and resided at Idar, the chief of which place was his maternal uncle. Here he resided till he was grown up, when he married a daughter of the chief of Sávar in Málwa and remained there. His son Mádhavsing distinguished himself so much at Sávar that his aunt feared he might one day dispossess her children. She accordingly begged her husband to expel Mádhavsing, but her husband would not consent. At last the matter came to Mádhavsing's ears and he left Sávar for Bundi. Here he speedily became a most influential person and attained the rank of commander of the Bundi forces. In A.D. 1682 he received the fief of Nánta. On the death of the Rája of Bundi shortly after, he entrusted his son to the care of Mádhavsing who agreeably to his request carried on the state affairs as well as the charge of the minor for several years. But he incurred the jealousy of the Bundi Ráni, who feared that his influence might be prejudicial to her son, and she directed the Arab and Sindhi troops to attack his house. Mádhavsing repelled his assailants, but considering that it would be disloyal to fight against his own ward's mother, he left Bundi and proceeded to Kota, the Rája of which place welcomed him gladly, and advanced a mile or two from his capital to meet him. At Kota, as at Bundi, Mádhavsing distinguished himself by excellent service. This Mádhavsing had four sons, Madansing who succeeded his father at Kota, and it was his grandson the famous Jálimsing who founded the principality of Jhálera Patan, which became a separate state under his descendants Arjansing, and Abhesing; these two brought an army from Kota and killed Bhagatsing[1] in the Darbár of Wadhwán, and divided the country between them in A.D. 1707. Arjansing retaining Wadhwán of which he became sole master, expelling the *thánahdár*, while Abhyesing took the Chuda *parganah*. After these conquests the fourth son of the aforesaid Madhavsing, named Mánsingji, joined his brethren and received Jhamar and other villages. Mánsingji's descendants still inherit the

[1] The descendants of this Bhagatsingji enjoy the entire village of Latuda in *grás*.

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Chapter XIII. States and Places. WADHWÁN.

separate tribute-paying states of Jhamar, Jhámpodar, and Bhalála, and also the village of Varsáni under Wadhwán. The descendants of this Mádhavsing mentioned above are still known as Mádháni Jhálás. Arjansing died in A.D. 1739 and his wife Dev Kuvar, daughter of Háda Amarsingji, burned with him on the fifth of the dark half of *Shrávan, Samvat* 1795, *Shake* 1661, corresponding to A.D. 1739. Her memorial stone is not far from that of Ránik Devdi, and is honoured as that of the Hádi mother. When any members of the houses of Wadhwan or Chuda are married, it is customary for the bride and bridegroom to come and pay their respects to the Hádi mother. This place where the monument is placed is the burning ground of the corpses of the ruling chiefs of Wadhwán. Arjansing was an intelligent ruler who consolidated his estate and did not engage in useless wars. It was in his time that Vánkáner ceded Nág-Nes to this state. Arjansing was succeeded in A.D. 1739 by his eldest son Sabalsing. He had also four other sons, Sardársing who received Vana, Bákarthali, and Ghanád; Mánábhái who received Dudhrej and Tuva; Rámobhái who received Kheráli and Vádla; and Kashiáji[1] who received Gundiáli and Bála. All these four are now separate tribute-paying *tálukahs*. Sabalsing II. who resided at Nág-Nes during his father's lifetime attacked Ránpur unsuccessfully in A.D. 1734. In revenge for this Dámáji Gáikwár attacked Nág-Nes and took Sabalsing a prisoner to Baroda. He remained there in captivity for three years, and was then released on his father's death and on his agreeing to pay a fine. Sabalsing died in A.D. 1765 and was succeeded by his son Chandrasingji, commonly known as Chándábhái. Sabalsing had two other sons, Lákháji to whom he gave Varod, Ugal, and Káriáni; Pátábhai who received Rájpur, Ánindra, and the waste site of Saikda. These are now both separate tribute-paying *tálukahs*.

Chandrasingji is said by Kinloch Forbes in the Rás Mala (from which I quote the following) to have been at feud with Limbdi:

'A Lohána of the village of Memka near Wadhwán took a bullock-load of pulse, which in Káthiáwár they call *jhálar*, to Rozku in the Bhál country, near Dhandhuka, to sell it. The Chudásama Grásia of Rozku, whose name was Mepji, had married one of his daughters to a Jhála bridegroom, but was nevertheless at feud with that house. He said jeeringly to the Lohána, 'What is the worth of that *jhála* of yours?' The Lohána answered, 'A hundred *Bhaliás*[2] go to one *jhála*.' When the Chudásama heard that, he was very angry, he beat the Lohána, took his bullock from him, and turned him out of the village. The Lohána went to complain to his prince Chandrasingji, Rája of Wadhwán. The Rája enquired what the value of the bullock and its load was, and paid the Lohána the sum he named, but determined in his own mind that he would some day

[1] This Kashiáji or Karsansing murdered Jám Tamáchi of Navánagar at the instigation of Háloji of Pardhári. On this account there was ill-feeling between Navánagar and Wadhwán till the time of the present Jám Sáhib Vibhoji, when the feud was appeased.

[2] *Bhaliás* are large earthen jars, or inhabitants of the Bhál.

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or other be quits with the chief of Rozku. Now the Chudásama had a village called Morsiu. Thither went Chandrasingji soon after with two thousand horsemen. He plundered the village, piled the wood of the houses upon carts, and set off homewards. Mepji's sons Lákhábhái and Rámábhái went to their brother-in-law, Hurbhumji Rája of Limbdi and told him of their feud with Wadhwán, and of what they had suffered on account of it. Hurbhumji set out to their aid with seven hundred horse and eight hundred foot, and took with him Bhagvánbhái the Gáikwár's lieutenant, who was at Limbdi at the time, at the head of a body of twelve thousand horse which he had brought into the province. The allies halted for the evening on the banks of the river Bhádar, and as they had a number of guns with them, they determined to defend the passage against Chandrasingji. The Rája of Wadhwán meanwhile came up, and pitched his camp near them. He thought that it would be now impossible for him to carry off his booty, and that his honour would be lost if even a single cart were left behind; so he set the whole on fire. At three o'clock in the morning, Chandrasingji rose and took the 'red cup.' He felt sure that he should be slain in the fight that was about to ensue, so he drank Ganges water, put a leaf of the sacred basil tree in his mouth, and assumed some coral ornaments.[1] When he was ready an Arab Jamádár in his service, whose name was Gorimbho, came to him and said, 'Thákor, if it seems good to you, I will attack their guns with my five hundred Makránis, while you charge their main body. Or, if you please, I will charge them in the centre while you take their guns.' Chandrasingji thought the first plan best. He dismounted from his horse and took a sword and shield. One of his chiefs came to him and dissuaded him from fighting on foot, but the Darbár replied, 'Is there any hope of surviving now?' The chief answered, 'Sire! that is in the hands of the Supreme Being. May Baburo Kul Dev and Shakti Devi protect you! But while you yet have a horse, what need is there for fighting on foot?' In this way he persuaded him to remount, and the rest of the horsemen having also mounted, they moved off to attack the enemy. Meanwhile Gorimbho Jamádár was advancing against the guns with his five hundred infantry. The guns were charged with round shot and placed at the edge of the opposite bank over the river. The artillerymen fired as quick as they could, but the Jamádár's men had already got down the bank into the bed of the river, and the balls went over their heads. The Jamádár immediately attacked the gunners, who fled, leaving their pieces in his possession. Meanwhile Chandrasingji charged the main body of Hurbhumji's troops, and they, discouraged by the flight of the gunners, turned and fled also. Hurbhumji escaped to Limbdi, pursued all the way by Chandrasingji who killed about fifty of his horsemen.

When the battle was over, the Gáikwár's lieutenant, Bhagvánbhái, sent an officer with a silver rod to claim the guns as his master's property. Chandrasingji said that he had not been

[1] These are ceremonies of interment.

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aware that that was the case, and that the lieutenant might come for the guns, or that he would himself send them. The Maratha horsemen came for the guns and took them away, and Bhagvánbhái went back to Baroda, while Chandrasingji returned home to Wadhwán.

Chandrasingji died in A.D. 1778. The only stain on his memory is the conduct of his uncle Mánábhái to the loyal Jamádár Gorimbho who so distinguished himself in the fight on the Bhádar. The Arabs were in arrears and began to get clamorous for their pay and to create disturbances and they pressed Mánábhái, who had brought them from Bhuj, for their money. Mánábhái begged them to accompany him to Bhuj where he would defray their arrears. Accordingly they accompanied him on his way thither and reached Vánkáner. Here the Arabs began to press their own Jamádár Gorimbho for payment. He enquired for Mánábhái and discovered that the latter had given him the slip and sneaked back again. The Jamádar considering his honour to be compromised drowned himself in the Pátália stream near Vánkáner. On this the Arabs dispersed. But though Mánábhái returned safe to Wadhwán, the bards have branded his name to everlasting infamy in the following couplet:

Thou should'st have done something, Oh fortunate one,
When he cast himself into the water.
When Gorimbho was drowning,
You should have died yourself, Oh Mánra.

This Mánábhái as mentioned above enjoyed the villages of Dudhrej and Tuva. After his base desertion of Gorimbho the affairs of Mánábhái never prospered and his four sons were killed.

Chandrasingji was succeeded by his son Prathiráj, who was only nineteen years of age at his accession (A.D. 1778). He and his mother Vágheli Kushal Kunvar, a daughter of the Pithápur house, erected a monument or *chhatri* to Chandrasingji which bears the date *Samvat* 1835, *Shak* 1700, on the fifth of the dark half of *Márgshirsh*. Prathiráj who is familiarly called Páthábhái was a great favourite with all his subjects. As gallant as his father he plundered his enemies, while none dared to molest his domains. From his feats of arms he was called Páthábhái Jangdo or Páthábhái the warrior. Many stories are told of his exploits, such as that he carried off the washermen's clothes from the Sábarmati river at Ahmadabad, and levied contributions far and wide. He repulsed two attacks of Harising of Limbdi also, who prosecuted the feud of his father. But in A.D. 1805 a foolish war broke out between Wadhwán on the one side and Limbdi, Dhrángadra, Sáela, and Chuda on the other. But Wadhwán had the aid of their Bháyád and of the Káthis, and though it suffered terribly, still did not give way. Colonel Walker says:

'This war arose from the ridiculous circumstance of a party of Dhrángadra horse having taken a goat from a shepherd, for which they offered to pay, but the shepherd went and complained, and a party of Wadhwán people took the flesh of the goat from the horsemen while they were preparing to cook it. This produced

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retaliation from Dhrángadra; one outrage provoked another; the Limbdi Rája was implicated in the quarrel; nor was it settled until every village of the Wadhwán *tálukah*, consisting of upwards of sixty, was laid waste save four, and the walls of Wadhwán itself breached. The other *tálukahs* suffered in proportion.'

The above story is given in detail by Kinloch Forbes in the Rás Mála. Finally peace was made in A.D. 1806, and shortly after, Prathiráj died. He was succeeded by his son Jálamsingji who was then only a year and a quarter old.

Jálamsingji being a minor, his mother Báiráj conducted the affairs of the state, and in A.D. 1807-8 Colonel Walker concluded the tribute settlement of the Káthiáwár chieftains. The Wadhwán tribute was fixed as follows:

Peshwa's share	...	...	...	Rs. 25,922	8 0
Junágad *zortalabi*	...	...	...	,, 2682	0 0
Ahmadabad *sukhdi*	...	...	...	,, 87	0 8
				Rs. 28,691	8 8

In addition to this a certain amount is paid to the British Government as tribute for the villages held by Wadhwán in the Ahmadabad district. Báiráj now repaired the town walls and devoted her attention towards repopulating the villages laid waste in the recent hostilities, and in appeasing old feuds. Jálamsing never made much of a figure and died in 1827, and was succeeded by his only son Rájsingji, who like his father was but an infant of a year old on his accession to the *gádi*, he having been born in 1826. Báiráj conducted the affairs of the state during the minority of Rájsingji as she had done in the time of Jálamsing. But in 1832 a dispute occurred between Bájiráj mother of Rájsingji and Báiráj, as to who should exercise the right of guardianship over the minor, that is in effect to say, who should wield the entire power of the state. Finally, Bájiráj ousted her rival who took shelter at Dhrángadra, and settled herself triumphantly at Wadhwán.

Although there was at this time a Political Agent on behalf of the British Government at Rájkot, he did not interfere further than by placing an official at Wadhwán with instructions to keep the peace. Báiráj endeavoured in vain to obtain an order to oust her rival, and after staying some time in Rájkot in the vain hope of procuring Agency interference in her favour, she retired sullenly to Dhrángadra. And seeing that the Agency did not seem inclined for active interference, she resolved to oust her hated rival by force of arms. With this view she had kept the town garrison in her pay and had flattered and cajoled the mercantile population. Now collecting a large body of Jats and mercenaries, she marched on Wadhwán and effected an entrance into the city in 1833, and expelling Bájiráj took possession of the imbecile Rájsingji. The Agency official merely reported matters to the Political Agent and placed a guard over Bájiráj to protect her from personal violence. But as the Agency did not interfere even on this outrage and gross disrespect of British authority, Bájiráj after a few months quitted

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Wadhwán, and after staying a short time at Láthi and Limbdi took up her residence at Wadhwán in a subordinate position. Báiráj on the other hand was supreme at Wadhwán until her death in 1851.

Rájsingji amongst other wives married Náníba of Khevália, a Morbi Bháyád, and by her had a son named Chandrasingji who was born in 1841. Náníba died when Chandrasingji was about three years of age. As a dispute arose between Bájiráj and Báiráj as to who should take charge of him, Government with a view to protecting him from these two ambitious women, placed him under the charge of Rájsingji's mother Bonjiba, who was called the Ráthor Ma, and a residence was allotted to her at Nág-Nes. Chandrasingji married Bájiráj, daughter of the present Thákor Jayasingji of Dhrol. This lady and her mother were at that time on bad terms with the Dhrol chief, and were residing at the court of the Pálitána chief who was maternal uncle of Bájiráj and brother of her mother. Thákor Pratápsingji married Bájiráj to Chandrasingji from Pálitána in 1857. But this lady, showing much spirit and influence over her husband, died young as has been unhappily the custom in the house of Wadhwán. Chandrasingji then married Májiráj of Boru, a Vághela holding under Dholka. She gave birth to Dájiráj the present chief in 1861, and to Kálubha his brother in 1863. Chandrasingji died in 1862 under somewhat suspicious circumstances.

In 1874 the indomitable Bájiráj again endeavoured to obtain possession of the Thákor Rájsingji. She got up an English barrister and attorney and actually managed for a time to get Rájsingji in her power. But the intrigue was cut short by the interference of the Agency, and Bájiráj's schemes again failed. Shortly afterwards in 1875 Rájsingji died and was succeeded by Chandrasingji's son Dájiráj. During the minority of Dájiráj the state was managed by Government till 1881 when Dájiráj was entrusted with the sole administration of the state. The present Thákor Dájiráj and his younger brother Kálubha were both educated at the Rájkumár College at Rájkot. Dájiráj visited in 1883 England and other parts of Europe with Mr. Warden the Assistant Political Agent.

At the village of Anindra is a well with an inscription, stating it to have been built in A.D. 1665, *Samvat* 1721, by Vághela Bhánji the son of Lakhmanji, the son of Khetoji, the son of Sádulji, the son of Ásáji, the son of Jodháji, the son of Shrimál Rána of the royal race of Bháliya (Rájkul Bháliya), his mother being daughter of Náranji the son of Bhavánji, the son of Rána Shri Mángoji. Though it does not appear of what place the Vághela was a resident nor of what family was this Rána Shri Mangoji, yet the expression Rájkul Bháliya is interesting from its similarity to the word Bálhára. It means no doubt of the royal race of the Bhál country, which was essentially a Vághela district. There is an ancient well in Wadhwán called the Mádhav Váv bearing the date *Samvat* 1350, A.D. 1294, purporting to have been built by a Nágar Bráhman whose statue and that of his wife are still in the well. From the inscription it

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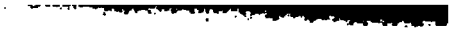
is to be gathered that he was son of Shri Shám but his own name is not distinct. His wife was daughter of Shri Sádul and was also a Nágar by caste. Report attributes this well to Mádhav the minister of Vághela Karan Ghelo the last of the Anhilváda sovereigns. There is yet another more ancient inscription in the well known as the Ganga Váv, dated *Samvat* 1225, A.D. 1169, but the only words legible are 'the brave warrior Shri Vijaya.' The images in the Jain temples which were buried in the earlier Muhammadan times and have since been dug up and installed in their present shrines bear dates about this period.

WADHWÁN CAM

Wadhwa'n Camp or **Civil Station** is situated about three miles west of Wadhwán city and sixty-six miles north-east of Rájkot and 104 miles north-north-west of Bhávnagar. It is connected with Ahmadabad and Bombay by the B. B. and C. I. railway, with Bhávnagar by the Bhávnagar-Wadhwán railway, and with Rájkot by an excellent bridged road and with Dhrángadra by a fair made-road. The ground on which the station is built is leased from the Wadhwán Darbár and Dudhrej Grásiás respectively for an annual rent of Rs. 2250 to Wadhwán, and Rs. 250 to Dudhrej. There is a good market or *bazár* in the station and a clock tower presented by Mr. Jardine of the Bombay Civil Service, a jail, school, dispensary, and the usual public offices. Amongst other buildings are a good *dharmshála*, a travellers' bungalow, a cotton market, a grain and vegetable market, and a *tálukdári* school where the sons of Grásiás, who are unable to afford the expense of the Rájkumár College can obtain a good education. There is a good tank in the station which lies on the northern bank of the Bhogávo river. The B. B. and C. I. railway opened their extension line to this place in May 1872, and the Bhávnagar-Wadhwán line was opened hither in December 1880. To give an idea of the expansion of the export and import trade, especially of the import trade in grain, the following figures will be useful. In 1872, 1192 tons of grain were imported, and 1952 tons of cotton exported. In 1879, 19,372 tons of grain were imported, and 5520 tons of cotton exported. And there seems little doubt but that these figures will be exceeded in the course of a few years. It seems probable that the Wadhwán-Bhávnagar line will bring a great increase to the passenger traffice on the B. B. and C. I. extension. It may divert cotton from going through Viramgám and Ahmadabad to Cambay in the fair season, but it will no doubt add to the goods traffic during the rainy season. But this railway will no doubt deal a severe blow to Dholera and other small ports in the Gulf of Cambay, and tend more than ever to concentrate trade to the more important trade centres of Wadhwán and Bhávnagar as far as this province is concerned. The population of Wadhwán Camp was according to the census of 1872 2500, and according to that of 1881 3091 souls.

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APPENDICES.

KÁTHIÁWÁR CHIEFS AND TÁLUKDÁRS, 1882.

CLASS.	STATE.	Area in Square Miles.	Population, 1881.	Supposed Revenue.	Caste or Race of the Ruling Prince.	Number of Villages.	TRIBUTARY.	
							To whom.	Amount
	Jhálávád.			Rs.				Rs.
I	Dhrángadhra 1 ...	1156	99,686	6,00,000	Jhála Rajput.	125	British and Junágad.	44,677
II	Vánkáner 1 ...	395	30,491	2,00,000	Do. ...	76	Do. ...	18,879
II	Limbdi 1 ...	332	43,063	2,50,000	Do. ...	72	Do. ...	45,533
II	Wadhwán 1 ...	238	42,500	3,50,000	Do. ...	31	Do. ...	28,691
III	Lakhtar 1 ...	242	23,208	1,00,000	Do. ...	41	Do. ...	7351
III	Sáyla 1	226	16,991	75,000	Do. ...	37	Do. ...	15,511
III	Chuda 1	77	13,496	91,726	Do. ...	13	Do. ...	7143
IV	Muli 1	134	19,832	50,000	Parmár Rajput.	19	Do. ...	9354
IV	Bajána 1... ...	185	15,877	52,000	Jat Malik ...	26	Do. ...	8037
V	Vanod 1... ...	58	6766	12,107	Do. ...	8	British ...	1953
V	Pátri	40	3877	9000	Kunbi ...	7	Do. ...	5235
VI	Rájpar 2A ...	15	1074	14,000	Jhála Rajput.	2	British and Junágad.	2598
VI	Vadod 2A ...	14	1590	21,000	Do. ...	3	Do. ...	1530
VI	Dasáda 2A ...	123	16,968	60,000	Malik ...	22	British ...	12,991
VI	Chotila 2A ...	108	7939	21,574	Káthi ...	35	British and Junágad.	898
VI	Sanosra 2A ...	13	1140	4030	Do. ...	3	Do. ...	237
VI	A'nandpar 2A ...	130	5725	29,113	Do. ...	33	Do. ...	920
VI	Bhoika 2A ...	30	4303	13,666	Jhála Rajput.	3	Do. ...	2132
VI	Rái Sánkli 2A ...	6	721	9009	Kunbi ...	2	British and Gáikvád.	939
VI	Páliyád 2A ...	85	9662	40,000	Káthi ...	15	British and Junágad.	1213
VII	Karmad 2A ...	3	648	5117	Jhála Rajput.	1	Do. ...	231
	Kanthária 2A ...	14	2260	10,497	Do. ...	2	Do. ...	1788
	Károl 2A	11	1325	6185	Do. ...	2	Do. ...	796
	Kamálpur 2A ...	4	737	2700	Do. ...	1	British ...	776
	Khambhláv 2A ...	10	1446	4579	Do. ...	2	British and Junágad.	869
	Gedi 2A	11	1327	4286	Do. ...	2	Do. ...	1339
	Chachána 2A ...	6	782	2293	Do. ...	1	British ...	318
	Chhalála 2A ...	5	800	2300	Do. ...	1	British and Junágad.	1122
	Jákhan 2A ...	3	703	1573	Do. ...	1	Do. ...	288
	Khándia 2A ...	5	785	2045	Do. ...	1	Do. ...	900
	Talsána 2A ...	43	3661	22,922	Do. ...	4	Do. ...	1052
	Távi 2A	12	777	2711	Do. ...	1	Do. ...	335
	Devila 2A ...	11	1040	5232	Do. ...	2	Do. ...	523
	Darod 2A ...	4	576	1180	Do. ...	1	Do. ...	416
	Paláli 2A... ...	4	679	4800	Do. ...	2	Do. ...	403
	Bhathan 2A ...	4	685	3159	Do. ...	1	Do. ...	701
	Bhalgámda 2A ...	19	2389	11,831	Do. ...	3	Do. ...	1505
	Bhadvána 2A ...	15	928	5544	Do. ...	2	Do. ...	1081
	Lalyád 2A ...	4	788	2850	Do. ...	1	British ...	302
	Vanála 2A ...	5	625	2673	Do. ...	1	Do. ...	396
	Samla 2A... ...	13	1330	7625	Do. ...	2	British and Junágad.	1063
	Sáhuka 2A ...	6	920	2650	Do. ...	1	Do. ...	584
	Untdi 2A	6	431	1955	Do. ...	1	Do. ...	539
	Ankevália 2A ...	17	2246	14,860	Do. ...	3	Do. ...	1526
	Jhámpodad 2A ...	4	561	4124	Do. ...	1	British ...	138
	Kheráli 2A ..	11	1658	10,611	Do. ...	2	Do. ...	678
	Gundiáli 2A ...	15	1796	12,000	Do. ...	2	Do. ...	1403
	Jhamar 2A ...	4	718	4016	Do. ...	1	Do. ...	464
	Dudhrej 2A ...	12	2183	18,342	Do. ...	2	British and Junágad.	1199
	Bhálala 2A ...	6	541	2045	Do. ...	1	British ...	474
	Vana 2A	24	3494	22,318	Do. ...	3	British and Junágad.	3093
	Vithalgad 1A ...	23	1999	15,000	Kayath Prabhu.	5	... ...	...
	Kesria 2A ...	3	231	1651	Jhála Rajput.	1	British ...	278
	Munjpár 2A ...	3	548	3225	Parmar Rajput.	1	Do. ...	603
	Jhinjhuvada 2A .	184	15,764	1,00,000	Koli ...	15	Do. ...	11,073

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KÁTHIÁWÁR CHIEFS AND TÁLUKDÁRS, 1882—*continued*.

CLASS.	STATE.	Area in Square Miles.	Population, 1881.	Supposed Revenue.	Caste or Race of the Ruling Prince.	Number of Villages.	TRIBUTARY. To whom.	TRIBUTARY. Amount
	Jhálávád—contd.			Rs.				Rs.
	Bhárejda 2A ...	2	427	2465	Káthi ...	1	British and Junágad.	125
	Bhimora 2A ...	36	717	5133	Do. ...	12	Do. ...	371
	Bámanbor 2A ...	12	984	2105	Do. ...	4	British ...	76
	Mevása 2A ...	24	1175	6203	Do. ...	6	British and Junágad.	559
	Mátra-Timba 2A.	6	433	1201	Do. ...	1	Do. ...	222
	Chobári 2A ...	13	295	3209	Do. ...	3	Do. ...	199
	Sndsanda Dhandalpar 2A.	135	7431	20,525	Do. ...	27	Do. ...	3124
	Sejakpar 2A ...	29	1731	6225	Do. ...	4	Do. ...	422
	Rámparda 2A ...	5	423	1034	Do. ...	1	British ...	73
	Sordth.							
I	Junágad 1 ...	3283	287,429	30,00,000	Musalmán ...	890	British and Gáikvád.	65,604
II	Jáfarabad 1 ...	58	9405	32,600	Do. ...	12	.....	...
III	Porbandar 1 ...	566	71,072	4,00,000	Jethwa Rajput.	103	British, Gáikvád, and Junágad.	48,504
III	Bántva (Mánávadar) 2.	203	38,517	2,55,000	Musalmán ...	52	British ...	29,642
IV, V and VI	Jetpur 2	578	92,553	8,00,000	Káthi ...	143	British, Gáikvád, and Junágad.	59,222
V	Bántva-Gidad 2 ...	Included in Bántva.						
V	Vasávad 2 ...	68	3833	20,000	Nágar Bráhman.	4	British ...	786
V	Dedán 2	30	5437	30,000	Káthi ...	8	Gáikvád ...	2936
VI	Bagasra 2 ...	56	16,115	1,00,000	Do. ...	8	Gáikvád and Junágad.	4098
VI	Vinchhávad 2 ..	2	680	3500	Nágar Bráhman.	1	.....	...
VI	Kuba 2	1	375	3000	Do. ...	1	.....	...
VII	Káthrota 2A ...	1	59	1000	Káthi ...	1	Gáikvád ...	52
VII	Khijadia 2A ...	1	85	1000	Do. ...	1	Do. ...	52
	Kaner 2A ...	2	249	2000	Do. ...	1	Do. ...	195
	Garamli-Moti 2A.	2	327	2000	Do. ...	1	Gáikvád and Junágad.	220
	Garamli-Náni 2A.	2	400	1500	Do. ...	1	Gáikvád ...	194
	Gadhia 2A ...	11	777	2500	Do. ...	2	Gáikvád and Junágad.	295
	Charkha 2A ...	10	1413	12,000	Do. ...	2	Do. ...	541
	Jhámka 2A ...	7	785	4000	Do. ...	1	Gáikvád ...	185
	Dholarva 2A ...	4	348	2000	Do. ...	1	Gáikvád and Junágad.	126
	Mánávár 2A ...	5	528	1500	Do. ...	1	Do. ...	172
	Lákhápádar 2A...	5	409	3000	Do. ...	1	Do. ...	178
	Monvel 2A ...	31	2785	20,000	Do. ...	3	Gáikvád ...	128
	Vekaria 2A ...	8	774	4000	Do. ...	1	Do. ...	54
	Vághvadi 2A ...	3	89	1200	Do. ...	1	Gáikvád and Junágad.	154
	Hálaria 2A ...	6	1066	15,000	Do. ...	4	Do. ...	179
	Silána 2A ...	4	691	3000	Do. ...	1	Gáikvád ...	102
	Dahida 2A ...	2	848	10,000	Do. ...	3	.....	...
	Gigasáran 2A ...	6	623	5000	Do. ...	1	.....	...
	Háldr.							
I	Navánagar 1 ...	3791	316,147	20,00,000	Jadeja Rajput.	633	British, Gáikvád, and Junágad.	1,30,083
II	Morvi 1	740	89,964	8,35,849	Do. ...	125	British and Gáikvád.	61,559
II	Dhrol 1	400	21,776	1,17,216	Do. ...	61	Gáikvád and Junágad.	10,231
II	Rájkot 1	269	40,527	1,83,180	Do. ...	60	British and Junágad.	21,321
II	Gondal 1	699	135,604	12,46,118	Do. ...	179	British, Gáikvád, and Junágad.	1,10,721
IV	Virpur 1	29	5338	35,197	Do. ...	12	British and Junágad.	4114
IV	Kotra Sángáni 1.	37	3642	72,896	Do. ...	18	Do. ...	11,616
A IV	Mália 1	96	11,224	67,966	Do. ...	19	Gáikvád and Junágad.	1367

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KÁTHIÁWÁR CHIEFS AND TÁLUKDÁRS, 1882—*continued*.

CLASS.	STATE.	Area in Square Miles.	Population 1881.	Supposed Revenue.	Caste or Race of the Ruling Prince.	Number of Villages.	TRIBUTARY.	
							To whom.	Amount
	Hálár—contd.			Rs.				Rs.
V	Mengni 1 ...	2	3454	20,000	Jádeja Rajput.	8	British ...	3412
V	Gavridad 1 ...	9	2381	13,000	Do. ...	7	British and Junágad.	1621
V	Pál 1	6	1214	10,000	Do. ...	5	Do. ...	1647
V	Gadhka 1 ...	10	2252	10,000	Do. ...	6	Do. ...	845
V	Jália Devání 1 ...	5	2383	13,000	Do. ...	10	Gáikvád ...	1181
VI	Bhádva 1 ...	7	1231	11,000	Do. ...	4	British and Junágad.	1632
VI	Rajpara 1 ...	1	2094	17,000	Do. ...	8	Do. ...	3163
VI	Kotharia 1A ...	6	2366	15,000	Do. ...	6	Do. ...	1246
VI	Shápur 1A ...	10	1237	6500	Do. ...	4	Do. ...	610
VII	Lodhika 1A ...	15	4655	25,000	Do. ...	12	Do. ...	1692
VII	Vadáli 2A ...	2	590	2·00	Do. ...	1	Do. ...	324
VII	Khirasra 1A ...	13	4377	19,000	Do. ...	13	Do. ...	2716
	SisángChandli 2A	1	1712	7500	Do. ...	2	Do. ...	946
	Virváo 2A ...	76	176	1000	Do. ...	1	Do. ...	193
	Kanksiáli 2A ...	76	236	1200	Do. ...	1	Do. ...	111
	Mowa 2A ...	76	233	2000	Do. ...	1	Do. ...	158
	Kotra Náyáni 2A.	3	1256	6000	Do. ...	1	Gáikvád and Junágad.	687
	Kánpar Ishwaria 2A.	3	1369	5000	Káthi ...	2	British and Junágad.	347
	Bhalgám Baldhoi 2A.	1	732	2000	Do. ...	1	Do. ...	262
	Dráfa 2A ...	44	7605	60,000	Jádeja Rajput.	23	Do. ...	4871
	Satodad Vávdi 2A	13	2447	12,000	Do. ...	4	Do. ...	1927
	Mulila Deri 2A ...	15	2510	14,000	Do. ...	7	Do. ...	1454
	Amrápar 2A ...	8	1804	16,000	Sheta Muhammadan.	2	British ...	511
	Gohilvád.							
I	Bhávnagar 1 ...	2860	400,323	25,00,000	Gohil Rawal Rajput.	645	British, Gáikvád, and Junágad.	1,54,499
II	Pálitána 1 ...	305	49,271	5,00,000	Gohil Rajput.	100	Gáikvád and Junágad.	10,364
III	Vala 1 ...	140	17,019	1,64 000	Gohil Rawal Rajput.	41	Do. ...	9202
III	Jasdan 2 ...	110	29,037	2,00,000	Káthi ...	61	British, Gáikvád, and Junágad.	10,600
IV	Láthi 1	48	6804	70,000	Gohil Rawal Rajput.	8	Gáikvád and Junágad.	2007
VI	Bábra 2 A ...	10	7004	40,000	Káthi ...	6	.....	...
VI	Kotra Pitha 2A...	25	7186	80,000	Do. ...	13	British and Junágad.	5578
VI	Bhadli 2A ...	13	4089	26,000	Do. ...	16	Do. ...	1357
VI	Itria 2A	6	1052	4000	Do. ...	2	Do. ...	335
VI	Vánkia 2A ...	6	1722	14,000	Do. ...	2	Included in Kambhála	
VI & VII	Karliána 2A ...	10	3156	21,000	Do. ...	9	British and Junágad.	1157
VII	Kamadhia 2A ...	4	772	6500	Mir Muhammadan.	1	.....	...
	Derdi-Janbái 2A.	2	732	2500	Chárun ...	1	... ...	...
	Kambhála 2A ...	6	890	6000	Káthi ...	2	British and Junágad.	324
	Bándhia 2A ...	3	539	2500	Syad Muhammadan.	1	.....	...
	A'kdia 2A ...	2	128	1000	Chávda Rajput.	1	British and Junágad.	154
	Nilvala 2A ...	2	512	2150	Káthi ...	1	Do. ...	665
	Khijadia 2A ...	2	265	2400	Syad Muhammadan.	1	.....	...
	Bildi 2A	3	416	3000	Sindi ...	1	.....	...
	Limbda 2A ...	7	1839	25,000	Gohil Rajput.	4	Gáikvád and Junágad.	1212
	Vávdi Dharvála 2A.	4	2217	10,050	Do. ...	4	Do. ...	1530
	Bhojavadar 2A ...	3	1107	5000	Do. ...	1	Do. ...	550
	Samadhiála Chabaria 2A.	62	1414	6500	Do. ...	2	Do. ...	2280
	Khijadia 2A ...	1	995	2400	Do. ...	1	Do. ...	427
	Vángadhra 2A ...	62	447	2000	Do. ...	1	Do. ...	104
	Gudhula 2A ...	1	355	3000	Do. ...	1	Do. ...	196
	Katodia 2A ...	1	309	2000	Do. ...	1	Do. ...	221

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Appendix.
CHIEFS.
1884.

KÁTHIÁWÁR CHIEFS AND TÁLUKDÁRS, 1882—continued.

CLASS.	STATE.	Area in Square Miles.	Population, 1881.	Supposed Revenue.	Caste or Race of the Ruling Prince.	Number of Villages.	TRIBUTARY. To whom.	As
	Gohilvád—contd.			Rs.				
	Songad 2A ...	1	1181	2000	Gohil Rajput.	1	Gáikvád and Junágad.	
	Pánchvada 2A ...	78	441	1500	Do. ...	1	Do. ...	
	Toda Todi 2A ...	1	612	3500	Do. ...	3	Do. ...	
	Vávdi Váchání 2A.	71	275	2000	Do. ...	2	Do. ...	
	Chamárdi 2A ...	7	2117	9000	Do. ...	1	Do. ...	
	Pachegam 2A ...	10	2655	37,000	Do. ...	3	Do. ...	
	Chitrávav 2A ...	1	321	800	Do. ...	1	Do. ...	
	Rámanka 2A ...	2	509	1500	Do. ...	1	Do. ...	
	Vadod 2A ...	2	577	2200	Do. ...	1	Do. ...	
	Alampur 2A ...	3	598	4000	Do. ...	1	Do. ...	
	Dhola 2A... ...	1	304	1500	Do. ...	1	Do. ...	
	Gadhúli 2A ...	5	2185	9000	Do. ...	3	Do. ...	
	Samadhiala (Charan) 2A.	6	135	350	Chárun ...	1	.....	
	Ratanpar Dhámanka 2A.	3	921	5850	Gohil Rával Rajput.	3	Gáikvád and Junágad.	
	Dátha 2A ...	50	9382	23,000	Sarvaiya Rajput.	24	Do. ...	
	Jávej 2A... ...	7	994	3300	Do. ...	2	Do. ...	
	Bánigám 2A ...	3	736	25,566	Sarvaiya Rajput and Káthi.	1	Gáikvád ...	
	Chok 2A... ...	4	1264	6300	Sarvaiya Rajput.	2	Gáikvád and Junágad.	
	Morchopna 2A ..	88	729	700	Kámlia Ahir.	1	Do. ...	
	Gandhol 2A ...	53	191	2000	Gohil Rajput.	1	Do. ...	
	Jalia Káyaji 2A...	1	608	2200	Sarvaiya Rajput.	1	Do. ...	
	Rohisala 2A ...	1	354	3101	Do. ...	1	Do. ...	
	Pah 2A	1	300	2550	Do. ...	1	Do. ...	
	Bodánones 2A ...	88	157	1052	Kámlia Ahir.	1	Do. ...	
	Junápádar 2A ...	31	199	550	Khasia Koli...	1	Do. ...	
	Sátánones 2A ...	67	411	980	Kámlia Ahir.	1	Do. ...	
	Shevdivadar 2A.	1	246	975	Khasiakoli ...	1	Do. ...	
	Sanála 2A ...	51	500	2700	Sarvaiya Rajput.	1	Do. ...	
	Samadhiálá 2A ...	1	957	8000	Do. ..	1	Do. ...	
	Rajpara 2A ...	1	610	2525	Do. ...	1	Do. ...	
	Chiroda 2A ...	72	241	900	Do. ...	1	Do. ...	
	Vijánones 2A ..	29	175	490	Khasiakoli ...	1	Gáikvád ...	
	Vádál 2A ...	2	545	2550	Kámlia Ahir.	1	Do. ...	
	Dedarda 2A ...	2	821	4100	Sarvaiya Rajput.	1	Do. ...	
	Jália Mánaji 2A .	1	180	2000	Do. ...	1	Do. ...	
	Kanjarda 2A ...	98	297	2500	Do. ...	1	Do. ...	
	Bhandária 2A ...	3	910	4800	Kámlia Ahir.	1	Gáikvád and Junágad.	

EXPLANATION.

A denotes that the *tálukahs* are under the jurisdiction of Agency *Thánáhs*.

1 denotes that the custom of primogeniture prevails as regards succession.

2 denotes that the custom is for equal division of the estate between the bro with or without some *mohotap* or extra allowance to the eldest.

Except Junágad, Navánagar, and Bhávnagar, none of the chiefs and *tálukdá* power to adopt heirs without the permission of Government.

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The details of salutes allowed to the Káthiáwár Chiefs are given in the following table:

Salute Table, 1884.

STATE.	NUMBER OF GUNS.			STATE.	NUMBER OF GUNS.		
	Attached to the Chiefship.	Personal.	Total.		Attached to the Chiefship.	Personal.	Total.
Dhrángadra ...	11	4	15	Vánkaner ...	...	9	9
Junágad ...	11	4	15	Limbdi ...	...	9	9
Navánagar ...	11	4	15	Dhrol ...	...	9	9
Bhávnagar ...	11	4	15	Rájkot ...	...	9	9
Morbi ...	...	11	11	Pálitána ...	...	9	9
Gondal ...	...	9	9	Wadhwán ...	...	9	9

POWERS.

First Class.

In criminal matters can try any person except British subject for capital offences without permission from the Political Agent.
Civil jurisdiction.—To any extent.

Second Class.

Criminal.—Can try their own subjects only for capital offences without permission from the Political Agent.
Civil jurisdiction.—To any extent.

Third Class.

Criminal.—Seven years' rigorous imprisonment and fine to the extent of Rs. 10,000
Civil jurisdiction.—To the extent of Rs. 20,000.

Fourth Class.

Criminal.—Three years' rigorous imprisonment and fine to the exent of Rs. 5000.
Civil jurisdiction.—To the extent of Rs. 10,000.

Fifth Class.

Criminal.—Two years' rigorous imprisonment and fine to the extent of Rs. 2000.
Civil jurisdiction.—To the extent of Rs. 5000.

Sixth Class.

Criminal.—Three months' rigorous imprisonment and fine to the extent of Rs. 200.
Civil jurisdiction.—To the extent of Rs. 500.

Seventh Class.

Criminal.—Fifteen days' rigorous imprisonment and fine to the extent of Rs. 25.
Civil jurisdiction.—None.

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Appendix.

THÁNÁHS. *1882.*

List of Thánahs under the Káthiáwár Political Agency with particulars regarding the number of estates, villages, &c.:

Number.	Name of Thánah.	Number of Estates.	Number of Villages.	Area.	Population.	Revenue.
						Rs.
1	Wadhwán Civil Station Thánah	17	31	209·03	22,764	1,57,700
2	Chotila Thána	9	101	374·9	20,129	83,024
3	Pálliád do.	5	45	253·9	18,601	69,308
4	Bhoika do.	18	31	186·27	24,189	1,05,648
5	Dasáda do.	1	22	123·6	16,968	60,000
6	Vithalgadh do.	1	5	23·76	1999	15,000
7	Bagasra do.	4	11	56·47	16,900	7,84,000
8	Lákhápádar do.	19	28	69·84	12,632	86,700
9	Rafála do.	1	15	36·	7516	50,000
10	Mália do.	1	12	96·	11,724	67,900
11	Dhráfa do.	4	36	80·	14,306	1,02,600
12	Lodhika do.	15	58	70·7	23,042	1,15,200
13	Bábra do.	14	57	94·	28,463	1,91,350
14	Songadh do.	13	24	31·56	13,271	65,950
15	Chamárdi do.	10	16	38·42	11,622	71,450
16	Dáthe do.	1	24	50·96	9352	23,000
17	Chok do.	23	24	49·54	12,851	82,308

RAINFALL. *1869-1881.*

KÁTHIÁWÁR RAINFALL, 1869 TO 1881.

STATION.	Sub-Division.	River Basin or other Tract.	Approximate Height above Sea Level.	1867	1868	1869	1870	1871	1872	1873	1874	1875
Ámbáran	Navánagar ...	Demal ...	...	...	...	15	21	14	23	16	19	15
Atkot	Do. ...	Bhádar ...	...	..	...	12	15	10	23	23	14	18
Bábra	Bábra (T) ...	Bhávnagar ...	...	19	25	25	18	15	...	25	27	16
Bagasra	Bagasra (T) ...	Bhádar ...	...	...	...	...	...	...	...	...	...	...
Bajána	Bajána	N. C. S. ...	47	...	...	...	...	...	...	19	17	18
Balambha	Navánagar ...	Ajl	...	...	...	16	25	19	23	22	24	22
Bántva	Bántva	Bhádar ...	...	...	...	...	...	...	...	22	28	15
Barwála	Navánagar ...	Utáoli	138	...	...	14	19	18	20	18	14	20
Bhadla	Do. ...	Do.	...	...	...	...	...	...	...	...	...	...
Bhadli	Bhadli	Bhávnagar ...	...	..	...	14	15	10	24	15	12	20
Bhoika	Bhoika (T) ...	Bhogáva ...	96	...	...	..	...	...	...	...	...	16
Bhál	Bhávnagar ...	Khákhalia ...	40	...	...	13	21	27	16	23	23	22
Bháhwad	Navánagar ...	W. C. S. ...	...	...	...	17	18	18	24	16	11	11
Bháxnagar (Daskroi Dispensary).	Bhávnagar ...	Bhávnagar ...	...	20	37	29	21	18	27	19	26	24
Botád	Do. ...	Utáoli	263	14	22	17	13	18	25	24	19	20
Chamárdi	Chamárdi (T) ...	Bhávnagar ...	...	...	...	...	17	11	19	18	22	25
Chotila	Chotila (T) ...	Bhogáva ...	...	18	24	24	12	15	20	18	21	14
Chuda	Chuda	Do. ...	179	...	...	...	...	...	...	...	...	...
Dasáda	Dasáda (T) ...	N. C. S. ...	...	...	53	13	14	20	32	13	17	13
Drángadhra	Dhrángadhra ...	N. C. S. ...	150	...	...	...	...	...	...	12	18	14
Dhráfa	Dhráfa (T) ...	Bhádar ...	...	...	...	...	...	13	21	20	23	14
Gadhda	Bhávnagar ...	Bhávnagar ...	...	16	33	23	12	16	26	37	22	13
Gogo	Gogo	E. C. S. ...	...	...	...	...	...	...	...	30	21	28
Gondal	Gondal	Bhádar ...	...	...	...	...	...	...	...	20	23	23
Hadiána	Navánagar ...	W. C. S. ...	...	...	...	13	19	15	13	26	15	11
Jáfarábád	Jáfarábád ...	S. C. S. ...	...	...	...	...	...	...	...	50	45	49
Jasdan	Jasdan	Bhádar ...	...	...	...	...	...	...	...	18	18	18
Jodhpur	Navánagar ...	Do. ...	...	...	...	13	16	12	17	29	16	16
Jodia	Do. ...	Und	...	...	...	15	25	21	18	25	21	14
Junágad	Junágad	Bhádar ...	...	...	...	...	...	...	38	32	34	16
Kálávad	Navánagar ...	Und	...	...	...	15	13	13	22	10	12	
Kandorna	Do. ...	W. C. S. ...	389	...	...	13	12	11	16	27	11	14
Khambália	Do. ...	W. C. S. ...	...	...	...	16	14	8	22	16	13	8
Khijadia	Khijadia (T) ...	Shetrunji ...	...	...	...	44	35	21	28	22	40	13
Kotda Sángáni ..	Kotda	Bhádar ...	...	...	...	...	...	...	...	21	17	17
Kundla	Bhávnagar ...	Shetrunji ...	495	19	26	27	14	9	18	17	18	9
Lakhtar	Lakhtar	N. C. S. ...	...	...	...	...	...	...	...	14	18	16
Lálpur	Navánagar ...	W. C. S. ...	...	...	...	13	19	14	20	15	12	10
Lilia	Bhávnagar ...	Shetrunji ...	...	15	20	20	14	22	25	21	23	12
Limri	Limri	Bhogáva ...	...	...	...	...	...	20	24	16	26	20
Lodhika	Lodhika (T) ...	Bhádar ...	...	...	...	...	...	...	20	26	23	22
Lákhápádar	Lákhápádar (T) ...	Shetrunji ...	...	25	26	18	15	10	21	6	17	6
Mahuva	Bhávnagar ...	S. C. S. ...	28	18	22	18	16	9	22	17	31	21
Mália	Mália	Machhu ...	...	...	...	...	...	...	...	...	...	...
Modpur	Navánagar ...	Und	...	...	...	16	24	15	27	33	17	13
Morvi	Morvi	Machhu ...	...	...	...	...	...	...	17	17	20	16

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KÁTHIÁWÁR RAINFALL, 1869 TO 1881—*continued.*

STATION.	Sub-Divisions.	River Basin or other Tract.	Approximate Height above Sea Level.	1876	1877	1878	1879	1880	1881	Total.	Average.
Ámbaran	Navánagar	Demai	...	14	16	45	30	16	56	303	23
Atkot	Do.	Bhádar	...	22	12	53	21	33	27	284	21
Bábra	Bábra (T)	Bhávnagar	...	13	13	58	16	21	...	266	20
Bagasra	Bagasra (T)	Bhádar	...	...	...	48	12	23	...	83	27
Bajána	Bajána	N. C. S.	47	18	14	27	17	20	22	172	19
Bálambha	Navánagar	Aji	...	17	19	57	25	23	...	363	27
Bántva	Bántva	Bhádar	...	19	11	96	15	22	36	264	29
Barvála	Navánagar	Utáoli	128	21	19	90	9	38	33	330	25
Bhadla	Do.	Do.	...	...	...	..	21	23	19	64	21
Bhadli	Bhadli	Bhávnagar	...	27	11	73	...	...	...	246	22
Bhoika	Bhoika (T)	Bhogáva	98	20	9	40	17	30	...	132	22
Bhái	Bhávnagar	Khákhalia	40	19	13	40	15	16	18	239	19
Bhánvad	Navánagar	W. C. S.	...	8	14	78	14	18	56	325	23
Bhávnagar (Daakroi Dispensary)	Bhávnagar	Bhávnagar	...	33	19	55	24	26	23	401	26
Botád	Do.	Utáoli	263	12	13	55	16	32	11	311	20
Chamárdi	Chamárdi (T)	Bhávnagar	...	28	16	63	23	27	...	267	24
Chotilá	Chotila (T)	Bhogáva	...	19	9	54	17	29	...	208	21
Chuda	Chuda	Do.	179	...	13	14	16	22	21	86	17
Daséla	Daséda (T)	N. C. S.	...	20	14	35	19	24	...	297	22
Dhrángadhra	Dhrángadhra	N. C. S.	150	20	12	24	16	21	18	155	17
Dhrapha	Dhráphe (T)	Bhádar	...	7	6	56	11	16	...	187	18
Gadhdá	Bhávnagar	Bhávnagar	...	17	13	54	18	24	18	342	22
Gogo	Gogo	E. C. S.	...	23	18	36	..	...	...	186	26
Gondal	Gondal	Bhádar	...	18	9	88	22	19	...	234	26
Hadiána	Navánagar	W. C. S.	...	15	11	70	13	19	51	291	22
Jafarabad	Jafarabad	S. C. S.	...	15	56	89	26	28	20	384	42
Jasdan	Jasdan	Bhádar	...	16	11	51	20	29	27	208	23
Jodhpur	Navánagar	Do.	...	6	6	75	15	19	44	284	21
Jodia	Do.	Und	...	16	17	68	26	23	59	348	26
Junágad	Junágad	Bhádar	...	32	14	104	34	37	46	387	38
Kálávad	Navánagar	Und	...	21	7	57	8	14	32	241	18
Kanlorna	Do.	W. C. S.	389	12	9	90	13	17	32	269	20
Khambália	Do.	W. C. S.	...	11	10	84	14	20	40	276	21
Khijádia	Khijádia (T)	Shetrunji	...	26	17	72	19	26	...	363	30
Kotda Sángáni	Kotda	Bhádar	...	17	6	57	24	19	30	208	23
Kundla	Bhávnagar	Shetrunji	495	18	11	62	17	22	13	301	20
Lákhtar	Lakhtar	N. C. S.	...	20	6	26	18	18	16	152	16
Lálpur	Navánagar	W. C. S.	...	6	12	68	16	12	29	246	18
Lilia	Bhávnagar	Shetrunji	...	15	15	84	18	17	23	330	22
Limri	Limri	Bhogáva	...	20	13	44	19	30	18	250	22
Lodhika	Lodhika (T)	Bhádar	...	17	11	67	20	9	...	213	23
Lákhápádar	Lákhápádar (T)	Shetrunji	...	18	8	50	12	15	...	256	18
Mahuva	Bhávnagar	S. C. S.	28	18	18	50	20	21	15	816	21
Mália	Mália	Machhu	...	19	16	86	...	21	42	134	26
Modpur	Navánagar	Und	...	11	11	63	9	18	35	292	22
Morvi	Morvi	Machhu	...	20	10	32	18	17	47	214	21

STATION.	Sub-Divisions.	River Basin or other Tract.	Approximate Height above Sea Level.	1867	1868	1869	1870	1871	1872	1873	1874	1875
Muli	Muli	Bhogáva	390	...	...	...	...	...	...	11	10	9
Nikáva	Navánagar	Und	...	...	...	14	17	18	10	11	19	...
Navánagar	Do.	W. C. S.	...	...	...	18	16	19	16	19	15	5
Padadhári	Do.	Aji	...	...	...	13	17	23	17	17	16	11
Padána	Do.	W. C. S.	...	...	...	16	16	16	14	19	15	16
Páliád	Páliád (T)	Sák Bhádar	415	...	29	31	...	13	20	17	15	14
Pálitána	Pálitána	Shetrunji	250	...	...	31	23	13	30	21	31	28
Porbandar	Porbandar	W. C. S.	...	...	...	...	...	...	...	...	...	...
Rájkot	Rájkot	Aji	...	21	28	33	20	24	16	23	23	14
Ránpur	Navánagar	W. C. S.	100	...	...	16	27	15	23	27	14	2
Rával	Do.	W. C. S.	...	...	...	13	13	11	21	26	12	...
Sácla	Sácla	Bhogáva	...	...	...	...	...	...	...	13	18	12
Sánthali	Navánagar	Bhádar	500	...	...	11	17	15	22	14	13	13
Sihor	Bhávnagar	Bhávnagar	107	16	33	20	11	12	19	18	25	18
Songad	Songad (T)	Do.	102	22	43	22	17	14	27	13	21	17
Talája	Bhávnagar	Shetrunji	381	19	30	17	15	18	21	14	24	37
Umrála	Do.	Bhávnagar	...	23	26	22	15	17	22	22	35	19
Wadála	Navánagar	W. C. S.	...	...	...	14	14	17	22	25	17	13
Wadhwán	Station (T)	Bhogáva	307	15	30	27	10	16	16	17	21	14
Do.	Town	Do.	...	...	...	31	15	14	19	17	16	13
Wala	Wala	Bhávnagar	...	...	...	...	24	23	27	30	24	30
Wánkáner	Wánkáner	Machhu	...	...	...	...	...	...	...	20	26	22
Wasthali	Navánagar	Und	...	...	...	40	13	12	29	18	15	13

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Appendix. RAINFALL. 1869-1881.

KÁTHIÁWÁR RAINFALL, 1869 TO 1881—*continued.*

STATION.	Sub-Divisions.	River Basin or other Tract.	Approximate Height above Sea Level.	1876	1877	1878	1879	1880	1881	Total.	Average.
Muli	Muli	Bhogvá ...	390	11	8	39	18	22	33	131	16
Nikáva	Navánagar ...	Und	...	...	...	8	14	27	102	16
Navánagar	Do. ...	W. C. S. ...	...	13	19	62	14	28	47	270	20
Padadhári	Do. ...	Aji	...	7	12	63	18	32	46	292	22
Palána	Do. ...	W. C. S. ...	...	19	12	46	12	19	32	222	17
Pálisád	Pálisád (T) ...	Sák Bhádar ...	415	20	14	47	13	28	...	202	21
Pálitána	Pálitána	Shetrunji ...	250	23	13	52	13	12	13	204	23
Porbandar	Porbandar ...	W. C. S. ...	...	15	10	64	9	15	29	142	23
Rájkot	Rájkot	Aji	...	21	15	52	25	20	26	374	24
Ránpur	Navánagar ...	w. C. S. ...	190	11	21	23	7	15	54	254	11
Rávai	Do. ...	W. C. S. ...	...	11	10	69	3	14	33	226	10
Séela	Séela	Bhogáva ...	...	21	11	24	13	19	16	132	14
Sánthali	Navánagar ...	Bhádar ...	500	19	9	60	11	23	27	254	19
Sihor	Bhávnagar ...	Bhávnagar ...	107	30	12	56	20	25	21	336	22
Songadi	Songad (T) ...	Do. ...	1·02	18	13	55	19	26	...	326	23
Talája	Bhávnagar ...	Shetrunji ...	381	33	19	56	15	33	23	379	25
Umrála	Do. ...	Bhávnagar ...	...	22	11	60	16	22	32	334	22
Wadála	Navánagar ...	W. C. S. ...	...	5	6	57	9	21	48	268	20
Wadhwán	Station (T) ...	Bhogáva ...	207	14	6	28	15	29	...	258	18
Do.	Town	Do. ...	...	13	7	29	17	29	17	297	18
Wala	Wala	Bhávnagar ...	...	30	14	56	19	35	21	315	26
Wánkáner	Wánkáner ...	Machhu ...	...	24	10	29	13	14	31	189	19
Wanthali	Navánagar ...	Und	...	13	10	46	18	30	41	298	22

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Appendix.
Moghal Thánáhs.

List of the principal *thánáhs* of the Moghal Government in Káthiáwár, derived from an original Gujaráti list drawn up by the first Native Agent of the British Government in Káthiáwár. It will be understood that this list is by no means exhaustive, and some of the names are difficult to identify:

Thánáhs under the Soráth Sarkár.

1. Haweli Junágadh.
2. Majhevadi.
3. Dhoráji.
4. Bagasra.
5. Amreli.
6. Jhád? (this cannot be identified, but it may be Jália).
7. Loliána.
8. Mángrol (including bandar).
9. Láthi.
10. Pátan Deva (including bandar) Veráwal?
11. Kodinár (including bandar).
12. Una (including bandar) Nawa Bandar?
13. Mendarda.
14. Bandh? (not identified), possibly Bordi.
15. Bilkha.
16. Dhárái (probably Dhárá bandar).
17. Nágasri (including bandar) Belábandar.
18. Malikpur (including bandar) not identified.
19. Dungar (including bandar).
20. Dhántarwad.
21. Daulatábád (not identified).
22. Khuntávda.
23. Háthasni-chok.
24. Artheja (probably Arthila or even Áiáwej).
25. Pálitána.
26. Gáriádhár.
27. Mándvi.
28. Rálgond.
29. Mahuwa (including bandar).
30. Talája (including bandar) Sultánpur.
31. Goghábárah.
32. Sihor.
33. Bántwa.
34. Bhad (now under Porbandar).
35. Kutiána.
36. Porbandar.
37. Navi-bandar.
38. Dhánk.
39. Upleta.
40. Jagat, otherwise called Dwárka.
41. Gondal.
42. Sultánpur Devli.
43. Wánsáwad.
44. Bhimrád.
45. Kariána.
46. Sarwa.
47. Morbi.
48. Rangpur.
49. Panchásia.
50. Tankára.
51. Muhammadnagar (Halwad).
52. Rájkot.
53. Sardhár (Másumábád).
54. Jetpur.
55. Ránpur.
56. Jasdan.
57. A'nandpur.
58. Bhádla.
59. Pipráli.
60. Derwán.
61. Chorwád.
62. Bágh Chamanpur. } Not
63. Janhanj. } identi-
64. Asálu. } fied.

Thánáhs of the Sarkár of Islámnagar.

1. Islámnagar Haweli.
2. Ámbran.
3. Káláwad.
4. Kandorna.
5. Latipur.
6. Pardhari.
7. Dhrol. } Joint.
8. Dhrápha. }

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Appendix.

MOGHAL THÁNÁHS.

The following 9 districts (*mahál*) were held in *jágir* by * Jám Tamáchi :

1. Khambhália.
2. Miáni.
3. Ránpur.
4. Visáwára.
5. Gadbka.
6. Bhánwad.
7. Bordi (probably Dedh Bordi near the Barda Hills).
8. Dhrol.
9. Drápha.

As these are mentioned above there was probably joint management as the word joint occurs above also.

THÁNÁHS IN JHÁLÁWÁR PRÁNT.

1. Wadhwán. 2. Sháhpur. 3. Jámbu.

In all 75 *thánáhs* the districts held in *jágir* by Jám Tamáchi, not being counted.

* This of course refers to the time when this Sarkár was Khálsah during the reign of the Emperor Aurangzeb.

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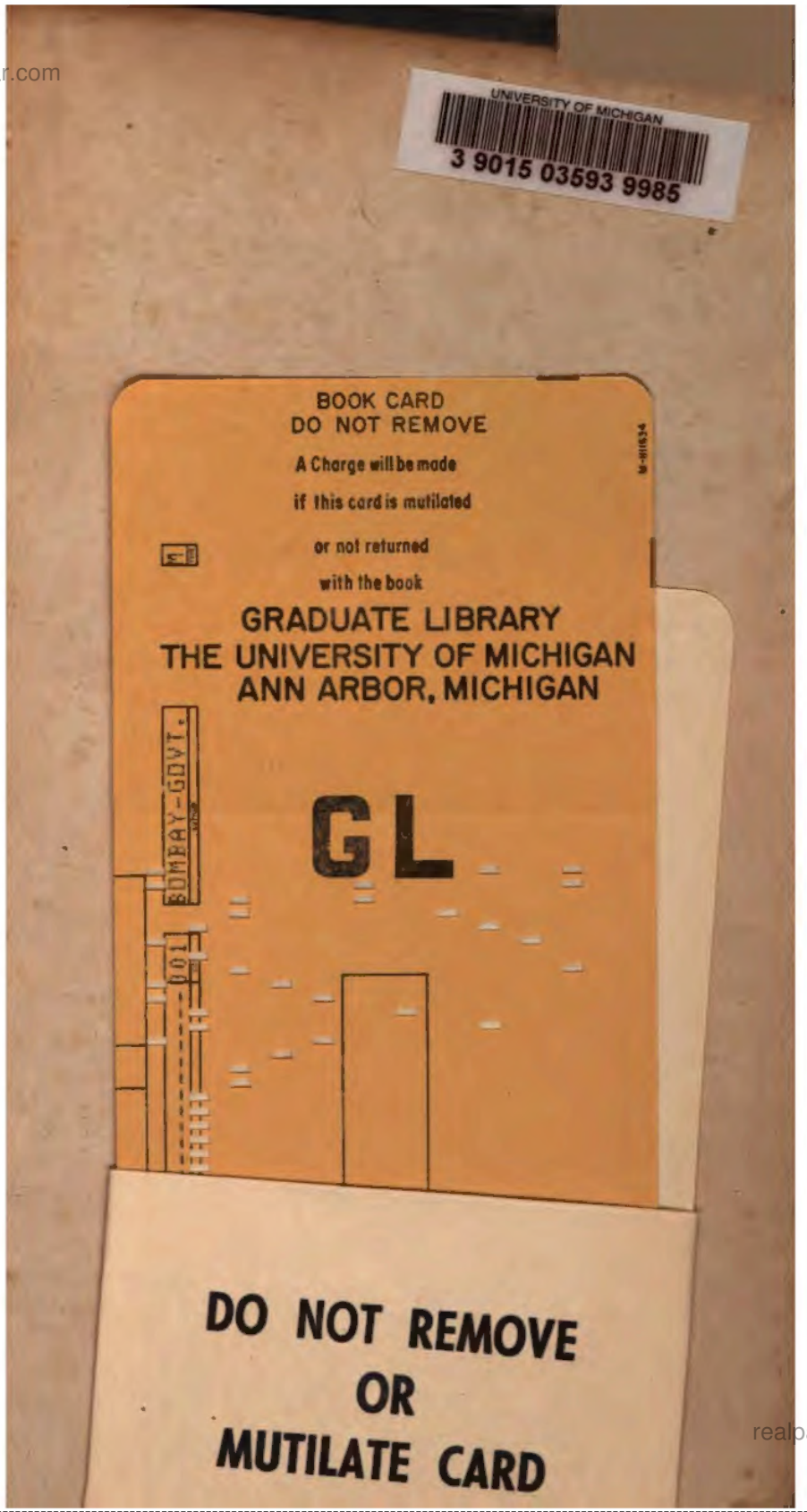
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